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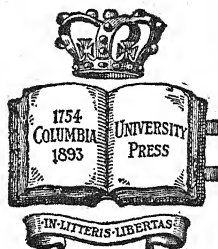
Edited by FRANZ BOAS

VOLUME II

KWAKIUTL TALES

BY

FRANZ BOAS



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NEW YORK
COLUMBIA UNIVERSITY PRESS

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E. J. BRILL, LIMITED

1910

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PREFACE.

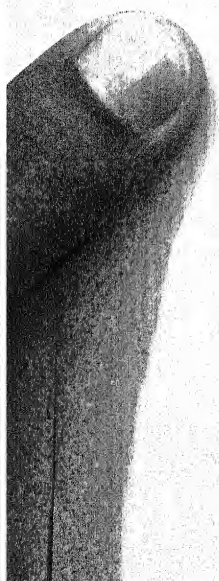
THE following series of Kwakiutl tales was collected by me on various journeys to British Columbia. In Volumes III and X of the Publications of the Jesup North Pacific Expedition I have published a considerable number of myths written down by Mr. George Hunt of Fort Rupert, B. C., who speaks Kwakiutl as his native language. These tales were written under my direction, and the language was revised by me phonetically, the text being dictated to me in part by Mr. Hunt, in part by other natives.

Since all the texts contained in the Publications of the Jesup Expedition have been written down by the same individual, they present a certain uniformity of diction. In order to overcome this, I collected during the work of the Jesup Expedition, as well as at other times, tales from the lips of natives, and these present the necessary control material for checking the reliability of the language and form of the tales recorded by Mr. Hunt. The tales contained on pp. 1-243 of this volume were all dictated to me in this manner.

At the end of the volume a number of tales are given which were not obtained in the original.

FRANZ BOAS.

NEW YORK, JUNE, 1910.



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KWAKIUTL TALES.

BY FRANZ BOAS.

1. Q!ā'nēqē⁸lak^u and Xatē'tsen.

Tradition of the Qō'm⁸ēnox^u, a Clan of the Lē'gwilda⁸x^u.

(Dictated by Wa'nuk^u, 1893.)

K!wai'ḥelaē Xatē'tsen lā'xēs g'ō'k^u, g'ā'xaas e'lkwēsla
 'nē'k'a: "Gwā'īdzōs ḥē gwaē'īē qag'a'da g'ā'x⁸alīsela⁸."
 — "Ēx·dzāqō⁸ yū'ēmlaxen q!ā'lāax ḥē'x⁸alīsela⁸." Lā'⁸laē
 Xatē'tsen lā'wels qa's lā'⁸lalē⁸x Q!ā'nēqē⁸lak^u. Lā'⁸laē
 5 laē'l lāx g'ō'kwas Xatē'tsen. Lā'⁸laē ha⁸mg·ī'lax⁸itsō⁸sa
 lō'bēk^u sī'siūlasd. La ha⁸mx⁸ī'dē Q!ā'nēqē⁸lak^u, la se'l-
 selxs⁸alīlē Q!ā'nēqē⁸lak^u. La yā'q!eg'a⁸īē Xatē'tsen: "Gwā'-
 ḥelag'a ḥā't!ēlasōx lā'xens 'nemō'kwēx." Lā'x'da⁸x^ulaē
 hō'qawelsē Xatē'tsen lō⁸ Q!ā'nēqē⁸lak^u. Lā' dō'qwalē
 10 Xatē'tsenaxēs lā'wayō. Lā'⁸laē Q!ā'nēqē⁸lak^u t!ē'semx⁸ī-
 damasex Xatē'tsen. Lā'⁸laē Xatē'tsen ē't!ēd begwā'nemx⁸īd
 qaēs nau'alak!wēna⁸ē ō'gwaqa. "Wē'g'a, q!ā'q!amaḥa, qāst,
 qen ō'gwaqa lā'g'aōl." Lā'⁸laē t!ē'semx⁸īdamasē Xatē'tsen-
 axēs 'nemō'kwē. Lā'⁸laē begwā'nemx⁸īdē Q!ā'nēqē⁸lak^u.

15 Lā'⁸laē q!aq!ā'qamlax Xatē'tsen: "Q!ā'qamaḥag'a, qāst,
 qen ē'talōtaōl." Laē'm dā'g'aā'pla. Dā'danōtsendē Q!ā'-
 nēqē⁸lak^u lāx Xatē'tsen. Sepō'stōdē⁸q. Lā'⁸laē p!ē'lxe-
 lax⁸īdāmatse⁸wē Xatē'tsen. G'ā'x⁸laē begwā'nemx⁸īd ē'tl-
 ēdē Xatē'tsen. Lā'⁸laē yā'q!eg'a⁸īē Xatē'tsen: "Wē'g'a
 20 q!ā'q!amaḥag'a, qāst, qen ō'gwaqaōl." Lā'⁸laē Xatē'tsen
 dā'g'alōdex Q!ā'nēqē⁸lak^u qa's ts!eqō'stōdē⁸x. Lā'⁸laē p!ē'l-
 xelax⁸īd ō'gwaqē Q!ā'nēqē⁸lak^u. G'ā'x⁸laē begwā'nemx⁸īd
 ē't!ēdē Q!ā'nēqē⁸lak^u.

1. Q!ā'nēqē⁸lak^u and Xatē'tsen.

Tradition of the Qō'm⁸ēnox^u, a Clan of the Lē'gwīlda⁶x^u.

(*Dictated by Wa'nuk^u, 1893.*)

Xatē'tsen was sitting in his house when his attendant came and said, "Don't sit here in the house, for somebody is coming to the beach here." — "Maybe this is what I am expecting, that will make things right on the beach." Then Xatē'tsen went out of his house to invite Q!ā'nēqē⁸lak^u in. Then (Q!ā'nēqē⁸lak^u) entered the house of Xatē'tsen, and he was given dried (salmon to eat. It was dried) meat of the double-headed serpent. Q!ā'nēqē⁸lak^u began to eat it, and his body became contorted. Then Xatē'tsen spoke. "Don't urge our friend here (to eat)." Then Xatē'tsen and Q!ā'nēqē⁸lak^u went out of the house. Xatē'tsen looked at his salmon-weir. Then Q!ā'nēqē⁸lak^u transformed him into stone. Xatē'tsen became a man again, because he also had supernatural power. (He said,) "Go on, take warning, friend! Now I will also do something to you." Then Xatē'tsen transformed his friend into stone, but Q!ā'nēqē⁸lak^u became a man again.

Then he warned Xatē'tsen. "Take warning, friend! Now I will try you again." They took hold of each other, and Q!ā'nēqē⁸lak^u held Xatē'tsen by his sides. He lifted him up. Then Xatē'tsen was transformed into fog. He became a man again. Then Xatē'tsen spoke. "Go on, take warning, friend! Now I will do something to you also." Then Xatē'tsen lifted Q!ā'nēqē⁸lak^u and threw him upward. Then Q!ā'nēqē⁸lak^u also became fog. Q!ā'nēqē⁸lak^u became a man again.

- Lā'laē yā'qleg'a^ēlē Q!ā'nēqē^ēlak^u: "Wē'g'a q!ā'qama-
 laL, qāst, qen gu'ng'alōdaōL." Lā'laē dā'x^ēidē Q!ā'nēqē^ē-
 lakwax Xatē'tsen qa ts!eqō'stōdē. Laem qwā'qwanē^ēida-
 maseX Xatē'tsen. Laem plā'tsē^ēēda qwā'qwanē. G·ā'x^ēlaē
 5 begwā'nemx^ēid ē't!ēdē Xatē'tsen. Laē'm ō'gwaqa q!aq!ā'-
 qamlax Q!ā'nēqē^ēlak^u: "Wē'g'a ^ēyā'!lōLax, qāst." Lā'laē
 Xatē'tsen dā'x^ēidēX Q!ā'nēqē^ēlak^u qa^s ts!eqō'stōdē^ēq. Lā'-
 laē plā'tsē qwā'qwanē. G·ā'x^ēlaē ē't!ēd begwā'nemx^ēidē
 Q!ā'nēqē^ēlak^u.
 10 Lā'laē yā'qleg'a^ēlē Xatē'tsen: "Ālaē'mxōlas nau'alakōL,
 qāst. Wā, gē'lag'a, qens lā'ens lā'xen a'm^ēlāsa." Lā'laē
 lā'x'sda^xu lā'xēs ^ēyā'ē'yats!ē. Lā'laē sē'x^ēwidēx·da^xu, lā'laa
 lāx a'm^ēlāsas Xatē'tsen. ^ēnemā'x'is^ēlaēs gwe'gwe'laasxēs
 wusē'g'anō, yix sī'siūLa. Sī'siūda^xu^ēemla^ēxaā'wisē xwā'-
 15 xwak!unēs. Lā'laē lā'g'aax·da^xu lā'xa a'm^ēlas.

- Lā'laē yā'qleg'a^ēlē Xatē'tsen: "^ēyā'!lānō^ē, qāst, ā'las
 ō'dzig'ilalaxōL lā'xen a'm^ēlāsēx. K·leā's^ēem ^ēne'mplēn
 hē'ldēk·asa wā'x·naxwē g·āx a'm^ēidē lāq^u. Yū'em la tsa-
^ēnā'yūtsōx ē'lkwēxsa g·ā'xnaxwē wāx· a'm^ēla lāq^u." Lā'laē
 20 yā'qleg'a^ēlē Xatē'tsen: "Sō'la g·ils, qāst," ^ēnē'x·sō'laē
 Q!ā'nēqē^ēlakwasēs ^ēnemō'k^u. "Sō'^ēema g·ils," ^ēnē'x·latla
 Q!ā'nēqē^ēlak^u, "^ēnē'x·^ēmaa'qōs a'm^ēlātsatsōx." — "Lā'lag'a-
 x·ōsen, qāst," ^ēnē'x·latla Xatē'tsen. Lā'laē le'mxēqend,
 lā'laē Xatē'tsen dze'l^ēxustā. Hē'g·ustālaem^ēlā'wisē Xatē'tsen.
 25 K·lēs x·ō's^ēid lā'xēs x·ō'yasila ^ēnegu^ēyāē. Ā'em wu'!^ēnākula
 qa^s g·ā'xē hā'xēla qa^s dēx^ēwā'faxsē lā'xēs xwā'kluna.

- Lā'laē yā'qleg'a^ēlē Xatē'tsen: "Laē'ms lā'lōL, qāst,"
^ēnē'x·lat!ēx Q!ā'nēqē^ēlak^u. "^ēyā'!lānō^ē, Elā'laāx·ōs wu-
 sē'g'anōqōs ā'las ā'em! g·āxL a'lxlālaLēq." Lā'laē dze'l^ēx-
 30 widē Q!ā'nēqē^ēlak^u. Laē'm^ēlā'wis alāx lā'g'aa lā'xa

Then Q!ā'nēqē^ēlak^u spoke. "Go on, take warning, friend! Now I will try to lift you from the rock." Then Q!ā'nēqē^ēlak^u took hold of Xatē'tsen and threw him upward. He transformed Xatē'tsen into a crane, and the crane began to fly. Xatē'tsen became a man again. Then he also warned Q!ā'nēqē^ēlak^u. "Go on, take care, friend!" Then Xatē'tsen took hold of Q!ā'nēqē^ēlak^u and threw him upward. A crane was flying there. Q!ā'nēqē^ēlak^u became a man again.

Then Xatē'tsen spoke. "Oh, indeed, you have supernatural power, friend! Come, let us go to my playground." Then they went aboard his canoe, and they paddled, going to Xatē'tsen's playground. They were dressed quite with the same kind of belts; namely, double-headed serpents. Double-headed serpents also were their canoes. Then they arrived at the playground.

Then Xatē'tsen spoke. "Take care, friend! else you might have a mishap on my playground. Nobody who ever tried to come and play on it has succeeded a single time. This is what makes it slippery, the blood of those who came from time to time to play here." Then Xatē'tsen spoke. "You go on first, friend!" Thus Q!ā'nēqē^ēlak^u was told by his friend. "(No,) you first," said Q!ā'nēqē^ēlak^u. "You said that it is your playground." — "Let me go first, friend," said Xatē'tsen, on his part. Then he (Q!ā'nēqē^ēlak^u) clapped on the gunwale of his canoe with his paddle, and Xatē'tsen ran up. Xatē'tsen ran straight up. He did not rest on his resting-place halfway up: he just turned round and came down again and jumped into his canoe.

Then Xatē'tsen spoke. "Now you go, friend!" Thus he said to Q!ā'nēqē^ēlak^u. "Take care, fasten your belt well, else it might (drag) behind you!" Then Q!ā'nēqē^ēlak^u ran. He had nearly reached the top when he

mā'g'itā^ē lā'as tsa'x'elō'dayu. Lā'^ēlaē la'wē wusē'g'anō.
 G'ā'x^ēlaē hā'xela. Lā'^ēlaē tē'x^ēsta qa's hayi'nselē. Lā'^ēlaē
 Xatē'tsen qwē'stālax xwā'klunās Q!ā'nēqē^ēlak^u qa's qap!ā'-
 layōdēq. "K!ē'sxōlas ā'laem nau'alakwa, qāst," ^ēnē'x-
 5 ^ēlaēxs la'ē qap!ā'layōdxa xwā'klunax'dās Q!ā'nēqē^ēlak^u.

La^ēmē' Xatē'tsen wu't^ēem ē'selax Q!ā'nēqē^ēlak^u qa ē'tlēdēs
 g'āx nē't^ēida. La^ēmē'x'dēxōlā Q!ā'nēqē^ēlak^u a'n^ēanēg'ilaxa
 awi'nak!usas Xatē'tsen. La^ēem tlē'semx^ēidamasē Q!ā'nē-
 qē^ēlakwaxa tlawē' yixs klwā'g'iqayaaxa wā. Lā'^ēlaē ē'tlēdē
 10 Q!ā'nēqē^ēlak^u dō'x^ēwalē'laxa lā'lawayux^ēsilē'lg'isas Xatē'-
 tsen. La tlē'semx^ēidamasēx lē^ēwis tlē'n^ēx^ēdē. Lā'^ēla^ēxaa
 tlē'semx^ēidamasxa dā'doqwalg'isdēs Xatē'tsen. Wā, laem
 yā'k'āwē Xatē'tsen lāx Q!ā'nēqē^ēlak^u qa k'ē'ts!ēnā^ēyas lā
 q!ā'qēg'ilax Xatē'tsenax la g'wē'g'i^ēlats Q!ā'nēqē^ēlak^u
 15 Laem lā'ba.

2. SE'n^ētē^ē.

Tradition of the Lē'gwilda^ēx^u.

(Dictated by Malē'd, 1893.)

G'ō'kula^ēlaēda begwā'nemē lāx Yē'kwin. Lā'^ēlaē ^ēnē'-
 k'axs g'ā'yaxalaē lā'xa ē'k!ē xunō'kwaslasa l!ē'sela. La
 lē'gades SE'n^ētē^ē. Laē'm^ēlaē yixumā'laxēs l!ē'selagemt.
 G'ā'x^ēlaē bō'sēs g'ā'yaxa^ēlasxēs g'f'lg'alidzas. Ā'lā^ēla qa's
 20 g'ō'kwa^ēlas. Dō'qwax ē'k'a awi'nagwis. Lā'^ēlaē q!ā'lax
 l!x'si'wa^ē. Hē'em^ēlāwis la g'ō'xwālīsē ō'x!āā'tā^ēlisa l!x-
 si'wa^ē. Laē'm^ēlaē lā'wōdxēs l!ē'selagemtē; laē'm^ēlaē
 bā'xus^ēid lā'xēq.

Lā'^ēlaē sē'x^ēwid qa's lē lāx axā'sa Hē'idza^ēq^u. Laē'm-
 25 ^ēlaē bek'ō' lō^ē lā'g'is, yis Hē'idza^ēq^u. Lā'^ēlaē wulā'sō^ēlas
 lā'g'is: "Wā'endzōsas ^ēwā'lalidzasasēs begwā'nemx^ēidex-

slipped on the rock. His belt came off, and Q!ā'nē-qē⁸lak^u fell down. He fell into the water and sank. Then Xatē'tsen went away to Q!ā'nēqē⁸lak^u's canoe, and upset it on the water. "Indeed, you have no real supernatural power, friend," thus he said while upsetting Q!ā'nēqē⁸lak^u's canoe.

Xatē'tsen waited in vain for Q!ā'nēqē⁸lak^u to show himself, but Q!ā'nēqē⁸lak^u just did mischief to Xatē'tsen's land. Q!ā'nēqē⁸lak^u transformed into stone a beaver that was sitting by the river. Then Q!ā'nēqē⁸lak^u caught sight of the watchman at the salmon-weir of Xatē'tsen. He transformed into stone him and his pole. Then he also transformed into stone the watchman of Xatē'tsen. Then Xatē'tsen was vanquished by Q!ā'nēqē⁸lak^u, for Xatē'tsen did not know what Q!ā'nēqē⁸lak^u was doing.

2. Sē'nlē⁸.

Tradition of the Lē'gwilda⁸x^u.

(*Dictated by Male'd*, 1893.)

A man lived at Yē'kwin. He said that he had come down from above, being the son of the Sun. He had the name Sē'nlē⁸. Then he wore the sun mask. He came after he had left the place from which he came down, where he had first been. He searched for a house site, looking for a good country. Then he found Bar-at-Mouth-of-River. There he built a house on the meadow back of the point of Bar-at-Mouth-of-River. Then he took off his sun mask and he became an ordinary man there.

Then he paddled and went to Bella Bella. There he met Brave, the Bella Bella. Then he was asked by Brave, ["Go on!"] (and tell me) how long you have been

demōlaōs?" Lā'laē yā'qleg'a^ētē Sē'nla^ēē: "nemā'g'alīs-
mōtēn lē'wō'xda naē'ng'axs gā'laōlēx meku'mg'a^ēlis."

Lā'laē ō'gwaqā'laē Sē'nla^ēē wulā'lax lā'g'is: "wī'tlēs
begwā'nemx^ēidex·demō'laōs?" — "Nō'gwaxōl la gāt be-
5 gwā'nema," nē'x^ēlatlē lā'g'is. "nemā'g'alīswūten lē'wō'xda
qā'xq'alīsē gā'laōlēx dō'kumg'aā'laē." Hē'em^ēlāwis wā'xa
wō'idemx^ēda^ēxwasēxs la^ēē wā'x^ēsē^ēsta.

Gā'x^ēam^ēlaē nā'nakwē Sē'nla^ēē. Laa'm^ēlaxaā'wis nā'-
nakwē lā'g'is lā'xēs gā'ya^ēnākula. A'emx^ēda^ēlaē la dō'qwa
10 Sē'nla^ēyaxa nā'xwa awī'nagwis. Lae'm lā'ba.

3. Hamā'lak·aua^ēē.

Tradition of the A'wailela.

(Dictated by Hai'alk·ingamē^ē, 1897.)

Mē'xala^ēlaē yīxs gō'ku^ēlaē lāx Ha'nwadē. Wā. "Gwā'-
lelasē gwē'lōl, sā'sem, gā'x^ēmen mē'xalasents lō^ēkwē^ē-
na^ēxwē, sā'sem," nē'x^ēlaē. Gwē'x^ēidxēs sā'sem. Wā,
lā'laē lā'x^ēwīda, yīx sā'semas. Wā, lā'laē lē'xs^ēix^ēidxēs
15 sā'sem, yīxs la^ēē mē'xelasēs lē'dzadē lā'xa mē'nts!aqē'yō
mē'lxlōxa wā'lasa mē'lxlō, yīx abā'sē^ēmā^ēsa mē'lxlō.
"Wa, hā'g'a qā's'idlōl, sā'sem; hā'g'a lā'xents awī'na-
gwisē lā'xa Kā'tālē^ē." Kā'tālē^ēla^ēlaē awī'nagwisas lē'dza-
dēsēxa mē'lxlō mē'nts!aqēō. Wā, lā'laē nā'lōtēla sā'se-
20 mas lāx nē'ldzēs Ha'nwadē. Lā'laē lā'g'aa lāx awī'na-
gwisasēs ōmp, yīx Hamā'lak·aua^ēē. Hamā'lak·aua^ēēx·la^ēlaē
ōmpas.

Wā, lā'laē qā's'idēda gī'ng'inānem, mō'x^ēlaē. Mō'laē
wā'tslēs, nā'xwaem^ēlaē wā'yayunōkwa. Lā'laē klwā'g'alīs
25 lā'xa ō'xīwalis. Lā'laē klus^ēā'lisa. Lā'laē dō'qwi^ēlālaxa

in the world since the time when you became a man!" Then SE'ntē^s said, "At the same time when the mountains were first put down."

Then SE'ntē^s also asked Brave, "When was the time when you became a man?" — "Behold! I have been a man for a long time," said Brave, "I (became a man) at the same time when the kelp was first put down on the water." That is all they said when they parted.

SE'ntē^s went home, and Brave went home to where he had come from. SE'ntē^s just went to see the whole world. That is the end.

3. Hamā'lak·aua^sē.

Tradition of the A'wailela.

(Dictated by Hai'alk·ingamē^s, a Dena'x·da^sx^u, 1897.)

A person living at Having-Humpback-Salmon dreamed. (He said) "Don't stay thus, children! I have dreamed of the supernatural power that we get from time to time (we inherit)." Thus he said. He wakened his children. Then the children arose. He instructed his children, (saying) that he had dreamed of the place where he always found dead animals on account of the one-horned mountain-goat, the large mountain-goat, that only mother of the mountain-goats. (He said,) "Go on, go on, start, children! Go to our place at K·ā'tālē." K·ā'tālē was the name of the place where he found dead animals on account of the one-horned mountain-goat. Then his children went up the river of Having-Humpback-Salmon. They arrived at the place of their father, Hamā'lak·aua^sē. Hamā'lak·aua^sē was the name of their father.

Then the children started. They were four. Four were their dogs, all hunting-dogs. Then they sat down on the bank of the river. They were sitting there and looking

awínagwis. Lā'laē dō'x^uwalelaxa ^ume'lēs, yixa ^unō'lāsa
g'íng'inānem. "mās^a'ānawisa, aadē," ^unē'x^ulatlaxēs ts!ā'-
ts!a^uya. "Wā, hē'emxent gwō'yō'sents o'mpa. Hē'emxent
lē'xs^uālayusents o'mpa." Lā'laē dō'qwamatsēs ^uwa'tslē.
5 Lā'laē dō'x^uwalelēda ^uwa'tslē lā'xa ^ume'lēs. Lā'laē kwē'-
xelisaxa ^uwa'tslē. Lā'laē qā's^uidēda ^uwa'tslē. Lā'laē
lā'g'aēda ^uwa'tslē lā'xa ^ume'lēs. Lā'laē wō'x^uwidēda
^uwa'tslē wō'kwaxa ^ume'lēsē. Wā, lā'laē qlē'qleōdēda
^uwa'dzēdāsa ^uwa'tslē. "Hē'emxentents hē'yala'gilisē," ^unē'x^u-
10 ^ulaēda g'íng'inānem.

Gā'x^ulaē xwē'laqēda ^uwa'tslē lā'xēs ^uwa'dzēdē. Lā'-
laēda ^uwa'tslē k'iqē'ta^ul lā'xēs ^uwa'dzēdē. Lanā'e'm^ulaē
qlā'lelēda ^uwa'tslē lā'xa yā'gwis. Wā, lā'laē qā's^uidēda
^une^umē'ma. Lā'laē gā'g'a'laqamēda ^unō'laxstlēgema^uē.
15 Wā'x^uem^ulā'wis lē'xs^ualēda amā'^uinxā^uē lā'xēs ^unō'^unēla:
"Gwā'la ē'ātsēlōl, aadā," ^unē'x^ulaēda amā'^uinxā^uē lā'xēs
^unō'^unēla. Lā'laē yā'qleg'a^ut wā'x^ua ē'tlēdēda amā'^uinxā^uē:
"Q!ā'lalā'lax lē'xs^ualaya'sents o'mpa," ^unē'x^ulaēda amā'-
^uinxā^uē. ^unā'mōx^usēm^ulaē nā'qlalēda amā'^uinxā^uē. Lā'laē
20 lā'g'aalelēda ^unō'laxstlēgema^uē lā'xa yā'gwisxa ^uwā'las
^ume'lxlōxa ^une'mts!aqe^uyō. Lā'g'iwalā'laēda ^ume'lxlō lā'xa
xwē'lē. Wā, lā'laē xē'nlelā^ul awu'lqalēda ^unō'la. Lā'laē
sē'lpōdex lā'g'iwa^uyasa ^une'mts!aqe^uyō lā'xa xwē'lē, yixa
^unō'laxstlēgema^uē. "Yā-i," ^unē'x^ulaēda amā'^uinxā^uē. ^unā'-
25 mōx^usāem^ulaē nā'qlalēda amā'^uinxā^uē. Wāx^u lē'xs^uālaxēs
^unō'^unēla. Lā'laē sā'plēdēda ^unō'la, hā'nakwēla sā'pa.
Ā'em^ulaēda amā'^uinxā^uē la yā'^ulālxā lā'xēs ^unō'^unēla la'ē
lē'qūtdēdex wā'ldēm^ux'dāsēs ōmp, wā'x^umēx'dē wāx'ēs ōmp
wāx^u lē'xs^uālaxēs sā'sem.

30 Wā, lā'laē hā'nakwilēda ^unō'la, hā'nakwila axālxā yā'sek^u.
Lā'laē qwā'x^uēd qā's axō'dēxa met!ō's. Wā'wilōlaem^ulaē,

about over the country. The eldest one of the children saw something white on a meadow. "What may that be, friends?" said he to his younger brothers. "Evidently that is what our father referred to. Evidently that is the thing about which our father gave us instructions." Then it was shown to the dog. The dog discovered the white thing on the meadow. The dog went to the meadow. The dog started. The dog reached the white thing on the meadow, and barked, barking at the white thing on the meadow. Then the owners of the dog spoke. "Evidently that is what we came here for." Thus said the children.

The dog came back to his master. Then the dog raised his head to his master. They say the dog probably knew about the mountain-goat lying dead on the meadow. Then the brothers started, and the oldest one tried to get ahead of the others, although the youngest advised his elder brothers, (saying,) "Don't walk too fast, friends!" Thus said the youngest one to his elder brothers. Then the youngest one tried to speak again. "Take heed of the advice of our father!" Thus said the youngest one. He, the youngest one, alone spoke wisely. The eldest one arrived at the place where the large one-horned mountain-goat was lying dead on the meadow. The mountain-goat had a piece of quartz standing on its forehead. Then the eldest brother desired it overmuch. That eldest one twisted off the quartz from One-Horn. "Yä," said the youngest one. He, the youngest one, alone spoke wisely, trying to advise his elder brothers. Then the elder ones began to skin it. They skinned it quickly. Only the youngest one warned his elder brothers; but they disobeyed the instructions of their father, although the father tried to instruct his children (well).

The elder brothers were quick, and they quickly took off the tallow. Then they cut open (the mountain-goat)

yīxa ʰnōʰnela. Áʼemʱlēʱlaē k!waaiʼsēda amāʰinxāʰē qaēs
 yāʼxʰsaʰmasēs nāʼqaʰēsēs ʰnōʰnelaxēs laʼē lēʼgultōdeq, yīx
 wāʼxʰemxʰdē lēʼxsʰālayāsēs ōmp qaʰs gweʼgʰilasa. Lāʱlaē
 wāʼwīlōlʱemʱlaēda ʰnōʱla lāʼxa yuxʰsemaʰyasa ʰmeʱlxlōxa
 5 ʰneʱmts!aqeʰyō. Lāʱlaē yāʼqlēgʰaʱlēda amāʰinxāʰē: “Hāʼ-
 labala laxʰsāʱlalagʰa, qlāʼqlakʰō. Laʰmē awīʱlaaxa ēʼkʰlē
 ʰnāʱla.” Laʼē plēlxʱidēda ēʼkʰlē. Wuʱfʱemʱlāwis lēʱnema-
 plēda ʰnōʰnela lāʼxa yuxʰsemaʰē ʰnāʱxwa met!ōʰs. Hēʱ-
 ʰmisaaxa hāʱbesʰanāʰyasa ʰmeʱlxlō. Lāʱlaē yītʰseʱmda. Wu-
 10 fʱem hāʱnakwēla. Lē dōʼqulaxā ēʼkʰlē, laʼē kuʱnsemamaxa-
 ʰnāʱkulaxa naʱngʰä. Laeʱmxant!ō k!wēʼsāl. Laeʱmʱlaē
 k!wēʼsʰēdzēkʰasēda ēʼkʰlē.

Wā, lāʱlaē áʼem aʰxēʼdēda amāʰinxāʰē ēʼplēbidōʰ lāʼxa
 yuxʰsemaʰē. Lāʱlaē ēʼtlēda ēʼplēbidōʰ lāʼxa met!ōʰs qaʰs
 15 haʱmsgemaʰēq, yīxa amāʰinxāʰē. Hēʱgʰaxsāemʱlaē nāʼqla-
 lēda amāʰinxāʰē. Áʼxēlax lēʼxsʰālayuxʰdāsēs ōmp lāʼxēs
 sāʼsem qaēʼxs qlāʱlēlāmaēs ōmp lāx gweʼgʰilasēsēs gʰāʼx-
 gʰilaēlas Hamāʱlakʰauaʰē. “Qāʼsʰidagʰa qlāʼqlakʰō,” ʰnēʼxʰ-
 ʱlaēda amāʰinxāʰē, lāʼxēs ʰnōʰnela. Gʰāʼxʱlaē qāʼsʰidēxʰsāla.
 20 Gʰāʼxdzēkʰasʰmēda k!wēʼsmisa. Gʰāʼxʰmē gʰāʼxaxa, yīxa
 k!wēʼsmīs. K!lēōʰsʰēl ōʰxlaâxxa amāʰinxāʰē. Hēʱgʰaem-
 ʱlaēs ʰnōʰnela qlēʱnemes ōʰxlaakʰ. Hēʱtlasē áʼxēlēda
 amāʰinxāʰē lāx wāʱfde masēs ōmp, lēʼxsʰālayuxʰdēsēs ōmp
 lāʼxēs sāʼsem wāʼxʰdē nāʰnēʱlēʱlēlaemxʰdeʱlaē, wāxʰ lēʼxs-
 25 ʰalaxēs sāʼsem qaēʼxs qlāʱyōlʱmēxʰdē qa Hamāʱlakʰauaʰē
 yīsēs gʰāʱxgʰilaēla.

Gʰāʼxʱlaē baʰnōʱlēlēda ʰneʱmēʱma aʱlxlēxʰsāemʱlaēda amāʱ-

to take off the kidney-fat. The elder brothers tried to get everything; but the youngest one was just sitting on the meadow, because he felt badly on account of his elder brothers, who overstepped the advice that their father had tried to give them in regard to their actions. The elder ones tried to get all the fat of the intestines of the one-horned mountain-goat. Then the youngest one spoke. "Be quick before anything happens, slaves (of misfortune)! Something important is going on above in the sky." Then a fog appeared above. In vain the elder brothers fought among themselves for the fat of the intestines, and for all the kidney-fat, and for the skin of the mountain-goat. In vain they tied it up quickly. Then they saw the sky. Smoke was rolling down the mountains. Evidently it was going to snow. Then it began to snow from above.

The youngest one just pinched off a little of the fat of the intestines, and then he also pinched off a little of the kidney-fat, which he kept in his mouth, — the youngest one. The youngest one continued to speak wisely. He followed the instructions of the father to his children, for the father knew what the ancestors of Hamā'lak'aua^ē had been doing. The youngest one said to his elder brothers, "Make a start, slaves (of misfortune)." They started again and again (to go back). Then a very heavy fall of snow came down. The snow kept on coming down. The youngest one did not carry anything. Only the elder brothers carried much on their backs; but the youngest one just followed the words of his father, that had been given as advice by the father to his children, although he had repeated it often when he tried to instruct his children, and when Hamā'lak'aua^ē told them much about his ancestors.

The brothers were all coming down, the youngest one

- ⁱⁿxa^ē. Á'Em^{laē} la yá'láLxā'naxwēda amā^ēinxa^ē, lā'xēs
^{nō}ēnela, yīxs la'ē wuf^ēm q!wā'q!usōnaxwēda ^{ne}mē'ma,
yīxs la'ē k'īlē'la, yīxs la'ē k!wē'sa. Lā^{laē} hē wā'laLēda
na^ē lāx g'ō'g'iku^{yōs}. LaE'm^{laē} t!ē't!ap!axō, lā'xa na^ē.
5 Lā^{laē} wuf^ēm k!us^ā'lanaxwa. Wuf^ēm q!wā'q!usōnaxwa
qaē's gwā^ēxaāsla. ^{ne}mō'x^uEm^{laē} aē's wuf^ēm q!wā's-
ēda amā^ēinxa^ē. Á'Em^{laē} la ts!ix'í'lēs nā'qa^ē, yīxs
wā'x^ēmēx'dē nā'q!āla, lā'xēs ^{nō}ēnela, yīxs wā'x^ēx'dē
axē'lax lē'xs^ēālayux^udēsēs ōmp lā'xēs sā'sem.
10 G'ā'x^{laē} lā'g'aa lā'xa waā'tslē lā'xa neg'ā'. Wa^{laē}
tsē'x'axela^{laē} wa. Lā^{laē} bē^{naā}'bedala^{laē} tlēx'í'lās
lā'xa wā, qagutā'La^{laē} g'ā'yaabōdā^{lasas} tlēx'í'lās. Lā^{laē}
k!us^ā'la lā'xa tsē'x'axela wa. Q!wā'q!usālael qaēs gwē'x-
^{idaā}sla, yīxs lē'ma^ē t!ē't!abetoēda q!wā'sq!waxela lā'xa
15 na^ē. Hē'g'a^{em}ēl g'ā'xēls g'ā'x^{ale}la lā'xa tsē'x'axela
wa qaēs ^{wa}'tslē, yīxs t!ō'xwaēda ^{wa}'tslē qaēs ^{wa}'dzēdē,
yīxs t!ō'xulqa^{yaē}da ^{wa}'tslē lā'xa na^ē qaēs ^{wa}'dzēdē.
Hē^{mis} á'em negē'towē'sosēs ^{wa}'dzēdē, yīx axmō'tasa
^{wa}'tslē. G'ā'xēlas g'ā'x^{ale}la lā'xēs lā'lē lā'lawufēla'sl.
20 LaE'm á'em q!wā'q!usālag'ilēda ^{ne}mē'ma qa lā'laLasē wix-
^ēda, yīxs lema'ya^l l!ō'x^ēwidēda tlēx'í'la, qā'!axs qagutā'-
laq!amael yīx g'ā'yaabōdālasalasa g'í'ng'ínānemē.

- Lā^{laē} yā'q!eg'a^{lē}da amā^ēinxa^ē, lā'xēs ^{nō}ēnela. LaE'm-
^{laē} yí'lk'lig'alelaxēs ^{nō}ēnela. "Wā, lē'elgwat," ^{ne}x'-
25 ^{laē}xēs ^{nō}ēnela. "^{ne}mā'sēs hē'g'ilaōs gwē'x^ē'idē, wā'x^ēmēx-
dēg'ints wāx lē'xs^ēālasōsents ō'mpa," ^{ne}x^ē'laēda amā-
ⁱⁿxa^ē, lā'xēs ^{nō}ēnela. Á'Em^{laē} la mē'mlāLaxstaauxēs
^{nō}ēnela, yīxs la'ē wufna'xwaem q!wā'q!usā, yīx ^{nō}ēnelasa
g'ínā'nem. Lā^{laē} ^{ne}'nk'!ēx^ēalēda ^{nō}'laxst!egēma^ē. ^{yā}-
30 laqalōdxēs ^{wa}'tslē qa qā's^ēidēs lā'xēs tlēx'í'la. LaE'm^{laē}

in the rear. The youngest one just thought that his elder brothers would be unlucky. In vain the brothers cried, because they were afraid of the snow. Then the snow reached the top of their feet. Then the snow reached up to their necks. They just sat down, and they would cry on account of what might happen. Only the youngest one did not cry in vain. He was only sad because he had in vain tried to speak wisely to his elder brothers, because he tried to follow the instructions of his father to his children.

They were coming (down), and arrived at a gorge on the mountain. A brook was trickling down there. Their trail led along under the brook, (which was falling down) from an overhanging cliff, so that the trail led along under it. Then they sat down by the dripping brook, and they cried, for what could they do? for the bushes were covered to the top by the snow. They reached the dripping brook on account of the dogs, for the dogs made a trail for their masters, and the dogs marked (a trail) along the snow for their masters. They were followed by their masters, (who went) on the trail of the dogs. Therefore they arrived at the place where they were going to endure hardships. Then the brothers were just crying on the rocks, for they could not do anything because their trail was all ice, for it was really overhanging, — the place under which the children had to go along.

Then the youngest one spoke to his elder brothers. Then he blamed his elder brothers. "Oh, you who disagree with me!" he said to his elder brothers, "why did you do that, although our father tried to advise us?" Thus said the youngest one to his elder brothers. He just scorned his elder brothers because the elder children were just crying. Then it occurred to the eldest one to send his dog over the rocks to start along the trail. There

nadzâ'la, yîxa l!ôx laxlê'Em¹laē l!ô'xstôla t!êx'îlās. Lā'
 10 laēda 'wa'ts!ē melā'wēla. Wä, la'mē ô'dzeg'ilalē 'wa'ts!äsa
 'nô'la. La'mē kug'îltô'sa 'wa'ts!äsa 'nô'la. La'mē tē'xts!â
 lā'xa waa'ts!ē. La'mē lē'lē'da 'wa'ts!ē. Wä, lae'mxaē
 5 wul¹E'm q!wē'g'a¹tēda 'nô'la qa lä g'wē'x'idaatsēs 'wa'
 ts!ēx'dä, yîxs lā'a tē'qeltōsa tē'xts!âlaxa waa'tsē. Wä, lā'¹laē
 wā'x'a ô'gwaqa 'wa'ts!äsa mā'k'iläxa 'nô'laxst!egema¹ē.
 Lā'¹laxaē qä'tsōda, wā'x'ēda 'wa'ts!äsa q!â'¹yâ¹ē. Wä,
 â'emxaē hē g'wē'x'îdē 'wa'ts!ex'däsa 'nô'la. Â'emxaē la
 10 tsexeltō'sa, lā'xa waa'ts!ē, yîx 'wa'ts!ex'dēsa q!â'¹yâ¹ē. Wä,
 lā'laxāwax qā'sela 'wa'ts!äsa mā'k'iläxa amā'¹inxā¹ē. Â'em-
 xaē hē g'wē'x'îdē 'wa'ts!ex'däsa 'nemō'k¹. Lae'mxaē â'em
 ô'dzig'ila 'wa'ts!ex'däsa mā'k'iläxa amā'¹inxā¹ē.

Wä, lā'¹laē yā'qleg'a¹tēda 'nô'la: "Lā'xsala lag'ax'in
 15 qā's¹idexsāla," 'nē'x'¹laēda 'nô'lāxēs ts!ā'ts!a¹ya. "Halā'-
 g'îxsā'la la," 'nē'x'¹laēda ts!ā'ts!a¹ya¹xēs 'nô'la. Lā'¹laē
 lā'wila, wā'x'ēda 'nô'la, qä'tsōdxa l!ôx. La'mē â'em
 hē g'wē'x'îdēs 'wa'ts!ex'dē. Lae'mxaē â'em tsexeltō'sa,
 yîxa begwā'nem tsex'ā'ts!ô lā'xa waa'ts!ē, yîx lä tsex'ā't-
 20 ts!ewasa 'wa'ts!ē. Wä, lae'mxaē wul¹E'm q!wā'qlusoēs
 ts!ā'ts!a¹yax'dē. Lē'da mā'k'îla lā'wila lā'xa t!ê'x'îla.
 Lae'mxaē â'em hē g'wē'x'îdē. Lae'mxaē â'em tē'x'a'ts!ô
 lā'xa waa'ts!ē. Laemxaā'wisē hē g'wē'x'îdēda 'nemō'k¹.
 Lae'mxaē â'em tē'x'a'ts!â lā'xa waa'ts!ē. Wä, lā'xlē'mē
 25 'wî¹wulēda yū'dux'dē lē¹wis 'waō'ts!ex'dē.

Wä, 'nemō'x¹mēla q!ulē'da amā'¹inxā¹ē. Â'¹mē la
 k!wā' q!wā'selag'îla qāēs 'nô'¹nelax'dä. La'mē nā'xs¹î-
 lālēs nā'qa¹yaēda g'înā'nem, qa¹s wā'g'î â'em 'nemā'x'îd
 lē¹wis g'î'g'îx'dā's 'nô'¹nelax'dä. Q!wā'sa, q!wā'sēda g'î-
 30 nā'nem qāēs 'nô'¹nelax'dä. La'mē'da 'wa'ts!ä hax'â'. La'mē
 q!wā'qlwasēnōēda 'wa'ts!ē lā'xēs 'wa'dzēdē. Lā'¹laē l!ex-
 'ā'lēda g'înā'nem nā'qē'stag'aā'lēs nā'qa¹ēda g'înā'nem.

was snow on top of the ice, and there was ice on the trail. The dog started across. Then an accident happened to the dog of the eldest brother, and the dog of the eldest brother tumbled down. He dropped into the gorge, and he was dead. Then the eldest brother cried in vain on account of what had happened to his dog, who fell down and dropped into the gorge. Then the dog of the next eldest brother also made an attempt. The dog of the third brother also walked on it. They just did the same as the dog of the eldest brother. The dog of the third brother just dropped into the gorge. Then the dog of the one next to the youngest tried to walk. He did just the same as the dog of his brother. The dog of the one next to the youngest had an accident.

Then the eldest one spoke. "Let me try and go along the trail." Thus said the eldest one to his younger brothers. "Go on, and try!" said the younger brothers to their elder brother. Then the eldest brother tried to go across. He walked on the ice, and just the same happened to him as to the dogs. That man just dropped down into the gorge, to the same place to which the dogs had dropped. Then his younger brothers cried in vain. The second one went across on the trail; and just the same thing happened to him, he dropped into the gorge; and the same thing also happened to the other one, he just dropped into the gorge. Then the three men and their dogs were all dead.

The youngest one alone was alive. He sat on the rock and cried on account of his elder brothers. The boy had half a mind to go on and just die, together with his dear elder brothers. He was crying. The boy cried on account of his elder brothers, and the dog howled. The dog was crying with his master. Then the boy stopped crying, and directed his mind to a thing on

Ha'lselaxstla^qx^uem^llaē ē'sela yā'qleg'a^lēs 'wa'ts!ē lā'xēs
 'wa'dzēdē. Wu'nā'xwaem^llaē lā'da 'wa'ts!ē k'iqalō'dnaḡwa-
 xēs 'wa'dzēdē lā'naem^llaē hā'lak'!alēda 'wa'ts!āxēs 'wa'-
 dzēdē qa's qa'selalag'i lē^lwis 'wa'dzēdē. Lā'x^usōkulaem^llaē
 5 g'wā'l^lēda klwē'sa.

Wä, lā'^llaēda 'wa'ts!āsa ama'^linxē^l gu'ng'ila^l lawi'la.
 Lā'^llaē qelBELē'xtā^lēda 'wa'ts!ē. Lā'nalaxēda l!ōx lā'xa
 qagutā'la. Wä, lae'm^llaē hē'faxalēda 'wa'ts!ē. La^lmē
 lawi'la lā'xa l!ōx. G-ā'x^llaē aē'daaqēda 'wa'ts!ē hē'nā'ku-
 10 laem^llā'wis lā'xēs 'wa'dzēdē qa's k'iqalō'dēq. "G'wā'las
 hē g'wō^lē", 'nē'x'stla^qx^ulaēda 'wa'ts!āxēs 'wa'dzēdē. Lā'^llaē
 hā'lak'!alēda 'wa'ts!āxēs 'wa'dzēdē. Lā'^llaē 'nē'nk'!ēx^lēdēda
 g'inā'nem qa's wē'g'i hō'lēlaxēs 'wa'dzēdē qaēs ha'lselaxs-
 tla^qx^umaēs la yā'qleg'a^ltsō'sēs 'wa'ts!ē. Ā^lbes^lemlaē k'!ēs
 15 la yā'q!antalēda 'wa'ts!ē, lā'xēs 'wa'dzēdē. Lā'^llaē lā'xolēda
 g'inā'nem qa's ha'mdēg'indā lā'xēs 'wa'ts!ē. A'em^llāwis
 la gē'lbgē'āxēs 'wa'ts!ē, yixs la'ē lā'wila lā'xa l!ōx. Lae'm
 lā'wilayusēs 'wa'ts!ē lā'xa l!ōx. Wä, lae'm lā'wilēda
 g'inā'nem lā'wilāyusēs 'wa'ts!ē. Lae'm hē'lēla, yixa g'inā'-
 20 nem lē^lwis 'wa'ts!ē.

Ha'msgamēx'sāem^llaēxēs ē'pōdanemx'dē lā'xa yā'sek^u.
 Mō'x^lwida^llaē ha'msgamēse^lwas. Ā'emx'd^llaē t!ō'sēd-
 bidō^l lāx pes^lenā^lyasa 'nē'mts!aqē^lyōx^udē. Ā'em^llaē g'ip-
 ts!ā'fax'sā yixa pes^lenā^lyasa 'nē'mts!aqē^lyōx^udē 'mē'lxlō,
 25 lā'xēs dē'mqolas. Lā'^llaē ā^lmēda 'wa'ts!ē ā'x^lem^lel lā'x-
 'walōdxēs 'wa'dzēdē qa ā^lmaōslēs klwā' lā'xēs lā'lawō-
 lē^llasdē. G-ā'x^llaē t!ō'xwēda 'wa'ts!ē be'nō'lēla t!ēx'ī'la
 qaēs 'wa'ts!ēdē lā'xa na'^lē. G-ā'xnaḡwa^llaē aē'daaqa
 lā'xēs 'wa'dzēdē, yixs lā'naḡwāē g'wā'les t!ēx'ī'la^lē lā'xa
 30 na'^lē qaēs 'wa'dzēdē. Ā'naḡwaxstlaax^uem^llaē g'wā^lnalēda
 'wa'ts!ē qa beng'ī'lēsēs t!ēx'ī'la^lē lā'xa na'^lē qaēs 'wa'dzēdē,
 yixs g-ā'xnaḡwāi' aē'daaqa axk'!ā'laxēs 'wa'dzēdē. G-ā'x-
 'laē be'nē'sta beng'ī'lēs t!ēx'ī'la^lēda 'wa'ts!ē. T!ō'xwa^lel,

the rock. The dog, however, almost [not] spoke to his master. The dog would go and nudge his master, who was sitting on the rock, as though the dog would hurry his master to walk along the rock. After a little while it stopped snowing.

Then the dog of the youngest one tried to cross on the rock. The dog held on to the edge of the rock where the ice was at the overhanging place. The dog went safely across the ice. Then he came back and went straight to his master and nudged him, as though he were saying to his master, "Don't stay in this manner!" Then the dog hurried his master. Then the boy thought that he would listen to his dog, for his dog almost [not] spoke to him. Only he did not understand what the dog said to his master. Then the boy arose on the rock and lay on the back of his dog. He held on to the back of his dog, who then went across the ice. Then he was taken across the ice by his dog. Thus the boy went across, being carried across by his dog. Then the boy and his dog were safe.

He still held in his mouth the tallow that he had pinched off. Four pieces were held by him in his mouth. He had only cut off a little from the skin of the one-horned one. He had just put that skin of the one-horned mountain-goat in his armpit. Then the dog just put his master down on the rock, and he just sat down at the place where they had endured hardships. The dog went on marking the way downward, making a trail for his master through the snow, and then he returned to his master every time he had finished making a trail through the snow for his master. Only (by) doing like this repeatedly did the dog go on, continuing down his trail through the snow for his master, and coming back every time, asking his master (to go on). The dog came down,

tlō'xwaxelēda 'wa'ts!ē lā'xstla'x^uem^llaē alā'x lā'g'aa
lā'xa wa.

La^mmē wā'yats!ōqwalēda g'inā'nem. G'ā'x^llaē lā'g'ē-
qendxa wa. G'ā'x^llaē gō'ufelēda 'wa'ts!ē lā'xa wa. 'ne-
5 mā'fanaem^llaē ā^mmē nā'qa^syas lē^{wis} 'wa'ts!ē. G'ī'g'aē-
qalāna^llaēda 'wa'ts!ē lā'xa g'ō'kulā. Hē'em^llaxa g'ī'g'aē-
qēsa begwā'nem. Ā'xstla'x^uem^llaē 'mē'nsāfa qa^s lā'g'aē-
laxsēs 'wa'dzēdē lā'xa g'ōk^u lā'xa Q!awā'k'asla. Wē'wa-
mētsaslaē'sa A'wailela lā'xas Q!awā'k'as. Lāxstla'x^uem^llaē
10 alā'x yā'qleg'a^lēda 'wa'ts!ē lā'xēs 'wa'dzēdē qa^s 'nē'n-
k'!ēqelāna^llaēda 'wa'ts!ē qa^s lā'g'aēsēs 'wa'dzēdē lā'xa
wī'wamēdzats!ē lāx Q!awā'k'as. Lā'na^llaēda 'wa'ts!ē 'nē'n-
k'ēx'ēdēda 'wa'ts!ē qa^s qē'lxstā qa^s ha'mtalāxēs 'wa'dzēdē
qa^s qē'lqatōselāsēs 'wa'dzēdē lā'xa wa, yīxs lē'ma'aēl wā'-
15 yats!ōx^widēda g'inā'nem. Lā'laē nē'enletālēda lāx^ulō's
lā'xa na^ē. Lā'naem^llaxaē wā'yats!ōx^widēda 'wa'ts!ē lā'xes
tlō'xulqayaē'na'yaxa na^ē. Lā'g'ī'fālas ā'em^lla qē'lqatōse-
lasēs 'wa'dzēdē lā'xa wa.

G'ā'x^llaē lā'g'aas lā'xa g'ō'x^uts!ālīs lāx Q!awā'k'as lā'xēs
20 'nē'nk'!ēqeyaē'na'yā^llasa 'wa'ts!ē. Lā^llaē ā'em ax^ēā'lisasēs
'wa'dzēdē lā'xa lē'ma'is. K'!ē'sē^lla hē'latsālēda g'inā'-
nem. Lā^llaē laēlēda 'wa'ts!ē lā'xa g'ōk^u. K'!ē'sāna-
'em^llaē gā'fēda g'ō'x^uts!ālx^wdē yīxs la'a yōwu'lx^wida
k'ī'ē'tsa k!wē'sa. Wā, lā^llaē lā'plēdēda 'wa'ts!ē lā'xa
25 lā'gwila^ssmōt. Lā^llaē ā'em^llēla q!ax^uusdēsaxēs 'wa'dzēdē
qa^s k!wa'ts!ōdēs lā'xēs lā'pa^ē lā'xa lā'gwila^ssmōtē qa^s
dze'mx^widē, qa^s dzemē^sstendēsa guna^ē lā'xēs 'wa'dzēdē.
Ā'em^llaē la q!a'xuxstālēla, yīxs la'ē dze'mx^wida lāxēs
'wa'dzēdē. La^mmē ts!ā'ts!ēlq!ux^widxēs 'wa'dzēdē. Ā'em-
30 'lāwis la kulē^sstālxēs 'wa'dzēdē.

Wā, la^mmē ā^smēla lēlgwā'lēlag'ililēs ōmpa, yīxs lē'ma'a
nē'qē ō'dzaxālīs sā'sema. Ā'em^llaē la yā'lā'fāxēs sā'sema
qa^s lē'x^wdē dō'qulaqēs lē'x^wdē g'ā'xaxēda k!wē'smēsa,
'nē'x^wōda^smaa'qē la ō'dzix^wō'dzēg'ilīs sā'sema. Wā, la^mmē

continuing his trail downward through the snow, and in this manner almost arrived at the river.

Then the boy was tired out. He came to the bank of the river, and the dog went down the river. His mind was just one with that of the dog; and the dog was thinking of the village, and he was also thinking of the man. In this manner he just tried to bring his master home to the house at a place called Q!awā'k'as. There is a fishing-station of the A'wilela at Q!awā'k'as; and it was as though the dog spoke to his master, that the dog thought of bringing his master to the fishing-place at Q!awā'k'as. Then the dog thought that he would swim and carry his master on his back [to swim] down the river [with his master], for the boy was tired out, as the snow covered the tops of the trees, and the dog was tired out from marking the way through the snow. Therefore he swam down the river with his master.

They arrived at a house in which a man lived at Q!awā'k'as. That was what the dog had thought of. Then he just put his master down on the bank, but the boy could not walk well. The dog entered the house. Probably it had not been long since the owner of the house had gone down the stream with the current, frightened by the snow. The dog dug in the fireplace, and just bade his master sit in the hole at the fireplace; and he buried him and covered him with ashes. Only his mouth showed after he had buried his master. Thus he tried to warm his master. He just lay down, coiling himself around his master.

The father wailed for his children because he thought that it had gone wrong with his children. He [only] gave up his children for lost when he saw the snow coming down; and he already thought that his children had per-

gwa'feda k!wē'sē. A'emlax·dē se'nbendēda k!wē'sxa 'nā'la
 lē'wa gā'nula. A'emx·dē ma'fp!ē'nṣwa's'laēda k!wēs, yīxs
 lā'x·dā t!ē't!ēp'toēda q!wā'sq!uxe'la. Wā, lā'laē o'mpas
 lē'ts!ōdxēs g·ō'kulōt. La'mē k!wā'la lē'wēs g·ō'kulōt,
 5 hō'lēlaxēs g·ō'kulōtxēs gwā'laāsla. "Wā'laents, aadē,"
 'nē'x·laēxēs g·ō'kulōt, "qayō lā'wayālaemlaxen sā'semx·
 dā." Lā'laēda lē'lqwalala'e 'nēx·qa's wē'g·ē wā'wultse-
 wā'x·ida, qā's'id lā'xa 'nē'ldzēs Ha'nwadē. "wā'la'la-
 nawī'sents," 'nē'x·laēda 'nemō'k'u; yā'q!eg·a'la: "Qā'sae'mt-
 10 'ā'nawīsents lō' yā'yasela," 'nē'x·laēda 'nemō'x'u begwā'-
 nemē. "Gwa'lax'ints," 'nē'x·laēda lā yā'q!eg·a'tēlīt;
 "wē'g·ax'ints wī'qwaxōdex mō'xsā saō'kwa qans pā'paqo-
 'nakulasē ṣwī'li'lālalē layap!ā'laLē mō'xsafaseō'x'uL qans
 pā'qeleya'e'xwa na'e'ēx."

15 Laemlā'x·dē'laē wāx· tē'nōx'tē'nokwa. A'em'lāwis la
 yā'x·yak'a lā'xa nā'namak'asa wa. Lā'laē 'nemē'g·ida
 lē'lqwalala'e qa's lā'yap!alēsa saō'k'u, sā'yaōk·āla'laē pā'-
 qele'yēs lā'xa na'e'ēs la'e 'nā'lōtēla lā'xa wa lā'xas Ha'n-
 wadē. Lā'laē sā'yaōk·ālasa saō'k'u, yīxs la'e 'nā'lōtēla
 20 lā'laa lāx Q!awā'k·as. Lā'laē lā'g·aa lā'xa wa'stā'la,
 la'alasē dō'x'walelēda 'nemō'x'u begwā'nema lā'xa kwuqā'la
 lā'xa na'e. "mā's'anawīsg·a," 'nē'x·laēda begwā'nem.
 "Ala'le'm'anā'wīs hai'amōtāxg·a kwuqā'ladzēk'asīk·," 'nē'x·
 'laēda begwā'nem yīxs lā'yalasē la'stō'dex t!ēx'ī'la'yasa
 25 'wa'ts!ē, yīx 'wa'tslāsa la 'nemō'kwa'yawīs sā'semx·dās
 Hamā'lak·aua'e, yīxs g·ā'x'māyāloxōl gō'uēla t!ēx'ī'la'yasa
 'wa'ts!ē qaēs 'wa'dzēdē. A'em'lāwis la qā'tse'tōdēda
 bē'begwanem lāx t!ō'xwa'yalasa 'wa'ts!ē qaēs 'wa'dzēdē.
 Lā'laē lā'g·aēda lē'lqwalala'e lāx Q!awā'k·as lāx lē'elwā·
 30 laatsa 'nemō'kwa'yawayas sā'semx·dās Hamā'lak·aua'e. Lā'-
 'laē laē'ī lā'xa g·ō'kula; dō'x'walelaxa g·inā'nem dzemē'lael.
 Lā'laē q!wā'q!oswīda lē'lqwalala'e yīxs la'e dō'x'walelaxa

ished. Now it stopped snowing, after it had [just] snowed from morning till night. For just two days it had been snowing, and the snow reached the tops of the bushes. Then the father called his tribe and sat down with his tribe. He asked his tribe what to do. "What shall we do, my dear ones?" Thus he said to his tribe. "It may be that one of my children has survived." Then the tribe said that they would go and try to go up the river of Having-Humpback-Salmon. One of them said, "I wonder what we shall do! Shall we walk, or shall we go in a canoe?" Thus said one of the men. "Don't let us do that," said the one who spoke in the house. "Let us push down four planks. Let us continue to lay them down flat and put them down endwise, changing their positions. Let us take four and lay them down flat on the snow."

They tried to pole up the river, but they just gave it up on account of the snow which was floating on the water. Then the tribe agreed to change the position of the planks, laying them down flat on the snow, while they were going up the river of Having-Humpback-Salmon. Then they put down the planks, going up the river towards Q!awā'k'as. Then they arrived at a tributary. Then one man discovered an opening in the snow. "What may this be?" said the man. "Maybe a wolf," said the man, "which made this opening as a sign." Thus said the man while they approached the trail of the dog, — of that dog of the only one of the children of Hamā'lak'aua^ē who was left, — which was the trail that the dog had made for his master, and that came down the river. The men just went in the tracks that the dog had made for his master. Then the tribe arrived at Q!awā'k'as, where the only one of the children of Hamā'lak'aua^ē that was left over had stopped. They entered the house, and saw the child buried in the floor. Then the people

g'inā'nem, yīxs á⁶maē la nē'texstaliēda g'inā'nem. Lā⁶laē
 nē'x⁶eqālēlēmēda g'inā'nem yīsa bē'begwanem. Lā⁶laē
 lā'qālīfēda g'inā'nem. Lā'dzēk·as⁶laē dō'x⁶wāŋs ō'k!wina⁶ē.
 5 Ā'dzēk·as⁶em⁶laē la tē'qemwālīs g'ō'guyō, yīxs la'ē wudā'fa
 lē⁶wis q!wā'q!waxts!ānā⁶ē. nā'xwaem⁶laes ō'k!wina⁶ē ā'em⁶la
 q!ō'xumwālīs ō'k!wina⁶ē qaēs lā wudā'fa. Hē'em⁶lawīs
 wulē'tēmsa Awa'lēla la q!wā'q!usāla qaēs wā'sasa g'inā'-
 nem qaēs lē gwē'gux'iselasēda g'inā'nem qaēs wudā'fa.

Lā⁶laē senā' qa's gwā'faāsa qō g-ā'xaxsā'la' g'ō'utelaŋtsa
 10 g'inā'nem, laē'tē hē't'ats!āla ēāts!ēlayuēda g'inā'nem qaē'xs
 ha'lsemaāla sak!līqā'fax⁶st!aakwēda g'inā'nem qaēs wudā'f.
 nē'x⁶laē wā'xidā lē'lqwalala⁶ē qa's ā⁶mē qā'sa g'ō'utela.
 Lā⁶laē tsix·'tse⁶wēda ma⁶ts!ā'qē k!līqusa'. Lā⁶latla wio'x-
 bēsōsa mō'kwē. La ku'lkwawāwē⁶laēda g'inā'nem lā'xa
 15 la wio'xbēsē⁶wasa mō'kwē begwā'nema. G-ā'x⁶laē qā'sida,
 qā'dzowēs lā'xa saō'k^u lā'xa lē'nīx·ō⁶nā'kula saō'kwa.

Lā⁶laē yā'q!leg·a⁶fēda nēmō'x^u begwā'nemē, q!ulē'nox^u-
 em⁶laēs qaē la'g·a maō'slēlas wā'layuīda g'inā'nem lāx
 nā'la'yalasa g'ō'kulāel. Lā⁶laē nē'tase⁶wē ō'mpas, yīxs nē-
 20 mō'kwa'yālamaya⁶el sā'semx·dās. Lā'em⁶lawīs yā'q!lēg·a⁶fē
 ō'mpasa g'inā'nem, yīx Hamā'lak·aua⁶ē: "Qā'ḷaxg'in
 hē'mix· wā'idemx·dxen sā'semx·dā. Gwā'telag·a amā⁶slō
 g-āx hayō't!lālayūen xunō'kwaq." Lā'em⁶laē se'ng·aēs ōmp
 qa's gwā'faāsa qaē'da nēmō'x^uem la q!lulā' lā'xēs sā'-
 25 semx·dā. Lā'em⁶laē nē'k·ēs nā'qa⁶ē, yīx Hamā'lak·aua⁶ē
 qa's wē'gri ā'em ts!ē'ts!ēx⁶ēda qaēs xunō'kwa, qaē'da nē-
 mō'x^uem la q!lulā' lā'xēs sā'semx·dā. K!lē's⁶latla nē'k·ēda
 lē'lqwalala⁶ēxēs nēmō'k!wayālaa. Ā'em⁶laē nē'x·qēs wī-
 wulā⁶maa qaēs lā hā'yaŋtsama qa lā wā'idems Hamā'-
 30 lak·aua⁶ē, yīxs lema⁶ya ā'em l!ā'st!ēnlxēs wā'lasa lē'da
 k!lē's⁶ā; lē'ma'a g'ilō't!ēndl lā'xēs xunō'kwa. Lē'ma⁶ya
 ā'em wā'las⁶axawā'xl lā'lōx^usēlaxēs xunō'kwa.

cried when they discovered the child, for only its mouth showed. Then the boy was pulled out by the men. The boy got out of the hole, and they saw his entire body. His feet were just falling off, for they and his fingers were frostbitten; and the skin of his whole body came off, for it was frozen. Therefore the A'wilela just cried out of pity for the boy, for the boy looked ragged because he was frozen.

Then they made up their minds what to do in case they should take the boy down the river, for he was not well enough to be handled roughly; for the boy was almost as though there were no life left in him, because he was frozen. Then the people tried to go down river. They cut two poles; and four men carried them, one at each end; and the boy lay between them as they were carried at each end by the four men. They started and went home, walking on the boards, which were joined end to end.

Then one man, his uncle, spoke, saying that they should leave the boy a while a little above the village, that the boy should stop there. Then his father was told that only one of his children was left. Then the father of the children, Hamā'lak·aua^ē, spoke. "Indeed, that is what I said to my children. Don't let them bring this my child out of the woods." Then his father made up his mind what to do for the only one of his children who was still alive. Hamā'lak·aua^ē thought that he would make a winter dance for the only one among his children who was still alive. The people did not say that one was still alive: they just said that they were all dead, for they kept it secret on account of what Hamā'lak·aua^ē had said, because he was just going to show his great dance, the property of his family. It was to be the wolf-step for his child. It was to be the great dance from above, that would give his child supernatural power.

Lā^olaē ē'x^owidxēs g'ōk^u. Lā^olaē la^omē' ā'em g'āx
 g'īlō'tl'endēda Awaē'Lēla lā'xēda ^onēmō'x^uem la q!ulā'sēda
 tā'tewēk'inālā. Lā^olaē k'īm^oēda Awaē'Lēla. La^omē' g'ī-
 lō'tl'end(ēd)a ^owā'las^oaxawā'kwa, ^owā'las lō'gwala. Hē'em^oel
 5 ^owā'las^oaxawā'kwa g'ō'kulōla lāx Ha'nwadē. Wā, g'ā'x-
^olaē l!ā'sōlēda ^owā'las^oaxawā'k^u. G'ā'x^olaē laē'l lā'xa
 g'ō'kula. Lā'dzēk'as^omē lā'lox^usila, yixa g'ā'lā Ha'nhan-
 wadaēnoxwa, g'ā'lāsa Ts!ō'ts!ēna. G'ā'x^omē g'ō'kwax^oa-
 lila, lā'xa g'ōk^u. Laē'm ā'em ^owā'las^oaxawā'kwa, ^owā'las
 10 lō'gwala, yix Hamā'lak'aua^oē lāx Ha'nwadē.

Wā, la^omē' nē'f'edē axā'nēmxdāsa g'inā'nēm lā'xa
^owā'lasa ^omē'lxlā, lā'xa ^onē'mts!aqēwa lā'xēs ē'banēmxdē
 lā'xa yā'sekwē lā'xēs ā'emxdē ha'msgēmēsē^owasā g'inā'-
 nēm. La^omē ax^oā'līlaqē lā'xa g'ōk^u. La^omē' nē'f'etsē,
 15 yixēs ha'msgēmēsōx^udē. La^omē bā'x^uwida, la^omē' tēk'ā'laxa
 g'ō'kwasēs ōmp. Hē'em lō'gwās lā'xa ^onē'mts!aqeyō lā'xēs
 lē'tsēldē, yixs lā'x'dē lē'sela lā'xa ^owā'lasa ^omē'lxlā lā'xa
^onē'mts!aqeyō. Ā'em^olaē la bā'x^ubaḡwa, yixēs ā'emxdē
 ha'msgēmēsē^owasā g'inā'nēm. Hē'em lā'g'īts hē'laxa,
 20 yixa g'inā'nēm, yixa amā^oinxā^oē, yixs k!ē'saē nō'lnōlāla
 axē'lēx'dāx lēxs^oā'layux^udāsēs ōmp. Laē'mlē ^owī^owu^ola
^onō'nēlax'dās.

Lā^olaē lē'lēla, lē'lāla hē'mēna^olā^omē ōmpas, yix Ha-
 mā'lak'aua^oē, yixs la'ē bā'x^ubaḡwa lō'gwa^oyasēs xunō'k^u,
 25 yis ā'emxdēlā^o ha'msgēmēsō'sēs xunō'k^u. Wā, la^omē'

Then he cleared his house. Then the A'wilela just came stepping like wolves to the one who was still alive, who had encountered danger in hunting mountain-goats. Then the A'wilela surrounded him; and the great supernatural one, the great dance from above, came stepping like wolves. That was the great dance from above of the ancient tribe at Having-Humpback-Salmon. Then the great dance from above came down to the beach from the woods, and the dancers entered the house. Many of the ancestors of the people of Having-Humpback-Salmon, the ancestors of the Thunder-Birds, danced the supernatural dance. They brought it into the house, and the great dance from above¹ was just the great supernatural power of Hamā'lak'aua^ē at Having-Humpback-Salmon.

Then he showed what his child had taken from the great mountain-goat, the one-horned one, the tallow that he had pinched off, and which had just been kept in the mouth by his child. He put it on the floor of his house, and showed what had been held in the mouth. Then it increased in size, and the house of his father was very full. That was the supernatural treasure obtained from the one-horned one, that was valued, and that was obtained (found dead) from the large one-horned mountain-goat. What the boy had just held in his mouth was increasing in size: therefore that youngest boy was lucky, for he was not foolish, but had followed the advice of his father; but his elder brothers were dead.

Then his father, Hamā'lak'aua^ē, kept inviting (the people) all the time, for the supernatural treasure of his child had increased in size, that which his child had had in his mouth, the child of Hamā'lak'aua^ē. Then his father

¹ See F. Boas, Social Organization and Secret Societies of the Kwakiutl Indians (Report of the U.S. National Museum for 1895, p. 477, also p. 382).

kwé'xal(ēd)a ō'mpasē; la^{mē} 'wā'las^eaxawā'kwa. Hē'^emis
 'wā'la^eaxawā'x^usa Awaē'LElaxa g'ō'kula lāx Ha'nwadē. Hē'-
 'mis q^la'mdadesa g'īlk'!ā'layu. Lā'^elaē de'nxela. De'nxela-
 sōx q^lamq^la'mdēmaxs, yīsa lā'la lō'gwala, yīxa tā'tewēk'inā-
 5 lōla lāx Ha'nwadē, yīxs ā'^ema yō'lala 'wā'las^eaxawā'kwa,
 yī'xa 'nemō'x^umōlaē'l la q^lulā' yīs tā'tewēk'inalōla. Wā,
 hē'^emis lā'g'īts ō'gu'laēm 'wā'las^eaxawā'kwēxa g'ō'kula lāx
 Ha'nwadē. Hē'^emis g'ā'x'wuł q^lapā'laxg'a Gwa'dzēk'xa
 lā'la tslets!ā'qālxg'a Gwa'dzēk. Wā, lē'mōx g'āx 'nā'nem-
 10 qōxwida yīxs g'ā'xayōla^el tslets!ā'qālxg'a Gwa'dzēk'.

Wā, la^{mē} hā'yala lā'q^lwag'ilagama^e lō' K'ō'gwisila-
 gama^e. La^{mē} hē'lanēmax G'ītslā'sēma^e, g'ā'lāsa Kwā'-
 gruł, yīxa g'ā'lē G'īt!ē'noxwa. La^{mē} x'ī'sēwēg'ila qāē'da
 'wā'las^eaxaawā'xlē, g'ā'lāsa K'īlg'aē'nox^u 'ne^emē'ma. Wā,
 15 laē'mxaē ya'la 'melā'sewēda dēnē'm, yīx wā'dayūlasa
 de'nts!ēx^ula, yīs tō'x'widla. Wā, g'ā'x^emē k^lwē'g'isē^ewa
 yīs Qa'wadiliqala, yīxs la'ē q^lā'laxa 'wā'las^eaxawā'x^ulē
 g'ā'lāsa Awa'LEla, yīs ts!ets!ā'qawēlē lāx Gwa'dzē^e, gwa'-
 dze^eyas G'io'x.

20 Wā, lā'^elaē k^lwā'x'īdēda 'ne^emē'ma dō'qulqa lā'xēs sā'sēm
 qā's wē'g'i x'īs^eē'dnōgwa g'ā'lāsa K'īlg'aē'nox^u 'ne^emē'ma
 Awaē'LEla. Laē'm^elā'wis lē'xs^eālase^ewēda g'īnā'nem: "Ā'-
 EMLES hē'mēna^eeml la'sta'l laxō'xda dzēxdze^elē'saq; hē'-
 mēna^eem xō'sitasa 'wap. Gu'lkwitas q^lwā'x māē'mō-
 25 plēnstālaLES," 'nē'x'sō'laēda g'īnā'nem, yīsēs wī'ōmp.
 "Ā'EMLES hē'nā'kulał lā'xa Qwa'nē'qwalax'lā lā'xa dze^elā'la
 lāx ē'k'lēs G'io'x, ē'k'lēs Tā'yaqōL."

danced. It was the great dance from above. That was the great dance from above of the A'wilela, who lived at Having-Humpback-Salmon; and that was the song they sang first. Then they sang. The songs were sung because he had obtained supernatural power, the one who was endangered in hunting mountain-goats at Having-Humpback-Salmon. Therefore he just turned into the great dance from above, — he, the only one who remained alive of those who were endangered in hunting mountain-goats. Therefore the great dance from above belongs to the great tribe at Having-Humpback-Salmon, and that came to those who were gathered at Gwa'dzē^c, — those who had a winter dance together at Gwa'dzē^c, — and they came to be one when they came to dance the winter dance together at Gwa'dzē^c.

Then Copper-Maker-Face and Pearl-Maker-Face asked Wood-Carver, the ancestor of the Kwakiutl, the ancestor of the Wood-Carvers, to make a Showing-Teeth head-dress (wolf head-dress) for the great dance from above. He was the ancestor of the clan K'lig'aē'nox^a. Now they continually plaited ropes for leading the dē'nts!ēq of the war-dance. Then Listened-to came and sat behind them when he learned about what is called "great dance from above" of the ancestors of the A'wilela, when they were dancing the winter dance together at Gwa'dzē^c at the north side of G-iō'x.

Then the clan sat down, looking among their children (to see) who among the ancestors of the K'lig'aē'nox^a, the clan of the A'wilela, should disappear. Then the boy was instructed: "Just go into the water all the time in the lakes in the woods, and always sprinkle yourself with water. Rub your body with hemlock-branches four times." Thus the boy was told by his father and uncles. "Just go straight to the place named Qwa^enēqwā'la, at the lake above G-iō'x, above Tā'yaqōL."

Lá'laē qā's'idēda g'inā'nem. Gwā'laem^{la}wis la^sstēx-
 'i'dnaḡwa lā'xēs g'ā'lē neqā'sō dze^{la}lā'la. Gu'lkwitasā
 q!wā'xē. Gwā'laem neqeltowē'x lē'xs^{la}alayux^udēsēs wī'ōmp.
 Hē'mōi^{la}wisē gwē'g'ila lē'xs^{la}alayux^udāsēs wī'ōmp. Lá'laē
 5 laē lā'g'aa lā'xa Qwa^{nē}qwalax'lā' dze^{la}lā'la. Dze^{la}lā'-
 lax'lāyas G'io'x, hē'em Qwa^{nē}qwa'lax'lā. Lá'laē lā'g'e-
 qendēda g'inā'nem lā'xa dze^{la}lā'la. Wā, lā'laē hē'stā'la-
 mēda g'inā'nem, la^sstēxⁱd lā'xa dze^{la}lā'la. "Yū'emxent
 gwō'yō's ē'āsa," nē'x^{la}ēda g'inā'nem. "Yū'emxent Qwa-
 10 nēqwa'lax'lō," nē'x^{la}ēda g'inā'nem. Lá'laē gē'lxsem-
 dēda g'inā'nem, lā'xa mēk'ā'la, lā'xa dze^{la}lā'la, lā'xa Qwa-
 nēqwa'la. Hē'em lē'gēmsa dze^{la}lā'tē Qwa^{nē}qwa'lax'la,
 qā'lxēlatsa nā'ḡwa plē'plalōmas.

Lā'laē mē'x'ēdēda g'inā'nem, nēmā'x^{is} lō^s mē'xa.
 15 Hē'mis la wuḡā'x^{la}elatsēxa sē'walē: "Hōi, hō'i," nē'x^{la}ēda
 sē'walā. Hē'maalaxōḡa Wī'nalag'ilislē. "Wōi, wōi,"
 nē'x^{la}laxwa'laē wuḡē'lasa g'inā'nem lā'xa dze^{la}lā'la. Laē'm
 k!wa'sgamēla'ēda g'inā'nem lā'xa mēk'ā'la, lā'xa dze^{la}lā'la,
 lax Qwa^{nē}qwa'la. Lá'laē la^{mē} gwā'lelē nā'qā'yasa g'inā'-
 20 nem. Ā^{mē}lē le'nsala g'inā'nem. K!wa'nsa lā'xa dze^{la}lā'la.
 Laē'm gwā'lāla k!wa'stā'la. La^{mē} hō'lēlastāla qā'gā'xēsē
 ē'tlēda siō'gwa'la wuḡēldē'sē, yixē'da wō'i wō'i yixa nē'x'dē.
 G'īl'mēla g'āxl neḡwā'x'idēl, lax k!wa'stā'laasas. G'ā'x-
 laē neḡwā'x'ilak^u. La le'nsa, dō'qwaḡem^{la}wis lā'xa
 25 ba^{nē}, la'ē k!wa'nsa lā'xa dze^{la}lā'la. Lá'laē dā'x'idēx
 yā'yatslāsa Wī'nalag'ilislā. Ha'lselaem^{la}laē, k!ēs qap!ē'dē
 yā'yatslāsa Wī'nalag'ilislā. Laē'm^{la}wisla q!ā'ḡuxstax-
 idēda g'inā'nem, yixs la'ē qō'qwalāmasxa ḡwā'k!unasa
 Wī'nalag'ilislā. Lá'laē yā'qlēg'ā'tē nēmō'kwa lā'xa ḡwā'-
 kluna: "mā's'anawisō gwē'x^{ida}āslaq'lēns," nē'x^{la}ēda

Then the child went. He would go at once into the water at the lake that was reached first, and he would rub his body with hemlock-branches. He followed the advice of his father and his uncles. He did those actions in which he was instructed by his father and his uncles. He went on, and arrived at the lake named Qwa^anēqwā'la. The name of the lake of G·iō'x is Qwa^anēqwā'la. The boy went, and came to the shore of the lake. He went right into the water and bathed in the lake. "Evidently this is what my father and uncles referred to," said the boy. "Evidently this is named Qwa^anēqwā'la," said the boy. Then the boy swam to an island in the lake in Qwa^anēqwā'la. Qwa^anēqwā'la is the name of the lake. The nesting-place of all kinds of birds is in this lake.

Then the boy slept. It was just as though he was unconscious [asleep]. Then he heard the sound of paddling. "Hōi, hōi," said the noise of the paddles. Behold, it was he who is called Warrior-of-the-World. "Wōi, wōi," said what was heard by the child on the lake, in Qwa^anēqwā'la. Then the boy made up his mind. Then the boy sat down on the island in the lake. The boy just went under water and sat in the water of the lake. While he was sitting there, he listened for the sound of paddling that had been heard to come again, — that which said "Wōi, wōi." Soon it approached the place where he was sitting. It came near. Then he went under water, and he looked at it from underneath. He sat under water in the lake. Then he took hold of the canoe of him who is called Warrior-of-the-World. He nearly [not] upset the canoe of him who is called Warrior-of-the-World. Then the boy put his mouth out of the water while he was tipping over the canoe of him who is called Warrior-of-the-World. One man in the canoe spoke: "What may be the matter with you?" Thus

^onemō'kwa lā'xa Wí'nalag'ilíslä. "Gwā'ílas adä'," ^onē'x-
^olaēda ^onemō'k^u begwā'nema, lā'xa yā'yats!äsa Wā'wina-
 lälä. Lae'm^olā'wis á'em qā'qèk·líg·a^oí'tse^owēda g'ínā'nem.
 K·leō's^oel k·lēs la wā'ídemxa g'ínā'nem. Lae'm k·í^oē'dēda
 5 Wí'nalag'ilíslē, yíxs lá'ē qā'qapōdaasōsa g'ínā'nem. "Gwā'í-
 las adä', lae'ms lō'gwala g·ā'xēn," ^onē'x·sō^olaē. Lae'm^olā'wis
^omex^oē'dēda g'ínā'nemaxa xwā'k!unasa Wí'nalag'ilíslē.
 Lā'^olaē sap!ē'dēda Wí'nalag'ilíslē. Lae'm bá'sa g'ínā'nem.

Lae'm lá'^osteēda g'ínā'nem. Á'em^olā'wis hē'g·aalēda
 10 g'ínā'nem qa's mē'x^oēdēx^ust!aakwēel lā'xēs gwē'x·ídaasaēl.
 Lae'mxōlā á'em íē^ola'. Lae'm ax^oē'tsōsa Wí'nalag'ilís.
 Lae'mxentē ts!á'sōsa "yā'x^use^oma. Lae'm íē^olā'matsōsa Wí-
 nalag'ilís, yíxēs lā'x·dē qā'qapōdaā'sē^owa. Lā'^olaē gwē'g·i-
 lōtsa^owēda g'ínā'nem. "Yò," ^onē'x·sō^ola, "gwā'ílas hē'qwa^oē,"
 15 ^onē'x·sō^olaē. Lā'^olaē lō'semx·ída. Lae'm^olā'wis wul^oē'm
 dō'x^owida. Dō'dēqulāla lā'xa gwē'x·idēq. K·leō's^oel dā'-
 doqunaqē lā'xa gwē'x·ídeq. Lā'^olaē q!ax^osō'xēs ^onēx^ouna^oē.
 Lā'^olaē dō'x^owalēlaq, ts!ē!ts!ēlx·bida^owaā'ēl. "^omā'sōs
 gwō^oyaā'sē?" ^onē'x·^olaē. "Gwā'ílas wul^oē'm ē'átsēlōl.
 20 La^omen dō'qulōl," ^onē'x·^olaēda g'ínā'nem.

Lā'^olaē lē^olālasō^o qa's lá laē'la Ba'x^ubakwalanux^ulā.
 Lā'^olaē axstō'dē g·ō'kwalexōlāsa Bā'x^ubakwā'lanux^usí'wa^oē.
 Lā'^olaē aqalsē' g·ō'kwasa Bax^ubakwā'lanux^usí'wa^oya. Hé'-
^omaalaxōl g·ō'x^usa Ba'x^ubakwālanux^usí'wa^oe lāx mē'x^oatsasa-
 25 lasa g'ínā'nem. Hé'^omaalaxōl t!ēx·í'lāsa Ba'x^ubakwālanux^u-
 sí'wa^oya mē'x^oatsā'sas. Lā'^olaē lā'x^owalífax g·ō'kwasa Ba'x^u-
 bakwālanux^usí'wa^oē. Lā'^olaē wulā'sē^owa: "^omā'sē^olaents

said one man among those who are called Warriors-of-the-World. "Don't do that, my dear!" said another man in the canoe of the Warriors-of-the-World. Then the boy was just entreated. There was nothing that was not said to the boy. The one who is called Warrior-of-the-World was afraid that he might be capsized by the boy. "Don't do that, my dear! Now I will give you supernatural power." Thus he was told. Then the boy let go of the canoe of Warrior-of-the-World. Then Warrior-of-the-World went on, and left the child.

Then the boy went out of the water. The boy just sat down right on the rock, and felt as though he had to sleep on account of what he had done. Behold! he was dead. He was taken by Warrior-of-the-World. Evidently he was given something bad. He was killed by Warrior-of-the-World, whom he had almost upset. Then the boy was awakened on the rock. "Oh," he was told, "don't stay thus on the rock!" he was told. Then he uncovered his face, and he just looked about. He looked around to see who had awakened him. He did not see any one who had awakened him. Then he bit a hole in his blanket, and then he discovered a little feather. "What are you doing on the rock?" he said. "Don't merely handle things roughly. I have seen you." Thus said the boy.

Then he was invited to enter the house of the one who is called Cannibal-at-North-End-of-World. Then the house of Cannibal-at-North-End-of-World opened, and the house of Cannibal-at-North-End-of-World was open. Behold! that was the house of Cannibal-at-North-End-of-World where the boy had slept. Behold! that was the door of Cannibal-at-North-End-of-World where he had slept. Then he stood on the floor of the house of Cannibal-at-North-End-of-World, and he was asked, "What does our friend

"nemō'kwē?" "nē'x·sō^ēlaēda g·inā'nem yīxs la'ē lā'wīla. Wā,
lā'laē "nē'k·ēda g·inā'nem: "Lā'Łōgwasdēyīn," "nē'x·sō^ēlaēda
g·inā'nem. "Wā'g·a, ā'em ax^ēē'xsdešewa^{ōs}," "nē'x·sō^ēlaēsa
Ba'x^ubakwā'lanux^usiwa^{ya}. "Hā'matslaēxsden, hāmatsla-
5 LEN." — "Wē'g·a klwā'x·īdex," "nē'x·sō^ēlaēda g·inā'nem.

Lā'laē ax^ēē'dēda Ba'x^ubakwā'lanux^usi'wa^{ya} lā'xēs Lā'-
gek^u. Lā'laē "mē'ns^ēēda, "mē'ns^ēēg·īltsa Ba'x^ubakwā'lanux^u-
si'wa^ē. Lā'laē bā'bakulaqwēda Ba'x^ubakwā'lanux^usi'wa^ē.
Lā'laē lē'stalīlēla^l lā'xēs g·ōk^u. "Dō'qwalak·aslag·a,"
10 "nē'x·sō^ēlaēda g·inā'nem. "Hē'emles gwē'g·ilalē." Laem-
"lā'wis dō'qwalēda g·inā'nem gwē'g·ilasasa Ba'x^ubakwā'la-
nux^usi'wa^ē. Lā'laē gwā'felā'li' yīxs la'ē "mē'nsag·īla.
"K·lē'slen gā'fal," "nē'x·sō^ēlaēda g·inā'nem. "K·lē'slen
xe'nlelal lā'ēstax·īdel lā'xen nau'alak!wēnēla, ā'lē xa'nlel
15 k·īlēlālē aa'miaxēlala g·ā'xen." — "Wa, k·lē'sles," "nē'x·sō-
"laēsa Ba'x^ubakwā'lanux^usi'wa^ē. "Wā, lae'ms lāl nā'^ē-
na^x^u, lā'xēs g·ō'kwaōs." Ā'em^llāwis k·lī'lg·ap!ē'ntsō^ē,
yīsēs hē'ēmalaxōl, ha'msp!ēxlē. Ā'em^ēel q!wā'xbida^{wa} la
k·lī'lg·ap!ēndayu lā'xa g·inā'nem. G·ā'x^llaē lā'stēda g·i-
20 nā'nem. La^ēmē' gwā'nalaqē, lae'm dā'fēda Awaē'lala lā'xa
"wā'las^ēaxawō'xla. G·ā'x^llaē hā'matselaqwēda Ba'x^uba-
kwā'lanux^usi'wa^ē. G·ā'x^ēemxōlē lā'wīlēlādā lā'xa "wā'las-
"axawa^ēk^u. Lā'laē lā'wīlēlādā. Lā'laē nē'xase^ēwēda
dēnē'm, dō'kumawīlēlaem^ēlaēda dēnē'm. Hā'ēmawīlēlādā
25 dēnē'm. Nē'xelāxa dē'nts!ēk^u, — dē'nts!ēkwasa tō'x^ēwidē.
Lae'm^llae neqā'fē lā'xō Gwa'dzē^ē.

Lā'yōla^ēlasē quqwā'wulaxa "ya'g·im Qa'wadiliqala, yīxs
g·ā'xaē klwā'g·ixōla Qa'wadiliqala g·ā'lāsa Dza'wadēēnox^u

want?" Thus the boy was told when he was standing on the floor. Then the boy said, "I want to get supernatural power." Thus said the boy. "Go on, take what you desire!" he was told by Cannibal-at-North-End-of-World. "I desire to be a cannibal. I shall be a cannibal." — "Go on, sit down!" Thus the boy was told.

Then Cannibal-at-North-End-of-World took some of his red cedar-bark, and he for whom it was tried by Cannibal-at-North-End-of-World tried it on. Then Cannibal-at-North-End-of-World uttered the Cannibal cry and went around his house. "Watch me!" the boy was told. "That is the way you will do." And the boy watched the ways of Cannibal-at-North-End-of-World. Then he finished what had been the reason of his endeavors. "I do not wish to stay long," said the boy. "I do not wish to be permeated too much by my supernatural power, else those who will praise me will be too much afraid of me." — "Wa! [you will not be]!" thus he was told by Cannibal-at-North-End-of-World. "Now you shall go home to your house." It was only plaited in at the nape of his neck, what was his Cannibal-pole. Only a small piece of hemlock was plaited in at the nape of the neck of the boy. The boy came out of the woods. Then he was expected, and the A'wilela tried to catch him in the great dance from above. Cannibal-at-North-End-of-World came uttering the Cannibal cry. Behold! they came across dancing the great dance from above. Then they came across. Then they hauled the rope, and the rope reached across. The rope went right across. They were pulling the de'nts!ēk^u, — the de'nts!ēq of the war dance. Now they were half across (on the way to) Gwa'dzē⁸.

They say that Listened-to now wished the sea-monster to show itself, when Listened-to, the ancestor of the Dzā'wadēēnox^u, came and was sitting behind them. "Show

- qwa'xwa 'ya'g'im 'ne'x'laē. Quqwa'wulax Q!ē'q!ēlsela
 lā'xa 'yaa'gradē. Qwa'xwa 'yā'x'ak'ilī Q!ē'q!ēlsel Wā'-
 wixēma quqwa'wulasōs Qa'wadiliqala. Wā, hē'em lā'g'īts
 ō'dzig'ila'yaxa wāx' 'wā'las'axawōx' 1.ō'gwala. Wā, laēm
 5 tsik's'ēnsawaxa dēnēm wā'telax'dē wā'x'a dē'nts!ēx'dēsa
 tō'x'widē. Q!wā'xēm'g'ustālēx'dē'laē dē'nts!ēx'wasa tō'x'-
 'widē. Laēm lō'mak'inālalāya. Laēm ā'em'la pā'xux'
 sēda x'idzats!ēx'dē. Gā'x'mēs ā'em ā'lāsōs Qa'wadiliqala
 gā'lāsa Dza'wadeēnox^u, gāx q!ā'xa x'idzā'tslē lā'xas Lō'-
 10 lēla'tslē. Hē'em gāx pawaa'tsa x'idzā'tslē. Ā'mēs'la
 g'ilō'īātsōs Qa'wadiliqalāsa Dza'wadeēnox^u. Hē'mis lā'-
 g'īts 'wā'las'axaā'kwē gā'lāsa Dza'wadeēnox^u. Laē
 Qa'wadiliqala ā'em g'ilō'lā'nēmāxa x'idzats!ēsa ts!ēts!ā'-
 qōx'dē, x'idzā'tslēx'dās K'ō'gwisilagēma'ē 1.ō' Lā'q!wag'ila-
 15 gēma'ē, hē'em axnō'gwadēx'dāsa x'idzats!ē.

- Wā, gā'x'emlāx' yā'lag'ilīsg'ada hā'mats!a 1.ō'gwalāxa
 Ba'x'bakwā'lanux'si'wa'ē. Lā'laē ha'mx'īdxa begwā'nem.
 Ts!ēm'gwē'laxa begwā'nem lā'xēs wā'x'em 'ne'mē'mōta.
 Lā'laē lā'xumālase'wa k'ī'myase'wa. Lā'laē x'imā'se'wa.
 20 Laēm'lā'wis lā'lā'nema. Lā'laē laē'laxa g'ō'k^u. Lā'laē
 mō'gwīlāma. Lā'laē ax'ō'dxa k'ī'l'g'ap!endayux'dāsa Ba'x'-
 bakwā'lanux'si'wa'ē, yīxa q!wā'xbidō'x'dā' k'ī'l'g'ap!enda-
 yux'dāsa Ba'x'bakwā'lanux'si'wa'ē. Hē'maalaxōl ha'ms-

yourself, sea-monster!" Thus he said. He wished Q!ē-q!ēlsēla to show itself at Sea-Monster-Place. They showed themselves, — *yā'x*yak'ilī, Q!ē'q!ēlsēla, Wā'wixēma, — those whom Listened-to wished to show themselves. Therefore an accident happened on the water to the supernatural power, the dance from above, that they tried to show on the water. Then the rope was cut with which they tried to lead the dē'nts!ēq of the war dance. The dē'nts!ēq of the war dance was rising out of the water. Then it was too much, what they were doing on the water, and the box containing the wolf-head masks just floated away. Listened-to, the ancestor of the Dzā'-wadēēnox^u, came and looked for it, and found the box containing the wolf-head masks at Lōlēla'ts!ē. That is the place to which the box containing the wolf masks floated. It was just stolen by Listened-to of the Dzā'-wadēēnox^u. Therefore the ancestors of the Dzā'-wadēēnox^u have the great dance from above. Listened-to [only] obtained by theft the box containing the wolf masks of those who danced the winter dance, — the box containing the wolf masks which had belonged to Pearl-Maker-Face and Copper-Maker-Face. They had been the owners of the box containing the wolf masks.

Now, the cannibal who had obtained as supernatural power Cannibal-at-North-End-of-World appeared on the beach. Then he devoured a man. He bolted down a man, although belonging to his own clan. Then it was difficult to catch him, but he was lassoed, and he was caught. Then he entered the house, and he was tied in the house. They took off what was plaited in at the nape of his neck by Cannibal-at-North-End-of-World, — that little piece of hemlock which was plaited in at the nape of his neck by Cannibal-at-North-End-of-World. Behold! that was called the

plēxlē. Lā^ulaē lā^uxsōdayū lā^uxa g^uōk^u. K!wā^uxtāla^ulaēda
hō^ux^uhōk^u, k!wā^uxtā^uyax ha^umsplēqas Ba^ux^ubakwā^ulanux^usī^u-
wa^uē. Q!amkwā^ula^ulaē ō^ugwida^uyasa ha^umsplēq.

Wā, lā^ulaē peta^usō^usēs g^uōkulōt. K^uīl^uma^ulasēs g^uō^ukulōt
5 qaēs laē^una^uē ā^uem ts!ē^umqwaxēs g^uō^ukulōtaxēs ^une^umē^umōt.
Hē^umēs q!amā^us ^une^umē^umōtas. Hō^uxwitasō^ux^ulēda ^unemō^ux^u
hā^umats!a. Ku^un^uwatelag^uilidzemx^ulēda ^une^umō^ukwē hā^uma-
ts!a. Lā^ulaē alēlēlē mō^ugwanāyasa hā^umats!a. Laē^um hā^u-
klwakse, k!ēs g^uāx ē^utlēdē. La^umē hā^uklwa, hē^uem g^uīlsa
10 K^ulīg^uaē^unōx^u ^une^umē^uma Awaē^ulēla. Hē^umis g^uīlsa g^uō^ukula
lax Ha^unwadē, yīx Hamā^ulak^uaua^uē. Hē^uem g^uā^uxa ^uwā^ulas-
^uaxawau^ux^u lāx Gwa^udzē^u, g^uā^uxaē ts!ets!ā^uqā g^uā^ulāsa Awaē^u-
lēla. Laē^um lā^uba.

4. Scab.

Tradition of the Dena^ux^uda^ux^u.

(Dictated by Charlie Wilson, 1900.)

Hēem^ulaēxs g^uō^ukulaē lāx G^uīō^ux, yīxa Ts!ōts!ēna^u. Lā^ulaē
15 xu^ungwadēsa g^uīng^uīnānemē q!ē^unema. Lā^ulaē lē^umk^ulīna
lē^umē^us ^unā^uxwa ō^uklwina^uē. Lā^ulaē ts!ix^uīlē nā^uqa^uyas ō^um-
pas qaē^uxs lē^umk^ulīnaēs xunō^uk^u. Lā^ulaē lē^uts!ōd lā^uxēs
g^uō^ukulōt. G^uā^ux^uem^ulā^uwisē g^uō^ukulōtas ^uwī^ulaēla, lē^uwis
ts!ē^udaq lē^uwis g^uīng^uīnānem. G^uā^uxēl lāx g^uō^ukwas. Wā,
20 la yā^uq!ēg^ua^ulē Hawī^ulkola^u qa^us ^unē^uk^ue: “Gē^ulak^uas^ula
g^uō^ukulōt,” ^unē^ux^ulaē, “g^uā^uxaaqōs hā^unakwila lā^uxen wā^uīdem,
yīxs k!ē^usēlaxaqōs ē^ux^ulax qasō lā^ulax kludā^unem laxsg^ua
gwē^ux^usdemg^uasg^uīn xunō^uk^u, yīxs lē^umk^ulīnēk^u ^uyā^ux^use^umēg^ua
ts!ix^uq!ō^ulemg^uas. Hē^umisēn lā^ugīten ^unē^uk^uē qens bā^ula-
25 g^uaēns qen lā^ulag^ui lā^uxa qwē^usinak^u ^uwī^ulaēmlens lē^uwuns
ts!ē^udaqē lē^uwuns g^uīng^uīnānemē.”

Cannibal-pole. Then it was put (up, and reached) through (the roof of) the house. A hō'x^uhok^u was sitting on top of the Cannibal-pole of Cannibal-at-North-End-of-World, and the body of the pole was snapping.

Then he was treated by his tribe. He was feared by his tribe because he was just bolting down the people of his own clan. Therefore his clan was ridiculed. Vomited was the name of this one Cannibal. Ku'n^swatēlag'ilidzem was the name of another Cannibal. Then the ropes with which the Cannibal was tied were broken. He disappeared and did not come again. Then he had disappeared, he who was the ancestor of the K'li'g'aēnōx^u, a clan of the A'wilela. Hamā'lak'aua^sē was the ancestor of those living at Having-Humpback-Salmon. He brought the great dance from above to Gwa'dzē^s, where the A'wilela danced the winter dance together. That is the end.

4. Scab.

Tradition of the Dena'x'da^sx^u.

(Dictated by Charlie Wilson, 1900.)

It was when the Thunder-Bird clan lived at G'iō'x. They had many children. Then Scabby-Body had scabs all over his body, and his father felt badly on account of his scabby child. Then he called his tribe into (his house). His tribe came. They all came in with the women and children, and entered the house. Then Cedar-Dancer spoke, and said, "Welcome, tribe!" thus he said, "that you have come quickly, following my word, for it would not be good if you were infected in the way my son is, for his body is scabby. He has a bad sickness. Therefore I wish that we leave him, and that we go far away, all of us, with our women and our children."

Wä, lä^ulaē ē^ux^uakⁱ g^okulōtas. Laē^mlaē nā^unakwa
 qa^s lē xwā^unaⁱida. Yae^ttsemdxēs gwē^tgwāla, la wī^ux^u-
 ste^undxēs xwā^uk!una ^uwī^ula^uma lē^uwis g^okulōt. Wä, lä^ulaē
 lex^uē^uda. Laē^m k!was^uā^ulaxa g^uinā^unem. ^unemō^uk!us^umēda
 5 g^uinā^unem lā la. ^uwī^ula^umēda lē^ulqwalala^uē lā^uōdxēs lā^umē^u,
 xēs g^ox^udē, xēs saō^uk^u. Lā lāxsxa xwā^uk!una. Laē^m
 bā. ^unemō^uk!us^uem^ulawis lē^uda g^uinā^unem.

Lā^ulaēda q!u^ulyak^u q!a^umsa wā^ux^ua qa^s ^unemā^ux^uida^umē
 lē^uwis ts!ō^ux^ulema. K^u!ē^us^ulat!a hē^ulq!ālēda g^okulōt. Lā^u-
 10 laēda q!u^ulyak^u ax^uē^udxa xā^ulaēs qa^s axts!ō^udēsa gu^ulta lāq;
 hē^umisa xamā^us qa g^olētsa g^uinā^unem. Lā^ulaēda q!u^ulyak^u
 ā^uem dā^ux^uit^use^uwa qa^s lē lā^ug^uaa^ulē^uxdzem lā^uxa xwā^uk!una.
 La^umēs lex^uē^udēda g^okulōt. Laē^m bā.

Lā^ulaē lex^uwē^ulsa^ulaēda g^uinā^unemasa gu^ulta. Laē^mlaē
 15 x^uī^uqala. Lā^ulaē k!wā^ug^uaelsēda g^uinā^unem. Lā^ulaē wā^us^uel
 q!wā^usa qa gwē^ux^uidaasasēs ōmp lē^uwis abē^ump la^uē bā.
 Lā^ulaē lā^uk!wēmas^uī^udē nā^uqa^uyas. Lā^ulaē q!u^uē^udxēs ō^u-
 k!wina^uē. Lā^uwālēda tsē^unxwa^uē lāx ō^uk!wina^uyas. Lā^ulaē
 ma^uī^up!ēna^u q!u^uē^udxēs ō^uk!wina^uē. Lā^ua^ulas yā^uwix^uī^udē te-
 20 k^u!ā^us; la^uel bō^uī^udē tek^u!ā^us. Lā^ulaē ē^utlēd q!u^uē^uda; g^uā^u-
 xaā^ulas nē^uī^udēda a^uyasō^u lāx tek^u!ā^us. Lā^ulaē q!u^uē^uda.
 Lā^ulaē k!u^um!ēlēda a^uyasō^u lāx tek^u!ā^us. Lā^ulaē se^ultā^ulāel.
 G^uā^ux^ulaē lā^uwālēda a^uyasō^u lāx tek^u!ā^us. Lā^ulaē se^ultā^ula
 lā^uk!wēmasēs nā^uqa^uē qa^s k^u!ē^usē q!u^uē^uda, qa^uxs hē^umaa-
 25 laxō^ul lā^ug^uī^u k!u^um!ī^una^uxwēda a^uyasō^u lāx tek^u!ā^us yī^uxs q!u^uī^u-
 ē^udnaxwāē. Lā^ulaē lā^uk!wēmas^uī^udē nā^uqa^uyas qa^s k^u!ē^usē
 q!u^uā^u. Lā^ulaē g^uā^ux k!wā^uyā^uqā^ulēda a^uyasō^u lāx tek^u!ā^us. Lā
 k^u!ēs q!ā^ug^uema^ulēda g^uinā^unemaxs g^uā^uxaē dē^uxwuqawē^uda
 g^uinā^unem lāx tek^u!ā^us. La k^u!ēā^us ^unē^umsgem lēma^u lāx
 30 ō^uk!wina^uyasa g^uinā^unem.

Then his tribe felt glad. They went home to get ready. They tied their goods into bundles, and launched their canoes. They all went with the tribe. Then they started. They left the child sitting there. The child was alone on the ground. All the people pulled up the posts, the houses, the planks, and went aboard their canoes. Then they left, and the child was there alone.

One old person did not want to go, for she wished that the same might happen to her as to her grandson; but the tribe did not allow it. Then the old woman took a mussel-shell and put fire into it; and she left dried salmon as provisions for the child. Then the old person was taken and put aboard the canoe. The tribe started and left.

Then the boy made a fire on the ground [with the fire]. Then it was burning, and the child was sitting on the ground. He cried pitifully on account of what his father and his mother had done when they left. Then his heart became strong, and he scratched his body, and the boils came off of his body. He scratched his body a second time. Then his stomach began to move. His stomach began to swell. Then he scratched again, and a hand came out and showed itself on his stomach. Then he scratched himself, and the hand drew back into his stomach. Then he kept still, and the hand came out again from his stomach. He kept still, and his heart was strong, and he did not scratch himself, for, behold! that was the reason that the hand always drew back into his stomach when he would scratch himself. Then his heart became strong, and he did not scratch. Then the hand came farther out of his stomach, and the boy looked, and watched it coming. Then a boy jumped out of his stomach, and now there was not one scab on the body of the child.

- Wä, ⁵nē'x·⁶laēda g·inā'nem, yīxa dēxwuqā'lax tek·!ā'sa g·inā'nem: "Nō'gwaems hē'g·iīdōs gwā'tē," ⁵nē'x·⁶laēda g·inā'nem, yī'xa la xunō'kwa dēxwuqā'lax tek·!ā's. "Nō'gwaems lē'mk·līng·iīdōs, yīxg·in g·ē'k·!aē'dza⁵ē'x·dg·inlōl.
- 5 Laē'ms ē'x·īda. Hē'wāxales ē't!ēdel lā'xēs gwē'x·dzasdāōs qaxg·in g·ā'x·mēg·in lā'wā lā'xōs tek·!ā'qōs." Lā'⁶laē ē'x·īdē nā'qā'yasa ōmp. "Çē'lak·ās⁶la," ⁵nē'x·⁶laēda ōmp, "qaxg·in ā'⁶mēg·in la lō'gwalōl. Ē's⁶maēlen wā'wālk·inalōl." Lā'⁶laē yā'q!eg·a⁶tēda xunō'k^u. Lā'⁶laē ⁵nē'k·a, "Laē'ms
- 10 lē'qalāl g·ā'xenlas lēma'⁶ē." — "Ē's⁶maēlen wē'g·ila," ⁵nē'x·⁶laēda ōmp.

- Lā'⁶laē kluts!esa' lē⁶wis xunō'k^u. Lā'⁶laē xu'lsa. Ā'lael xu'lsa. Lā'⁶laē yā'q!eg·a⁶tē lēma'⁶ē. Lā'⁶laē ⁵nē'x·xēs ōmp: "Çwā'la nā'nokun, lā'len qā's⁶idēl lā'xwa qwē'sa-dzē'lisēx." Lā'⁶laēda g·inā'nem, yīx lēma'⁶ē qā's⁶id qā's
- 15 lē lā'xa qwē'sadzē'lis. Lā'⁶laē lā'xa wa. Laē'm⁶lawis tā'wils⁶el. Lā'⁶laē hē'nā'kula lāx wī'waq!ōlasēs ōmp. Hax^uha⁵nē'saē lā'xa ōbā'lis. Lā'⁶laē ax⁶ē'd lā'xa k·!ā'mōma ha'nx⁶idēq lā'xēs q!ē's⁶ēna⁶ē. Lā'⁶laē qā's⁶id qā's lē lē'nts!ēs
- 20 lāx ō'x^usiwa⁶yasa wa. Lā'⁶laē hā'yaxstalēsēla lāx ō'x^usiwa⁶yasa wa. Lā'⁶laē x·ī'lp!ēd; hē'fk·!ōwē⁶sta. Laē'm ha'n-qelaxa k·!ā'mōma qā's ⁵nē'k·ē: "Mēlē'x·LES," ⁵nē'x·⁶laē ha'nxstentsa k·!ā'mōma lā'xa ō'x^usiwa⁶yasa wa. Lā'⁶laē aē'daaqa qā's lē ē't!ēd lāx wī'waq!ōlasēs ōmpē. Lā'⁶laē
- 25 ē't!ēd ha'nx⁶ēd lā'xa k·!ā'mōma. Lā'⁶laē aē'daaqa lāx ō'x^usiwa⁶yasa wa. Lā'⁶laē x·ī'lp!ēd hē'fk·!ōwē⁶sta. Lā'⁶laē axstē'ntsa k·!ā'mōma. "Dzē'wu'nLES," ⁵nē'x·⁶laē lēma'⁶ē. Lā'⁶laē aē'daaqa lāx wī'waq!ōlasēs ōmp qā's ha'nx⁶idē lā'xa k·!ā'mōma axsemā'lisaxa dēg·i'ya'. Lā'⁶laē qā's⁶id

Then the boy who had jumped out of the stomach of the child said, "I am the one on account of whom you were thus." Thus said the child, — the child that had jumped out of his stomach. "I am the cause of your being scabby, because I was in you. Now you are well. You will never be in the same way again, for I have come out of your stomach." Then his father felt glad. "Thank you!" said the father, "that I have just obtained you as a supernatural treasure. Have I not found you by good luck?" Then the child spoke, and said, "Now you shall call me Scab." — "Am I not going to do so?" said the father.

Then he sat down with his child. He felt lonely. He felt really lonely. Then Scab spoke, and said to his father, "Don't long for me. I shall go to the other side of the beach." Then the child Scab started and went to the other side of the beach. He went to a river. He waded across, and went straight to the place where the dead sisters of his father were (buried in) boxes on the point of land. Then he took needles (of an evergreen tree) and put them in the fold of his shirt. Then he started and went into the water at the mouth of the river. He went straight down to the mouth of the river. Then he turned round to the right side, carrying in the fold of his shirt the needles, and he wished: "You shall be steel-head salmon." He said so, and put the needles into the water at the mouth of the river. Then he turned back, and went again to the dead sisters of his father. Then he carried more needles in the fold of his shirt and went again to the mouth of the river. He turned around to the right side and threw the needles into the water. Scab said, "You shall be silver salmon." Then he went back again to the dead sisters of his father, and carried in the fold of his shirt needles which were on the ground on

- qa^s ē'tlēdē lā lax ō'x^usiwa^syasa wa. Lā^slaē axste'nd ē'tlēd lā'xa k'!ā'mōma; yīxs la'ē gwāł x'!lplēda: "Gwā'x-nēsLES," ^snē'x^uēm^slaxaā'wis. Lā^slaē ē'tlēd qā's^{id} lāx wī'waqlōłasēs ōmp. Lā^slaē ha'nx^sidxa k'!ā'mōma. Lā^slaē
- 5 qā's^{id} qa^s ē'tlēdē lā lax ō'x^usiwa^syasa wa. Laē'm^slaxaā'wis x'!lplēd hē'fk'!ōwē^ssta qa^s laā'xstendēsa k'!ā'mōma. Lā^slaē ^snē'k'a: "Sā'tsemLES," ^snē'x^ulaē. Lā^slaē ē'tlēd qā's^{id} qa^s lē lā'xa deg'ī'ya' lāx k'!ā'mōmasgēma^syas wī'waqlōłasēs ōmp. Lā^slaē aē'daaq qa^s lē ē'tlēd lāx
- 10 ō'x^usiwa^syasa wa. Lā^slaē x'!lplīd^sla'xat! qa^s ^snē'k'ē: "K!omā'LES," ^snē'x^ulaē, "qō g'ā'xnaḡwaLē g'ō'kulōtasen ō'mpē, lā'LES hamx^uī'dnaḡwaL," ^snē'x^ulaē lēma^sē. Lā^slaē qā's^{id} lēma^sē. Lā^slaē nexs^sag'ī'lalis lā'xa wa. Lā^slaē malē'xla^sl qa^s l!ā'sgēm^sx^uidē. Lā^slaē dō'x^swalelaxa ā'dzē-
- 15 k'as'mā'l kusx^uā'la. Hē'maalaxōl k'!ō'k!ute'lē, yīxa g'āx kusx^uā'la lāx ō'x^usiwa^syasa wa, yī'xa k'!ā'mōmax'dē. Laē'm k'!ō'telax^sida.

- Lā^slaē qā's^{id}; dze'l^sx^uwīd qa^s lē lā'xēs ōmp. "lā'x^uwīdag'a," ^snē'x^ulaēxēs ōmp, "qens lā'lag'aens lāxg'a'da
- 20 qwē'sadzē^slisik," ^snē'x^ulaē lēma^sēxēs ōmp. Lā^slaē lā'xul-sēda ōmp. "Awī'lawist!ōs wā'ldemaqōs, xunōkwā," ^snē'x^ulaē, lā'xuls qa^s lē lāx gwō^syā'sēs xunō'x^u qa^s laā's lē^swē'. Lā'x^uda^sx^ulaē qā's^{id} qa^s lē lā'xa wā. Hē'x^uidaem^slāwis g'ō'kwēlax^sida, lāx ō'gwāqa^syasa wa. G'ā'xdzek'as^sem-
- 25 laēda k'!ō'tela qlē'nem lāx ō'x^usiwa^syasa wa. La ē'k'ē nā'qa^syas ō'mpas qa axā^syasēs xunō'k^u.

Lā^slaē axk'!ā'la^slaē lēma^sē: "Seg'ā'yūgwilag'a'," ^snē'x^ulaē lēma^sē, "qa^s wē'g'īlōs xwā'lal, l!ō'pal qen sik'ā'lag'ī-lēnlaxa k'!ō'tela". — "Wē'g'a," ^snē'x^ulaēda ōmp. La'mē

the beach where the graves were. Then he started and went again to the mouth of the river, and again he put the needles into the water after he had turned round; and he spoke again, and said, "You shall be dog-salmon." Then he went again to the dead sisters of his father, and carried needles in the fold of his shirt. He started again, and went to the mouth of the river, and he turned round again to the right side, and poured out the needles into the water. Then he spoke. "You shall be spring salmon." Then he started again, and went to the graves to get needles from the boxes of the dead sisters of his father. Then he went back again to the mouth of the river. He turned round again, and said, "You shall be bull-heads. Every time when my father's tribe comes," thus he said, "you shall eat from time to time." Thus said Scab. Then Scab started. He was halfway across the river. Then he turned back and looked seaward. Then he saw a vast amount of splashing. Behold! these were the various kinds of fish that came splashing to the mouth of the river. They had been the needles, and they had become salmon.

Then he started running, and went to his father. "Arise!" he said to his father, "let us go to the other side of the beach." Thus said Scab to his father. Then the father arose from the ground. "Important is your speech, child," said he, and arose to go to the place to which his son had referred, where he should go with him. They started and went to the river. Immediately they began to build a house on the bank of the river. Very many salmon came to the mouth of the river. Then the father felt glad on account of what his son had done.

Then Scab made a request. "Make a spear," thus said Scab, "that you may go on and split and roast, and that I may in the mean time spear the salmon." — "Go

sik'ēda xunō'k^u. La l!ō'pēda o'mpaxa k!ō'tela. Xwā'-
laxa k!ō'tela. Lā'^ulaē ql'ēnem^ulaē wā'^umēsa^uyas. Lā'^ulaē
qe'lx'^uida, lē'^uwis xunō'x^usēs ē'axalaēna^uyaxa k!ō'tela.

- Lā'^ulaē gā'nul^uida. Laē'm^ulaē mē'x^uēd lā'xēs g'ōk^u.
 5 Lā'^ulaē lā'x^uwidxa gā'la. Lā'^ulaē dō'x^uwidxēs wā'^umisa^uē.
 “Ā,” nē'x^ulaē, “ma'dzens wā'^umisē^ux'dēens? K'leā'tsa-
 maē la axā'la,” nē'x^ulaē lēma^uē, lā'xēs o'mp. “Awī'la-
 wist!ōs wā'ldemaqōs, xunōkwā',” nē'x^ulaēda o'mp. Lā'^ulaē
 lā'x^uwidēda o'mp: “Gwā'ilas gwā'gwēx^usā'la lā'qē,” nē'x-
 10 ^ulaē lēma^uē, lā'xēs o'mp. “Sō'lag'a sik'a', lā'xa k!ō'tela
 qen xwā'laenlaxa k!ō'tela. Hē'^umis qen l!ō'paen l!ō'bē-
 g'ilenlōl qasō lāl sik'ā'l.” — “Wē'g'a,” nē'x^ulaēda o'mp.
 Six'^ude^ulaēda o'mp. Xwā'fēd^ulaēda xunō'k^u l!ō'palaxa
 k!ō'tela. K'le's^ulaē gē'g'itlēlael la qō'tlēs g'ōk^u. Laē'm-
 15 ^ulaē qe'lx'^uida, la qlā'nemēs wā'^umēsa^uilael. Lā'^ulaē gwā'f-
 ēls, la gā'nul^uid. Laem dzā'qwa, lā'^ulaē yā'qleg'a^ufē lē-
 ma^uē. nē'x^ulaē lēma^uē: “Dō'qwaładzās qa^us fēk'wisī'-
 laōs, hē'^umis mō'ts!aqa hā'nal!ema.” — “La^umen wē'g'il
 ax^uēdlxēs gwō'yā'ōs, qlā'gwidā.” Lā'^ulaēda o'mp ax^uēd^ulax
 20 gwō'yā'sēs xunō'k^u. Lā'^ulaē gwāł. Ā'lael ē'k'ē nā'qa^uyas
 lēma^uē qaxs lō'maē ē'k'ē fēkwī'la^uyasēs o'mp.

- Lā'^ulaē gā'la gā'nul. nā'qula^ulaēda gā'nul. Lā'^ulaē
 nē'k'ē lēma^uē; nē'x^uxēs o'mp: “Laē'ms mē'x^uēdēlōl,”
 nē'x^ulaē lēma^uyaxēs o'mp. “Wē'g'ilax'in, qlā'gwidā,”
 25 nē'x^ulaēda o'mp. “Gwā'la hā'selōl,” nē'x^ulaē lēma^uyaxēs
 o'mp. “Ā'emlen tlex^usē'dzenlōl qenlō lāl dō'x^uwałēł-
 nōx^ulō.” — “Qā'lales, qlā'gwidā,” nē'x^ulaēda o'mp. “Wa
 wē'g'a mē'x^uēdex, gwā'la wul^uē'm qlā'yaqalōl,” nē'x^ulaē
 lēma^uē. “K'le'sēlg'in lāl lā'xa qwē'sēnak^u. Yō'mēlg'ir
 30 lā'xda o'nālasāxsents g'ō'kwēx.” — “Wā, adā',” nē'x^ulaēda
 o'mp. La mē'x^uēdēda o'mp.

on," said the father. Then the child speared salmon. The father roasted [the salmon] and cut the salmon. Then they obtained much from the river. Then he and his child got tired of working [salmon].

Night came. Then they slept in the house. In the morning he (Scab) arose. Then he looked at what they had obtained from the river. "Oh," he said, "what has become of what we obtained from the river? There is nothing there now." Thus said Scab to his father. "But important is your word, child," said the father. Then the father arose. "Don't talk about it," said Scab to his father. "You go now and spear salmon, and I will cut salmon, and I will roast them after you go spearing." — "Go ahead," said the father. The father began to spear, and the child began to cut and roast the salmon. He had not been doing so long when the house was full. Then they got tired. Then they had obtained much from the river. When they finished working on the ground, night came. It was evening. Then Scab spoke, and said, "Do look, and make a bow and four arrows." — "I shall [go on and] do what you refer to, master." Then the father made what his son had referred to. Then he finished. Scab was really glad, for the bow that his father had made was very good.

Now, it had been night for a long time. The night was light. Then Scab said to his father, "Sleep now." Thus said Scab to his father. "Let me do so, master," said the father. "Don't speak loud," said Scab to his father. "I shall just pinch your foot if I should see anything." — "Indeed, do so, master," said the father. "Go on, sleep, don't feel uneasy," said Scab. "I shall not go far away. I shall be here on this side of our house." — "All right, my dear," said the father. Then the father went to sleep.

- Lā^ʿlaē gwā^ʿl ʿnegē^ʿg^ʿa^ʿya, la^ʿe gāl k^ʿlwa^ʿsē lēma^ʿe lāx
 ō^ʿnālasasēs g^ʿō^ʿx^ʿbida^ʿwē. G^ʿā^ʿx^ʿlaē l^ʿlō^ʿsōlīse^ʿlēda begwā^ʿ-
 nem, g^ʿī^ʿl^ʿl^ʿexsdēda begwā^ʿnem. Lā^ʿlaē dō^ʿqwa^ʿlaq. Awu^ʿl-
 plā^ʿl^ʿte^ʿwa^ʿlaē lēma^ʿʿyaq. Lā^ʿlaē mā^ʿl^ʿl^ʿēg^ʿa^ʿle^ʿla^ʿlaē lēma^ʿ-
 5 ʿyaqēxs Dzō^ʿnoqlwaē. Lā^ʿlaē dowē^ʿlē lēma^ʿe lā^ʿxēs
 g^ʿō^ʿx^ʿbida^ʿwē. Lā^ʿlaē t^ʿl^ʿex^ʿsē^ʿdzendxēs ōmp. Lā^ʿlaē
 lā^ʿx^ʿwidēda ōmp. “K^ʿlēs hāse^ʿla, se^ʿl^ʿtā^ʿla.” Lā^ʿlaē lā^ʿx-
 ʿwida. Lae^ʿm dō^ʿqwa^ʿlax t^ʿl^ʿex^ʿsē^ʿdzeng^ʿl^ʿasēs xunō^ʿk^ʿ.
 G^ʿā^ʿx^ʿlaē tsō^ʿbēl^ʿtā^ʿēda Dzō^ʿnoqwa lā^ʿxa ʿnā^ʿx^ʿsāla. Lā^ʿlaē
 10 lēma^ʿe qat^ʿl^ʿēdxēs hēk^ʿl^ʿwī^ʿs. Laem gwā^ʿlāla. G^ʿā^ʿx^ʿlaē
 plā^ʿx^ʿidēda Dzō^ʿnoqlwa. Plā^ʿxsāsēs a^ʿyasō^ʿ lā^ʿxa kwax^ʿsā^ʿ.
 Lā^ʿlaē ʿwī^ʿla ax^ʿē^ʿtsēs a^ʿyasō^ʿ plā^ʿxsāla lā^ʿxa kwā^ʿx^ʿsā.
 K^ʿlēs^ʿlaē ʿnē^ʿk^ʿe nā^ʿqā^ʿyas lēma^ʿe qā^ʿs ha^ʿn^ʿidēxa a^ʿyasō^ʿ,
 ʿnē^ʿx^ʿlaē nā^ʿqā^ʿyas qā^ʿs ha^ʿn^ʿidēxa dzā^ʿmē qō g^ʿāxl nē^ʿl-
 15 ʿēdēl lā^ʿxa kwā^ʿx^ʿsā. G^ʿā^ʿx^ʿlaē nē^ʿl^ʿēdēda dzā^ʿmē lā^ʿxa
 kwā^ʿx^ʿsō. Lā^ʿlaē ha^ʿn^ʿidēq lā^ʿxa hēk^ʿl^ʿut^ʿlabā^ʿe. Lā^ʿlaē
 ē^ʿl^ʿēdxa qemxō^ʿl^ʿabā^ʿe. Lā^ʿlaē ē^ʿl^ʿētsa ʿnē^ʿmts^ʿlaq lā^ʿxa
 hē^ʿk^ʿl^ʿut^ʿlabā^ʿe. Lā^ʿlaē ē^ʿl^ʿētsa ʿnē^ʿmts^ʿlaq lā^ʿxa qemxō^ʿ-
 l^ʿabā^ʿe. Maē^ʿma^ʿts^ʿlaq^ʿlaē lāx dzā^ʿmasa Dzō^ʿnoqlwa. Lā^ʿ-
 20 ʿlaē qlā^ʿk^ʿa^ʿlaēda Dzō^ʿnoqlwa. Lā^ʿlaē ā^ʿl^ʿē^ʿsta qā^ʿs ō^ʿxulē.
 Aō^ʿxsālaēda Dzō^ʿnoqlwa hā^ʿsēla^ʿl. Lā^ʿnaa^ʿl ts^ʿl^ʿx^ʿī^ʿla^ʿlaē
 ha^ʿn^ʿla^ʿyas lēma^ʿe lā^ʿxa Dzō^ʿnoqlwa. Lā^ʿlaē ā^ʿlēg^ʿī^ʿlēda
 Dzō^ʿnoqlwa. Lā^ʿx^ʿstā^ʿsēla lā^ʿxa lā^ʿx^ʿlōs qā^ʿs la^ʿe hē^ʿl^ʿwi-
 tsēla, yīs la^ʿe ts^ʿl^ʿx^ʿī^ʿlē ha^ʿn^ʿla^ʿyas lēma^ʿe. Qā^ʿs^ʿida.
- 25 Lā^ʿlaē mē^ʿx^ʿēd^ʿl, yīx lēma^ʿe lē^ʿwīs ōmp. Lā^ʿlaē
 ts^ʿlā^ʿk^ʿl^ʿiqā^ʿla qā^ʿs lā^ʿx^ʿwidēl^ʿxa gāā^ʿla. Lae^ʿm^ʿlāwis gāā^ʿlaxs
 la^ʿe lā^ʿx^ʿwida. ʿwī^ʿla lē^ʿwīs ōmp. Lā^ʿlaē lēx^ʿwu^ʿl^ʿsaxēs
 g^ʿōk^ʿ qā^ʿs hamx^ʿī^ʿdē. Lā^ʿlaē gwā^ʿl ha^ʿmā^ʿpa, la^ʿe klutsēsa^ʿ
 lā^ʿxēs g^ʿōk^ʿ. Lā^ʿlaē xwā^ʿna^ʿl^ʿid^ʿlaē lēma^ʿe. Lā^ʿlaē gwā^ʿlā.
 30 Ts^ʿlō^ʿts^ʿlēmdē lēma^ʿe, qīx^ʿī^ʿmts^ʿla l^ʿlā^ʿgēk^ʿ, qenxō^ʿtsēs qen-
 xā^ʿwa^ʿe. Lā^ʿlaē qē^ʿm^ʿx^ʿwida. Qlā^ʿnem^ʿlaēda qā^ʿm^ʿxwa
 lāx ō^ʿk^ʿl^ʿwina^ʿyas. Lā^ʿlaē ʿnē^ʿk^ʿa: “Gwā^ʿla nā^ʿnōkōl,”

Now, it was past midnight, and for a long time Scab was sitting on the ground on the side of his little house. Then a man came from the woods, — a tall man. He saw him. Scab examined him. Then Scab recognized that he was the Dzō'noq!wa. Then Scab jumped into his little house and pinched the feet of his father. The father arose. "Don't (speak) loud, keep quiet!" Then he arose. Then he saw the reason why his child had pinched him. The Dzō'noq!wa appeared black through the hole through which the light was shining. Then Scab spanned his bow and was ready. The Dzō'noq!wa felt about, and felt with his hand through the hole; then he put his hand entirely through the hole. Scab did not wish to shoot his hand, thus he thought; he wished to shoot his breast if it should show through the hole. Then his breast showed through the hole, and he (Scab) shot him in the right side of the breast, and then also in the left side, and then again one (arrow) in the right side, and then again one in the left side. Two arrows were in each side of the breast of the Dzō'noq!wa. Then the Dzō'noq!wa felt them and went back into the woods, crying "Oh!" The Dzō'noq!wa cried "Oh!" loudly. Probably the shot of Scab gave him pain. Then the Dzō'noq!wa went far into the woods, pushing down the trees, and he did so because he was angry because the shot of Scab gave him pain. He started.

Then Scab and his father slept. Then (Scab) was half awake, and he was about to get up in the morning. Then, when it was morning, he arose, also his father. Then he made a fire on the ground in his house and ate. After he had eaten, he sat down on the ground in his house. Then Scab got ready; he finished. Scab had his face blackened, and put on his head a ring of red cedar-bark, and he put a neck-ring around his neck; then

“nē’x·^llaēxēs ōmp, yīx lēma’^eē. “Lā’lēn qā’qesēlisl lāx-
g’a’da ā’lē’nagwisīk.” — “Hā’g’a, q!ā’gwidā,” “nē’x·^llaē
ō’mpas.

Lā’^llaē qā’sⁱdē lēma’^eē. Lā’^ebōlisa lā’xa obā’līs. Lā’-
5 “laē lā’yag’a qā’s qā’sⁱdē lā’xa ā’lē. K’!ē’s^llaē gā’la
qā’saxs la’ē dō’x^ewalelaxa tlēx’īla. Lā’^llaē dō’x^ewalelaxa
q!ō’s “wāp. Lā’^llaē k!wā’g’aēls. Lā’^em q!wā’lēnk^u qen-
xā’la, l!ā’g’rēkumāla, qamō’kwa, ts!ōts!ēlmā’kwa. K’!ē’s^llaē
gā’la k!wā’saxs g’a’xaē qā’^enakulēda ts!ā’ts!ēdagam Dzō’-
10 noqwabida^ewā^llaxōl. “^eya,” “nē’x·^llaē lēma’^eyaxa dzō’-
noq!wagabida^ewē, “a’ngwadzēs tsā’g’īlaōs,” “nē’x·^llaēxa
dzō’noq!wagabida^ewē qaxs dā’laaxa nā’gats!ē. “Ā,” “nē’x·
laēda dzō’noq!wagabida^ewē, “tsā’g’īn qa ā’datsa,” “nē’x·^llaē.
“^emā’sōx,” “nē’x·^llaē lēma’^eē, “^emā’sōx ts!īx·q!ō’lēmāxs?” —
15 “Ē’sēn q!ā’lēlax ts!īx·q!ō’lēmas,” “nē’x·^llaēda dzō’noq!wa-
gabida^ewē. “Hā’g’a hō’lēlaqē,” “nē’x·^llaē lēma’^eē; “k’!ē’-
sasē’el “nēx· qa g’a’xēsīg’ada lā’k!wēmasg’a’l paxa’la k!wā’-
g’āgēlasg’īns “wā’pīk.”

Lā’^llaē “nē’k·ēda ō’mpasa g’īnā’nēm, xa dzō’noq!wa,
20 lā’xēs xunō’k^u, “Qa “mā’sg’anē^emēsēns ā’yalāxa’entsaqō,
q!ā’gwidā,” “nē’x·^llaēda dzō’noq!waxēs xunō’x^ubida^ewē. Lā’-
^llaē lā’welsēda dzō’noq!wagabida^ewē. Lā’^llaē lā’g’aa lāx
lēma’^eē. K’!ē’s^llaē la awī’lag’īlēda dzō’noq!wagabida^ewa-
xēs nā’gats!ē qaēs awī’lēlqēla lāx wāldēmasa begwā’nēm
25 k!wā’g’āgē^llasax “wā’pas. “nē’x·^llaēda dzō’noq!wagabida^ewē,
“Qa “mā’sg’anēmēlāx^elas ā’yalaxas ā’datsa lōl.” — “^ema,
k’!ē’tsōnō’kwawēsē’n lāx g’ī’g’aēl’g’anēma lā’xēs g’ō’kwaōs.”

he put on bird-down. There was much bird-down on his body. Then he said, "Do not wait for me." Thus said Scab to his father. "I am going to walk on the ground to this place inland from the beach." — "Go on, master!" Thus said his father.

Then Scab started. He went up the bank of the river. Then he went into the woods and walked inland. He had not been going long when he discovered a trail. Then he saw a pond [of water], and he sat down on the ground. He was adorned around the neck, he had a ring on his head, he was feathered, and his face was blackened. He had not been sitting on the ground long when, behold! a little Dzō'noqlwa girl came walking along. "Oh," said Scab to the little Dzō'noqlwa woman, "for whom do you draw water?" Thus he said to the little Dzō'noqlwa woman, for she was carrying a bucket. "Oh," said that little Dzō'noqlwa woman, "I fetch water for father." Thus she said. "Why?" said Scab. "What is the cause of his feeling ill?" — "I do not know what ails him," said the little Dzō'noqlwa woman. "[Go on,] listen," said Scab. "[Do not] say that a strong shaman came here, and that he sits on the ground by the side of this water."

Then said the father of the child, — namely, of the Dzō'noqlwa, — (speaking) to his child, "[For] what may we have to pay him, mistress?" Thus said the Dzō'noqlwa to his little daughter. Then the little Dzō'noqlwa woman went out, and she came to Scab. The little Dzō'noqlwa woman did not take care of her bucket, for the word of the man who was sitting on the ground by the water was now important to her. The little Dzō'noqlwa woman said, "[For] what may father have to pay you?" — "I will not take any of the things in your house." — ["And so what shall I not have of the things that may be in your house?"]

Lā^ʔlaē qā^sʔidēda dzō^ʔnoq!wagabida^swē. Kux^ʔʔlsna-
 xwa^ʔl tē^ʔl^ʔlk^ʔl^ʔna qaēs awi^ʔl^ʔl^ʔqelāx wā^ʔldemasa begwā^ʔnem
 k!wā^ʔg^ʔāgē^ʔlasax ^swā^ʔpas. Lā^ʔlaē laē^ʔlēda g^ʔinā^ʔnem, yix
 5 Dzō^ʔnoq!wagabida^swē. “Awilax^ʔlāg^ʔa wā^ʔldemg^ʔasg^ʔada
 paxa^ʔlag^ʔāxent. Yā^ʔl^ʔl^ʔwisg^ʔa k^ʔl^ʔē^ʔtsōnōk^ʔ lā^ʔxōx g^ʔi^ʔg^ʔaē-
 lēx lā^ʔxens g^ʔō^ʔkwēx.” Lā^ʔlaēda dzō^ʔnoq!wadzē gwale^ʔla
 xē^ʔnlela^ʔl, yīsēs ha^ʔnla^ʔē. “Hā^ʔg^ʔa lā^ʔqō,” ^snē^ʔx^ʔlaēda
 dzō^ʔnoq!waxēs xunō^ʔk^ʔ. “Ā^ʔma lēxs^ʔā^ʔlaq qaens g^ʔō^ʔkwēx
 qō g^ʔā^ʔxēl lā^ʔxens g^ʔō^ʔkwaqens.” Lā^ʔlaēda g^ʔinā^ʔnem qā^s-
 10 ^sid qā^s lē lāx lēma^ʔē. “A^ʔngwax^ʔlas^ʔ?” ^snē^ʔx^ʔlaēda Dzō^ʔ-
 noq!wagabida^swē, lā^ʔxa k!wā^ʔsē lā^ʔxa ^swāp. “lēmē^ʔx^ʔlēn.”
 — “Gē^ʔlag^ʔi^ʔlaōs ā^ʔeml^ʔlas ^syā^ʔl^ʔl^ʔlōl qā^sō lāl laē^ʔl lā^ʔxē-
 nu^ʔx^ʔ g^ʔōk^ʔ. K^ʔā^ʔmaxk^ʔāmaqa^ʔstō^ʔgwanu^ʔx^ʔ g^ʔō^ʔkwik^ʔ.” —
 “^sma^ʔ?” ^snē^ʔx^ʔlaē lēma^ʔē, “aō^ʔmsawisen begwā^ʔnema,”
 15 ^snē^ʔx^ʔlaē lēma^ʔē. Lā^ʔlaē qā^sʔidē lēma^ʔē.

Lā^ʔlaē xē^ʔmx^ʔwīdxa auxsō^ʔlē qā^s laē^ʔlē lā^ʔxa g^ʔōk^ʔ.
 G^ʔā^ʔlag^ʔi^ʔwē^ʔlaēda dzō^ʔnoq!wagabida^swē. Lā^ʔlaē lēma^ʔē
 a^ʔl^ʔl^ʔa^ʔya. Lā^ʔlaē dēwē^ʔl qā^s sēl^ʔbex^ʔwī^ʔdē wā^ʔwaxsgē-
 mālā lā^ʔxa g^ʔōk^ʔ qaē^ʔda sī^ʔsiul ē^ʔl^ʔqulag^ʔi^ʔl^ʔ lāx wā^ʔxsōs-
 20 tāl^ʔl^ʔl^ʔasa g^ʔōk^ʔ. Lā^ʔlaē lēma^ʔē lā^ʔx^ʔstāl^ʔl^ʔ lāx lēg^ʔwi^ʔlasasa
 dzō^ʔnoq!wa qā^s x^ʔl^ʔl^ʔidē hē^ʔl^ʔk^ʔ!awē^ʔsta qā^s qā^sʔidē lā^ʔxa
 ō^ʔgwiwal^ʔ lāx q^ʔl^ʔgwi^ʔlasasa dzō^ʔnoq!wa. ^swi^ʔla^ʔl^ʔ k^ʔl^ʔēs
 dō^ʔqula^ʔlaēda dzō^ʔnoq!wa lā^ʔxēs wā^ʔxaelas. Lā^ʔlaē k!wā^ʔ-
 gal^ʔl^ʔ lāx l^ʔl^ʔsal^ʔl^ʔasa dzō^ʔnoq!wa. Lā^ʔlaē plē^ʔx^ʔwitsēs hē^ʔl^ʔ-
 25 k^ʔl^ʔōt^ʔl^ʔl^ʔāna lāx obā^ʔyasa dzō^ʔnoq!wa. Lā^ʔlaē plē^ʔx^ʔwale-
 laxēs hā^ʔnal^ʔem. “Ā, ā,” ^snē^ʔx^ʔlaē, “yū^ʔmaēl lāx^ʔda g^ʔi-
 lō^ʔlaxēs wā^ʔmisēx^ʔdāōs.” Lā^ʔlaē plē^ʔx^ʔwalelaxēs hā^ʔnal^ʔem,
 laē^ʔm^ʔlaē ē^ʔx^ʔidē nā^ʔqā^ʔyas qaēxs la^ʔē plē^ʔx^ʔwalelaxēs
 hā^ʔnal^ʔem. ^swi^ʔla plē^ʔx^ʔwalelaxēs hā^ʔnal^ʔem lā^ʔxa mō^ʔts^ʔlaqē,
 30 yixēs hā^ʔn^ʔl^ʔidayux^ʔdē lā^ʔxēs g^ʔōk^ʔ lāx ō^ʔgwāgēl^ʔlasasa wa.

Then the little Dzō'noqlwa woman started. Every now and then she would fall down on the ground fainting, on account of the importance of the word of the man who was sitting on the ground by the side of the water. Then the little Dzō'noqlwa woman entered. "Evidently the word of this shaman is exceedingly important. He says he does not care [not] to have any of the things in our house." Then the big Dzō'noqlwa groaned very much on account of his shot-wound. "Go to him," said the Dzō'noqlwa to his child. "Just advise him about our house [if he should enter our house]." The child started and went to Scab. "What is your name?" said the little Dzō'noqlwa woman to the one sitting on the ground by the water. "My name is Scab." — "They say you shall come; just take care when you enter our house. Our house has a snapping door." — "What of it?" said Scab, "I am a man of supernatural power." Thus said Scab. Then Scab started.

Then he chewed hellebore and entered the house. The little Dzō'noqlwa woman went ahead, and Scab followed. He jumped in and blew out saliva on both sides of the house, on account of the double-headed serpent which was darting out its tongues on each side of the door of the house. Then Scab stood by the fireplace of the Dzō'noqlwa, turned around to the right, and started to the rear, where the Dzō'noqlwa was lying. Not all the Dzō'noqlwa could see him, on account of their number in the house. Then he sat down on the floor away from the fire of the Dzō'noqlwa, and he felt with his right hand of the chest of the Dzō'noqlwa. He felt his arrow. "Ah, ah!" he said (to himself), "this one has stolen your supplies of salmon." Then he felt his arrow, and was glad because he felt his arrow. He felt all his four arrows which he had shot in the house on the bank of the river.

- Lā'laē lā'xoliḥē lēma'ē qa's yā'laqluga^ēlē. Lā'laē lā'sta-
 liḥela lā'xa g'ōk^u. Mō'plenē'stā'liḥ^ēlāē lā'xa g'ōk^u. Lā'laē
 aē'daaqa lā'xēs klwāē'las lāx lā'saliḥasa dzō'noqlwa. Lā'laē
 plē'x^ēwidxēs hā'nalēm. Lā'laē lē'mdzeḥtō'wēxēs hā'na-
 5 lēm. Lā'laēda dzō'noqlwa ā'la^ēl wā'yats'lāla qa's la'ē
 plē'xutā^ē lēma'yaxēs hā'nalēm. Gwōgwā'ḥtsā'laēda
 dzō'noqlwa. Lā'naḥwā'laē k'leā'x^ēwidē hā'sa'yasa dzō'no-
 qlwa. K'le's^ēl hē'ḥqlāḥax lēma'ē lā'bāḥax obā'yasa dzō'-
 noqlwa qaxs lō'maē wā'yats'lāla qāē'xs lō'maē tsliḥ'ī'la.
 10 Hē'el wāwō'laqlēda dxō'noqlwaxs gwā'ḥelaē. Lā'laē
 k'inx^ēalēlē lēma'ē. Yā'laqla. Lā'laē qlēg'ḥetā'yaxēs
 hā'nalēm. Lā'laē qlēx^ēī'dxa ^ēne'mts!aq. Lā'laē lēx-
^ēwī'deq qa's lā'sīdēs lā'xēs ō'klulqa^ē. K'le's^ēl qlā'lelē
 wā'xaēlasasqēxs la'ē lālxēs hā'nalēm. Lā'laē ē'tlēdxā
 15 qēm^ēxō'tlabā^ēs. Lēx^ēwī'dxēs ^ēne'mts!aq hā'nalēm. lā'xo-
 liḥ^ēem^ēlaxaā'wisxs la'ē lā'lxēs ^ēne'mts!aqē hā'nalēm.

- Lā'laē yā'qlēg'a^ēlē lēma'ē: “^ēwā'ḥas? k'le's^ēmaē aē'x-
^ēidāḥaxēs begwā'ne'mēna'yōs?” ^ēne'x^ēlaē lēma'yaxa dzō'-
 noqlwa. “Gwā'ḥlas, adā,” ^ēne'x^ēem^ēlāwisēda dzō'noqlwa.
 20 “La'mē'g'īn wā'wāḥk'ī'nalōlaxs lā'klwēmasaā'xentqō's paxā'-
 la. Wē'g'a ā'em yā'lax lā'xēs gwā'lag'īlī'lasōs. E'smasēl
 qlulā'masl g'ā'xen qa ^ēmā'sg'anēmē'sen menē'x^ēwidg'ī'ḥlaōl,
 qāstā'ī.” Lā'laē lēma'ē ē'tlēd yā'laqla. Laēm ē'x^ēīdē
 nā'qa'yas lēma'ē qaxs lē'ma'ē lō'gwalal lā'xēs la laē'lasa.
 25 Lā'laē yā'lax^ēwid ē'tlēd qa's k'inx^ēā'lelē lāx obā'yasa
 dzō'noqlwa. Mā'mēlaḥaem^ēlā'wis lēma'yaxa dzō'noqlwa.
 Lā'qlag'ḥtō'wēxēs hā'nalēm. Ma'ḥts!ā'q^ēem^ēlaē lē'da axā'ḥa
 lā'x obā'yasa dzō'noqlwa. Lā'laē qlīx'ī'deq qa's nē'xō-
 stōdēxēs hā'nalēm. lā'x^ēwaliḥ^ēem^ēlaxaā'wis. K'le's^ēlaē

Then Scab arose and began to sing his sacred song, and he went around in the house; four times he went around in the house, and then he went back to the place where he had sat on the floor on the side away from the Dzō'noqlwa. Then he felt of his arrows, and he scratched the shot-wound with his nails. Then the Dzō'noqlwa felt really feeble, for Scab felt the end of his arrow. The Dzō'noqlwa groaned, and his breath became nothing. He did not allow Scab to touch the chest of the Dzō'noqlwa, for he felt very weak, because he had much pain. Therefore the Dzō'noqlwa called out very loud when he groaned. Then Scab put his mouth (to the wound) and sang his sacred song. He took hold of the end of his arrow with his teeth. Then he bit one, and he pulled it out, and he shoved it down in front of his own body. The great number (of people) did not know that he had obtained his arrow. Then he began again on the left side of the chest. He pulled out his one arrow, and arose from the floor of the house when he had obtained his one arrow.

Then Scab began to speak: "How are you? Is your manhood not getting better?" Thus said Scab to the Dzō'noqlwa. "Stop, my dear!" said the Dzō'noqlwa. "I met you by good luck, for evidently you are a strong shaman. Do go on with what you are doing. [But] you will [not] make me alive, and what may I do in return for your favor, my dear?" Then Scab sang again his sacred song, and Scab felt glad because he was going to get supernatural power at the place where he had entered. Again he began to sing his sacred song, and applied his mouth to the chest of the Dzō'noqlwa. Scab was tormenting the Dzō'noqlwa more. Then he took the end of his arrow with his teeth. Now, two arrows were in the chest of the Dzō'noqlwa. Then he took hold of it (the second) with his teeth and pulled up his arrow, and

wu'lmē lēma'ē aē'k'ila qaxs k'lē'ts'maē g'ā'yanālēda dzō'-
noqlwax gwē'g'ililasas lēma'ē.

Lā'laē lēma'ē ē'tlēd wulā'xa dzō'noqlwa. "Ē's'mas
aē'x'ida'laa?" nē'x'laē lēma'yaxa dzō'noqlwa. "Gwā'las
5 adā' wulē'm nē'k'ōl qa mā'sēs'g'as qlā'k'ōgōsaxs lē'mē'x'
qlulā'x'idēl. Wē'g'a, ā'em yā'lax, qastā'; lā'xōs gwā'la-
g'ililasaqōs. La'mē'g'in wā'wālk'inalōl." nē'x'ē'm'laxaā'-
wisēda dzō'noqlwa. "Wē'g'a," nē'x'laē lēma'ē, "kl'wā'-
g'ustālīt la's," nē'x'laē lēma'yaxa dzō'noqlwa. Lā'laēda
10 dzō'noqlwa kl'wā'g'ustālītā. Lā'l ā'lak'lāla lā'kl'wēmasēda
dzō'noqlwa.

Lā'laē yā'qlēg'a'tē lēma'ē. "Len yō'dux'p'lena hē'līx-
'idōl;" nē'x'laē lēma'yaxa dzō'noqlwa. "nē'mplēnaēml-
w'isen qasō lāl lā'xōlīt. La'ems ā'lak'lālal lā'kl'wēmas-
15 ē'dēl." — "Wē'g'a, ā'emx nau'alakwā'i yā'l'ālag'ilīt lā'xēs
gwā'lag'ililasōs." Lā'laē ē'tlēdē lēma'ē k'īnx'ālela lāx
obā'yasa dzō'noqlwa. La'm'laē mā'mēlātalē lēma'ya-
qēxs lēma'ē qlā'l'ālelaqēxs lēma'ē ē'x'idēlēda dzō'noqlwa.
Lā'laē k'īnx'ālela lax obā'yasa dzō'noqlwa. Lā'laē
20 qlē'x'idxēs hā'nal'em. Lā'laē wē'x'wīdēq qa's nē'x'idēq.
Wē'qwē'lāla'laē lēma'yaxēs hā'nal'em. Hē'em'lāwis la
gwōgwā'ltseyā'tsa dzō'noqlwa, qaēxs la'ē mā'mēlāfāxa dzō'-
noqlwaxs la'ē wē'qwē'lālaxēs hā'nal'em. Lā'laē nē'k'ē
lēma'ē qa's lāl lā'g'ixēs hā'nal'em. "Qlā'g'emāfā lag'a
25 qā'stā," nē'x'laē lēma'yaxa dzō'noqlwa. "La'men ā'lax-
'idēl qa's hā'nakwīlāōs ē'x'ida," nē'x'laē lēma'yaxa
dzō'noqlwa. "Ā'lālasōs wā'fdemaqlōs, qā'stā," nē'x'laēda
dzō'noqlwa. Lā'laē ē'tlēd lā'stalītē lēma'ē lā'xa g'ōk".
Yā'laqula; la ē'tlēd kl'wā'g'alīt lā'xēs kl'wāē'las. Lā'laē

again he arose from the floor of the house. Scab was not careful in vain, for the Dzō'noqlwa did not know at all what Scab was doing.

Then Scab questioned the Dzō'noqlwa again. "Are you not feeling better?" Thus said Scab to the Dzō'noqlwa. "Stop talking in vain, my dear, for how should your slave here [come to life] get well? Just go on doing this, my dear, what you have been doing. I found you by luck." Thus said the Dzō'noqlwa again. "Go on, now, sit up on the floor." Thus said Scab to the Dzō'noqlwa. Then the Dzō'noqlwa sat up. The Dzō'noqlwa was really strong.

Then Scab began to speak. "Now I have treated you three times," thus said Scab to the Dzō'noqlwa, "and so I will do once (more) when you arise. Now you will be really strong." — "Just go on, supernatural one, take care of what you are doing in the house." Then Scab applied his mouth again to the chest of the Dzō'noqlwa; and Scab kept on tormenting him, for he knew now that the Dzō'noqlwa would be well. Then he applied his mouth to the chest of the Dzō'noqlwa, and he took hold of his arrow with his teeth. Then he pushed it, and then pulled it. Scab pushed his arrow to and fro. Therefore the Dzō'noqlwa groaned for pain, because (Scab) was tormenting the Dzō'noqlwa when he pushed his arrow to and fro. Then Scab thought that he would now get his arrow. "Now, take care, my dear!" said Scab to the Dzō'noqlwa. "Now I shall really begin, so that you may be well quickly." Thus said Scab to the Dzō'noqlwa. "Your word is true, my dear," said the Dzō'noqlwa. Then Scab went around on the floor of the house again, singing his sacred song: then he sat down again on the place in the house where he had been sitting before. He took (hold of) his arrow with his teeth and pulled it out. "Now

q!EX·⁸i'dxēs hā'nal!em qa's ɬEX·wôqô'dēq. "Wä, la⁸men gwā'la. K·leā'st!aāx^u lā la ts!ix·'lāl lā'xōs obā'yaqōs."

- Lā'⁸laē lā'xoliɬ⁸laēda dzō'noqlwa. "Qa ⁸mā'sēSEN wā'ɬ-demaen," ⁸nē'x·⁸laēda dzō'noqlwa, "ē's⁸maēLEN wā'waɬk·i-
 5 nālax gwē'x·⁸idaāsasg·ins ⁸nemō'x^ug·ins, g·ā'xēg·in wā'waɬk·inālaqik·. E's⁸maēlak· q!ulā'mas g·ā'xEN," ⁸nē'x·⁸laēda dzō'noqlwaxēs wā'xaēlasxēs ⁸nema'ēɬwut lā'xēs g·ōk^u. Lā'⁸laē ē'dzaqwa yā'q!eg·a⁸ɬēda dzō'noqlwa. "K·lēs⁸maēLEN wā'g·ilōL, qastā'," ⁸nē'x·⁸laēda dzō'noqlwa, lāx ɬema'⁸ē.
 10 "LaE'ms lāl g·ō'gwadLESEN g·ō'kwaqEN qaēs gwē'x·⁸idaasōs g·ā'xEN, yū'Laxs q!ulā'masaā'qōs g·ā'xEN. LaE'mxaā'wİSES lāɬ gēg·ā'DELSENx xunō'kwaqEN. A⁸men hayō'qōdxEN ɬā'xulax·dāqEN xunō'kwa. LaEmxaā'wİSES lāl ⁸wā'badLESEN ⁸wā'pēx, y!qōxs k·leā'saēx ⁸nemā'x·iswuta'. Yū'em q!ulā'-
 15 stax·Lōx y!xEN ⁸wā'paqEN. ⁸yā'!lāla negu'mp," ⁸nē'x·⁸laēda dzō'noqlwa lāx ɬema'⁸ē. "Aē'k·ilALESēXEN xunō'kwaqEN. La⁸mō'x lā'Lōx xatsemā'xsōs gēnē'maqōs."

- LaE'm⁸laē q!wēɬ⁸ā'ɬēda dzō'noqlwa. Lā'⁸laē lā'xoliɬē ɬema'⁸ē qa's yā'q!eg·a⁸ɬē. Mō'melk·lālē ɬema'⁸yas wā'ɬde-
 20 masa dzō'noqlwa. "Gē'lak·as⁸lax·ēs gwē'x·⁸idaasōs g·ā'xEN, y!xg·in hē⁸mēg·in lā'g·ɬ hē gwā'lag·ɬsē, y!xg·in lā'ɬōgwas-da⁸ēg·in. A⁸la⁸mēSEN la ɬō'gwalaxēs g·ōk!uts!ē'na⁸yōs, qa ⁸mā'sēsēs lā'g·ilaōs wuɬ⁸e'mL q!ā'yaqalALESg·as xunō'x^ug·ōs. K·lēs·sālasēg·in mō'masilaqik·," ⁸nē'x·⁸laē ɬema'⁸yaxēs la
 25 negu'mpa.

- "Wä, wē'g·ɬ la lā'xoliLōL," ⁸nē'x·⁸laēda dzō'noqlwax ɬema'⁸ē, "qa's lā'lag·aōs ō'xLEX·⁸id lāx xETSEMā'sōs gēnē'-
 maqōs." Ha⁸nē'ɬ⁸laēda xatse'm lāx nā'qolēwalɬasa g·ōk^u. Lā'⁸laē ɬema'⁸ē lā'xoliɬ qa's lē ax⁸ē'dēq. LaEm⁸lā'wisē
 30 ɬema'⁸ē wāx· dā'g·iliɬaxa xatse'm. Wā'lē ɬema'⁸ē, hawā'-L!Em⁸m⁸laē ɬema'⁸yasa xatse'masēs gēnē'mē. K·lēs⁸laē ɬema'⁸ē ɬā'xusa xatse'm. Lā'⁸laē yā'q!eg·a⁸ɬēda dzō'noqlwa-

I have finished. Now there will be no pain at all in your chest."

Then the Dzō'noqlwa arose. "[For] what should I say?" Thus said the Dzō'noqlwa. "For did not I get by luck what our friend here has done? Now come, (you) whom I obtained by good luck; but did (you) not restore me to life?" Thus said the Dzō'noqlwa to the number of his fellows in the house. Then the Dzō'noqlwa began to speak again. "But do I not start with you, friend?" Thus said the Dzō'noqlwa to Scab. "Now you shall be the owner of my house, on account of what you have done to me, you who restored me to life; and you shall have my daughter for your wife. Just select my most beloved daughter; and you shall have my water, because it has no equal; this my water is called the water of life. Take care, son-in-law!" Thus said the Dzō'noqlwa to Scab. "Take good care of my daughter, and this box of your wife shall (also) go."

Then the Dzō'noqlwa stopped speaking, and Scab arose and began to express his thanks for the words of the Dzō'noqlwa. "Thank you for what you have done to me. That is why I have done so on the ground, endeavoring to get supernatural power. Now I really have for supernatural treasure the qualities of your house, and why should you feel uneasy in vain on account of your child? I shall not hurt her." Thus said Scab to his father-in-law.

"Now go on, arise," said the Dzō'noqlwa to Scab, "and carry on your back one of the boxes of your wife." The box stood on the floor in the middle of the house. Then Scab arose and went to get it. Scab tried to lift the box, but he was not able to do so. Scab was altogether too weak for the box of his wife. Scab was not strong enough for the box. Then the Dzō'noqlwa began

- xēs xunō'k^u. "Gwa'la wu^lē'm nēx' qa yuwä's aā'xsilōs
 lā'wunemaqōsaxōs xatse'maqōs. K'lē'saā'xentxs lā'x^usōx."
 K'lē's^llaēda xatse'm dā'daēma. Amā'bidō^llaēda xatse'm.
 Lā^llaē lā'xoli^lēda gene'mas lēma^lē. Á'em^llāwis qe'l^xu-
 5 kwō'ndxa xā'xadzemē qa's aā'psōltslānē lā'xēs xā'xa-
 dzemē. Lā^llaē qā's^lidē lēma^lē lē^lwis gene'm. Lā^llaē
 dā'x^lidēda gene'mas lēma^lē lā'xēs wā'pē, yīxa q'lulā^lsta
 qa's lē lā'xēs gō'k^u, lāx o'gwägēlisasa wa, gō'kulasa-
 sēs ōmp.
- 10 Lā^llaē lēma^lē laē^l lā'xēs gō'k^u. mā'slē^llāwis ōmpas.
 Á'em^lla gāē'f xā'qa. Lē^lmā'alaxōl, lē^lla'. K'lē'tsemx^u-
 stlaāk^umaā^llaē lēma^lē gā'la. Mō'x^uunxēlaā^llaxōlē lē-
 ma^lē lā'xēs gwā'lag'ildzasdē. Lā^llaē lēma^lē q'lwā'gā'f.
 Á'lak'ālāel q'lwā'sa qaēs ōmpaxs k'leā'stlaā'kwa^l gwē'x-
 15 idaas q'lulā'x^lid qaxs hē^lmaē lā'g'ild hē gwā'lag'īlsē
 lēma^lē, yīxs nē'k'aē lēma^lē qa's geg'ā'dex^lidē hā'na-
 kwīla qaxs k'leā'saē aā'xsilax^lda^lxuq lē^lwis ōmpdē. Hē'em-
 lāwis lā'g'īlēs tslex'īlā nā'qā'yas lēma^lē, qaxs wu^lmaē
 la gā'xē gene'mas. Lā^llaē nē'fē lēma^lyaxēs gene'm,
 20 "Aē'sa'yumālxg'a negō'mpdik gayō'fēdxentix' lē^lla',"
 nē'x^llaē lēma^lyaxēs gene'mē. "Dō'x^lwidag'aqīk," nē'x-
 lāē lēma^lyaxēs gene'mē, "gāē'm gā'da." K'lē's^llaēda
 gene'mē dō'qula qaxs hē'tslēmas^lmaē gwē'x^lsē gwē'matslā-
 demasēxs dzō'noqlwāē. K'leā'saē gwē'x^lidaatsēk dō'qu-
 25 lēda dzō'noqlwa qaēxs wā'wu'nxstāē wu'nqelaēs qā'yā'qas.
 "Gāē'm gā'da," nē'x^llaē. Dā'x^lidex a'yasā'sēs gene'm.
 Lā^llaē plē'xwāmaseq lā'xa xā'qē. "Ā," nē'x^llaēda dzō'-
 noqlwa, yīx gene'mas, "hē^lmasēf lā'g'īlōs q'lwā'sa yīxg'ints
 gā'lēx'dēg'ins gāx laē^l lā'xōs gō'kwaqōs. Gwā'flas
 30 q'lwā'sōl," nē'x^llaēxēs lā'wunemē. "Wē'gax'ins klwā'-
 g'alīf qa gā'xlag'īsens gō'kwaēns yīxa gā'ya^lna'kulā
 lā'xen ōmpa."
- Lā'laē klus^lā'fīf qa's lēqēltse'mdēxēs xatse'm. K'lē's^lel
 q'lā'lelē lēma^lē lāx gā'xdēmas gō'x^lwā'lisē yīx wā'ldemx-

to speak to his child. "Don't think in vain that your husband will take care of your box. Evidently he is not strong enough for it." That box could not be lifted. It was a small box. Then the wife of Scab arose. She lifted up the little box with her finger, and carried the little box in one hand. Then Scab started with his wife. Then the wife of Scab took some of that water, the water of life, and they went to their house on the bank of the river, the house of (Scab's) father.

Then Scab entered the house. What should be the matter with his father? There were only bones lying there. Behold, he was dead! It had not seemed to Scab that he had been away long; but, behold! it had been four years — what Scab had been doing [on the ground]. Then Scab wept. He cried really on account of his father, for it seemed there was no way to revive him, on account of what he had done inland, because Scab had thought that he would get a wife quickly because there was no one to take care of him and his father. Therefore Scab felt sorry, for now his wife had come in vain. Then Scab told his wife, "Pity this (your) father-in-law, who evidently has been dead [since] a long time." Thus said Scab to his wife. "Look at this," said Scab to his wife, "this is it." The wife could not see, for that is the way a Dzō'noqlwa should be. The Dzō'noqlwas have no way to see (well), for their eyes are deep-set. "This is it," he said, and took the hand of his wife. Then he made her feel the bones. "Oh," said the Dzō'noqlwa, his wife, "that is why you cried when we first entered your house. Don't cry!" she said to her husband; "let us sit down on the floor, that our house may come, — the one that comes from my father."

Then they sat down on the floor, and she tapped repeatedly on her box. Scab did not know that the time

dāsēs negu'mp. G·ā'x^llaēda g·ōk^u g·ō'x^lwālis lāx g·ō'gwidasdāsēs g·ō'x^lbidō^lx^ldē. K·leā's^llaē la axē'sē wī'wamēdzadzēx·dās. G·ā'x^lam^llaēda g·ō'x^ldzē, yix dō'guldās lēma^lē lā'xa ā'l·lē. K·lā'maxk·lamaqlā'stō^llaēda g·ōk^u. El^llqo-
 5 lag·ilīfēda sī'siul lāx wā'xsōstāliḥasa g·ōk^u. Hē'em^llaxaā'wis gwigwā'lag·ilīfēda ālane'm. El^llqolag·ilīfē'em^llaxaa'. Lā^llaē gwā'yaxstēda, yix genē'mas lēma^lē lā'xēs negu'mpaxs k·lē's^lmaē qlulā'x^lida. Ä^lmaē axē'tsäem xā'qa. Lā^llaē x·ō'x^lwidē genē'mas lēma^lyaxēs ^lwāp. La^llaē axste'ntsēs
 10 a^lyasō' lā'xēs ^lwāp qa's xō's^lidēxēs negu'mp. Mō'plēnaem^llaē xō's^litsa hō'laḥbida^lwē ^lwā'pa lā'xēs negu'mp. Lā^llaē lā'xoliḥē negu'mpas. "Yē," ^lnē'x^llaē negu'mpas, "Lō'mawist!ēn ē'x'plastōwisewa lā'xen mē'x^lēnēx·dē." — "Gwā'las ^lnē'k·ōl, ōmp," ^lnē'x^llaē lēma^lyaxēs ōmp, "la^lmē'x·dēqōs
 15 lē^lla'. Ä^lmaa qōs la wax^lē'tsōsg·a g·ā'xēk·klwaē'lag·a^lmen genē'mk·. Dō'x^lwidasxōxda g·ō'kwix? Yū^lmen lō'gwa^lyōx lā'xen laa'sdā. K·lē'sik·dā'daēmag·a mā'mēk·asg·asg·in genē'mk·."

Lā^llaē ē'k·ē nā'qa^lyasa ōmp qa gwē'x^lidaasasēs xunō'-
 20 kwaxs lō'gwalaē. "Gē'lak·as^lla xunō'k^u, qā'laxg·in lā'qlamēg·in wā'waik·inālxēs g·ā'x^lēna^lyōs wax^lē'dexg·asqlā'k·ōgōs. Hē'x·dasēl gwā'lag·ilsē lā'lōgwasdē'yaxdasēla, xunō'k^u." Lā^llaē ē'x·da^lx^llaē nā'qa^lyas lē^lwis xunō'kwē lē^lwis negu'mp qaxs lā'ē g·ō'gwadēsa ē'k·ē g·ō'kwa.

25 Lā^llaē ^lnē'mx^lēnxēla g·ō'kula lā'xēs ax^lā'sē. Lā^llaē xu'lsē nā'qa^lyas lēma^lē. Lā^llaē lēma^lē lā'x^lwidxa gaā'lak·as qa's lē lēntsēs lā'xa lēma^lis. ^lwā'las^llaēda x·ā'tsla^lē. Lā^llaē lēma^lē lā'xustālis lā'xa lēma^lis. Lā^llaē lēma^lē

had come for the house of which his father-in-law had spoken to be on the ground. Then the house came and stood on the ground, at the place of his former little house. Not at all on the ground was the past house for storing fish. Then the large house came, — the one that was seen by Scab inland. The house had a snapping-door; and the double-headed serpents with darting tongues were on each side of the door of the house; and the wolves in the house were doing the same, their tongues were also darting. Then the wife of Scab turned her mouth to her father-in-law. He had not come to life: only bones were still on the floor of the house. Then the wife of Scab opened her water (box); then she put her hands into the water and sprinkled it on her father-in-law. Four times she sprinkled on her father-in-law a little water. Then her father-in-law arose. "Yē!" said her father-in-law, "but the sleep has been really sweet in my eyes." — "Don't say that, father," said Scab to his father, "you have been dead. Only the one who has come here and is sitting in the house has taken pity on you, — this, my wife. Do you see this house? This is the supernatural treasure I obtained at the place to which I went, and this property of my wife cannot be lifted."

Then the father was glad on account of what his son had done when he obtained a supernatural treasure. "Thank you, child, for indeed I had good luck, in that you came and favored your slave here, and that you obtained supernatural treasures, child." Then the child and the father-in-law were glad because they had a good house.

For one year he lived in the house at that place; then Scab felt downcast. Very early in the morning Scab arose and went down to the beach. It was very low tide. Then Scab stood on the beach, and he saw some one

- dō'x⁶walelaxa yā'wope⁶yala lā'xa lā'sak^u. "Ā letāfalai' qen lē lāxseai'," ⁶nē'x⁶laēxa nexā'q. "Yä, qlē'nemxile-granu⁶x^u tlegu'xsik⁶." Lā'⁶laē ē'tlédē lēma'⁶ē dō'x⁶walelaxa yā'wope⁶yala. "Ā letāfalai' qen lē lāxseai'," ⁶nē'x⁶laē.
 5 lēma'⁶ē. G·ā'x⁶laē ā'lē'stēda xā'wē. "Yä, qlē'nemxile-granu⁶x^u wa'nxsik⁶." Lā'⁶laē bowē'da xā'wē. Lā'⁶laē ē'tlédē lēma'⁶ē dō'x⁶walelaxa bā'la. "Ā letāfalai' qen lē lāxseai'," ⁶nē'x⁶em⁶laxaā'wis lēma'⁶ē. G·ā'x⁶laēda bā'la ā'lē'sta. "Yä, k'itlēlā'xlaēnu⁶x^u." Lā'⁶laēda bā'la bā.
 10 Lā'⁶laē lēma'⁶ē ē'tléd dō'x⁶walelaxa yā'wope⁶yala. "Ā letāfalai' qen lē lāxseai'." — "Yä, qlē'nemxile-granu⁶x^u ts!ō'ts!ōmaxsik⁶," ⁶nē'x⁶laēda ts!ō'ts!esbes. Lā'⁶laē bā'ēda tsō'ts!esbes.

- Lā'⁶laē ē'tlédē lēma'⁶ē dō'x⁶walelaxa k'lē'sē yā'wope-
 15 ⁶yala. Ā'em⁶laē siō'nakulaqlā'lama. Mēmē'gwata⁶laxōl yīxa sī'o'nakula. "Ā letāfalas qen lē lā'xsa." — "⁶mā'⁶mayae'xsdas," ⁶nē'x⁶laēda mēmē'gwatax lēma'⁶ē. "Lā'len gā'gak'!alex xunō'kwasents g'igema'⁶ē." — "Ā'emx'sta⁶s k'le-ā'sg'anem gwē'x'idaas gē'lpāla g·ā'xenu⁶x^u qaxg·ā'nu⁶x^u
 20 k'lē'sēgranu⁶x^u qlwā'iq!unāla x'ix'wī'da." Lā'⁶laē bowē'da mēmē'gwat. Ma'itse'm⁶em⁶laēda mē'gwat, g·ā'x⁶laēda ē'tlédē sī'o'nakula. Mā'k·aēsela nexwā'bāla lāx lēma'⁶ē. "Ā letāfalai' qen lē lāxseai'." — "Gwā'la," ⁶nē'x⁶latlēda xu'mdā⁶laxōl. "K'leā'sg'anemaaqōs gwē'x'idaas dā'la g·āxe-
 25 nu⁶x^u qaxgranu⁶x^u k'lē'sēgranu⁶x^u se'ltāla. Yā'yax'ī⁶lāligranu⁶x^u. K'leā's k'lē's gwē'g'ilasa, lē'x'ilayā'leg·anu⁶x^u lā'xwa de'msx'ēx." Lā'⁶laē bō'wēda xu'mdē.

- Lae'm⁶laē wā'x'ī lēma'⁶ē yā'x'id. Lae'm⁶laē wā'x'ī lēma'⁶ē nā'⁶nak^u, la'as lēma'⁶ē ē'tléd lā'sgemx⁶id. Lā'⁶laē
 30 dō'x⁶walelaxa lā'sabāla lā'xa lā'sak^u. Lā'⁶laē ē'tléd lā'qlug·a'le lēma'⁶ē: "Ā letāfalai' qen lē lāxseai'." G·ā'x⁶laē yā'yanaem⁶lā'wisēda g·āx ā'lōlēla. G·ā'x⁶laē elā'q mā'k·ala lāx lēma'⁶ē. "⁶mā'dzālas, qastā'," ⁶nē'x⁶laēda

sailing along on the sea. "Head ashore, that I may go aboard!" Thus he said to the Goose. "Yä! but we have much clover aboard." Then Scab saw again some one sailing along. "Yä! head ashore, that I may go aboard." The Loon was coming ashore. "Yä! but we have much herring aboard." Then the Loon left. Then Scab discovered [again] the Albatross. "Head ashore, that I may go aboard." Thus said Scab again. The Albatross came near shore. "Yä! our canoe is too cranky." Then the Albatross left. Scab saw again somebody sailing along. "Head ashore, that I may go aboard." — "Yä! but we have too many barnacles aboard." Thus said the Scaup-Duck. Then the Scaup-Duck left.

Then Scab discovered no one sailing along. They were just paddling about to no purpose. Behold! Seals were paddling about. "Head ashore, that I may go aboard," (said Scab.) "What do you want to go for?" said the Seals to Scab. "I want to marry the daughter of our chief." — "Maybe you can [only] not do it. Maybe you cannot cling to us, for we do not often emerge (come up to breathe)." Then the Seals left. There were two Seals. Again somebody came paddling about. They went quite close to the shore to Scab. "Ah, head ashore, that I may go aboard." — "Stop," said the Land-Otters, "perhaps you cannot do it. Perhaps you cannot hold on to us, for we are not quiet, we go about quickly. There is nothing that we do not do. We roll about on the sea." Then the Land-Otters left.

Then Scab tried to give up, and tried to go home. Again he looked seaward. Then he saw somebody out at sea. Again Scab shouted, "Ah, head ashore that I may go aboard." They came and tried quickly to come ashore. They came almost to Scab. "What do you want, my dear?" said the Harlequin-Duck (female). There

- x·ix·ō'bē. Ma^{ts}se'm^{la}ēda x·ō'bē. "Gā'gak·laēxsdenLax
k·l'ē'dēlasents g·i'gama^{ya}." — "Wa, gē'lag·a, ē'k·ōs wā't-
demaqōs," ^{nē}x·^{la}ēda x·ix·ō'bē. "Ā'EMLES yā'L·lāLōL, ā-na-
xwaEMLES t!EX^{wi}'DENaxwał g·ā'xenu^x" qō lā'naxwalēs
5 hā'sa^{yōs} lā'bax·^{id}EL. Dō'qulamasēxa ^{wā}'lasē neg·ā'?
Dā'tsālislens lā'xada ^{wā}'lasē neg·ā'. Yā'L·lō^xu^{wid}LES ā'Las
wiō'L lā'xēs wā'tdemōs." — "Qā'laLEN," ^{nē}x·^{Em}lā'wisē
lēma^{ya}xa x·ix·ō'bē. "Wē'g·ax·ins gu'n^x·ida dā's'id,
yisens ^{nem}ō'kwēx," ^{nē}x·^{la}ēda x·ix·ō'bē. "Wē'g·ax·ins,"
10 ^{nē}x·^{Em}lāwis. Lā'laē dā's'ida. GēE'ntselaEM^{lāwis}exs la'e
dā's'ida. Lā'laē x·ix·^{wi}'da. K·l'ē's^{la}ē hase'q nā'qa^ē
lēma^{ya}xēs laē'na^ē x·ix·^{wi}'da. Has^e'm^{la}ēxa x·ix·ō'bē
nā'qa^{ya}xēs laē'na^ē x·ix·^{wi}'da: "Łā'k!wēmas^{Emxōlōx}
nā'qa^{ya}xents ^{nem}ō'kwaqents," ^{nē}x·^{la}ēda x·ix·ō'bē.
15 "K·l'ē'slxōlens wu^t'ē'mł łā'k!wēmasL lē'xs^{ālaLxens} ^{nem}
mō'kwēx," ^{nē}x·^{la}ēda x·ix·ō'bē. LaE'm^{la}ē mā'k·ała lā'xa
^{wā}'lasē neg·ā'. "La^mens wē'gil," ^{nē}x·^{la}ēda x·ix·ō'bē.
"La^ments wē'gil dā's'idEL lā'xwa be^{nā}'^{ya}xsa ^{wā}'lasēx
neg·ā'," ^{nē}x·^{la}ēda x·ō'bē. Ā'lak·lāla^l łā'k!wēmasē nā'-
20 qa^{ya}s lēma^ē qa wā'tdemasa x·ix·ō'bē qaēxs haiā'L·lō-
laā'x lēma^ē. "Yā'L·lānō," ^{nē}x·^{Em}lā'wisēda x·ix·ō'bē,
"ā'Las qlulē'x'st!eqāłax ā'Las a^{mē}'lāłax la'xents g·wā'lag·i-
la^{ya}ā'sēx," ^{nē}x·^{la}ēda x·ix·ō'bē. "Wē'g·a ā'Emx," ^{nē}x·
^{Em}lā'wis lēma^ē. "G·i'l^{Em}lā'xis t!EX^{wi}'dlax g·ā'xenu^x,"
25 ^{nē}x·^{la}ēda x·ix·ō'bē, "lā'xōx negō'yā^{ya}xsa be^{nā}'^{ya}x-
sōxda ^{wā}'lasēx neg·ā'." — "Wē'g·ax·ints ā'^{ma}," ^{nē}x·^{Em}-
^{lā}'wisē lēma^{ya}xēs ^{nē}^{nem}ō'k^u.
- Lā'laē dā's'id. Dā'sa^l, gē'g·iltsēla^l dā'sa lāx be^{nā}-
^{ya}sa neg·ā'. Łā'k!wēmas^{la}ē nā'qa^{ya}s lēma^ē qa's k·l'ē'sē
30 lē'gułtōda wā'demasēs ^{nē}^{nem}ō'kwē. Lā'laē x·ix·^{wi}'d
lāx apsā'tsē^{ya}sa ^{wā}'lasē neg·ā'. Hē'x·idaEM^{lāwis} dō'x-
^{wa}lela lēma^{ya}xa qlwōqā'ła. "LE^ma's dō'qulaaxada
qlwōaqā'ła" ^{nē}x·^{la}ēda x·ix·ō'bāx lēma^ē. "La^{mē}'n,"
^{nē}x·^{Em}lā'wisē lēma^ē. "Hē'ments lā'laē," ^{nē}x·^{la}ēda

were two Charitonettæ. "I wish to marry the princess of our chief." — "Well, come, it is good what you say," said the Duck, "only take care and poke us from time to time with your finger if your breath should give out. Do you see that large mountain? We dive under that large mountain. Take great care, else you will not obtain what you talk about." — "Indeed, I shall do so," said Scab to the Duck. "Let us [go] try to dive with our friend here," said the Ducks. "Go ahead," he said. Then they dived, and they were under water a long time when they dived. Then they emerged. It was not Scab's wish when they went and emerged: it was the wish of the Ducks when they emerged. "Behold! the mind of our friend here is strong," said the Ducks. "Behold! we shall not advise our friend in vain strongly," said the Ducks. Then they came near the large mountain. "Now we will go and dive under this large mountain," said the Ducks. Verily, the mind of Scab was strong on account of what the Ducks said, for they had warned him. "Take care," said the Ducks, "else it may happen to you by your own doing, as you may meet misfortune by what we are doing now." Thus said the Ducks. "Just go on," said Scab. "First poke us under the middle of the large mountain," said the Ducks. "Just go on," said Scab to his friends.

Then they began to dive. They dived for a long time under the mountain. Scab's mind was strong, for he did not disobey the words of his friends. Then they emerged on the other side of the large mountain. Immediately Scab saw a brightness. "Do you not see that brightness?" said the Ducks to Scab. "I do," said Scab. "That is where we are going to," said the Ducks. "Let us go

x'ix·ō'bē. "Wē'g'il·lax·ints dō'qwałal qa gwa'łaa' sLESENTS
 'nemō'kwix," 'nē'x'laēda x'ix·ō'bē.

- Lā'laē senā'el qa gwa'łatsēs 'nemō'x^uda^{xwē}. "ya,"
 'nē'x'laēda 'nē'msgem x'ō'bē. "Hē'men ā'łē senā'nema
 5 qa gwa'łatsents 'nemō'kwēx qaē'xs lā'łaxwılanaxwants
 g'igema^e lāx leqwā'. Wē'g'ax·ints," 'nē'x'laēda x'ix·ō'bē,
 "wē'x·ints lā'xa o'xla^{lēs}." Lā'laē gē'lx'id qa's lā'x·da-
 'xwē lāxla^{lisa} lā'xa oxla^{lēs}. Lā'laē dō'x'walełax·da-
 'xwa ē'k·ē leqwa'. Gunē'p'laēda leqwa'. Ā'lael le'mxwa.
 10 Yū'dux^sālas'laēda leqwa' lāx sō'ps'entsa^{wē}. "Wē'g'a-
 x·ints laē'lasents 'nemō'kwix lāxg'a'da kwā'xwālak' lā'xōx
 o'ba'yaxsa leqwa'x." Lā'laē laē'lē lēma^e lāx o'ba'yasa
 leqwa'. Laē'm'laē gwa'łē k!wē'xa'yasa x'ix·ō'bē qaēs
 'nemō'x^uda^{xwē}. Lā'laē dā'pālisēda x'ix·ō'bēxa leqwa'
 15 la 'wu'nwaqa'yaats lēma^e. Lā'laē dā'pstōliskas lax ōstā-
 'lisasents g'igama^e. Hē'em^l ā'łē's x'ā'tsleg·äxtowē la
 le'mx^ewalisēda leqwa' lāx 'neqe'nts'ēsasents g'igama^e.
 Dō'qwałaem^llā'wisēda x'ix·ō'bē lāqē'xs la'ē k'ā'tlālīsēda
 leqwa'. Dā'sa'laēda x'ix·ō'bē lā'xa lēma'is q!ā'q!alāla qō
 20 pēxu'lēs lā'xē 'wu'nwaqa'yaasasēs 'nemō'x^uda^{xwē}.

- Lā'laē 'nā'x'ida gag·ū'stāem^llawisents g'igama'yaxs
 g'a'xae lentslēsela lā'xēs lēma'ēs. Lā'laents g'igama^e
 aē'daaqa qa's lē ax'ē'dxēs sō'bayu. G'a'x'laē aē'daaqa.
 "Lō'mawistlē ē'k·ē leqwa'," 'nē'x'ē'm^llawisents g'igama^e.
 25 Lā'laē sō'plēdxa leqwa', yix 'wunwaqēyaa'sas lēma^e.
 Lā'laē wī'x'idxa leqwa', wī'g'ilas lā'xēs g'ōk^u. Lā'laē
 ē'tlēd wī'x'idxa 'nē'mē leqwa'. Yū'dux^sa'laēda leqwa'.
 Lā'laē ē'tlēd wī'x'idxa 'nem. Hē'em^l 'wu'nwaqa'yaāsas
 lēma'yaxa 'nē'mē leqwa'. E'lxlē^llaē ax'ā'sas lēma^e.
 30 Lā'laē wī'x'alēlēm lāx ōstā'liłasa g'ōk^u. Laē'm'laē g'ē-
 g'aqa^e lēma^e lā'xa leqwa'. Wā'x'dzālaem^llā'wis g'aē'la
 lā'xa g'ōk^u.

on and see what will happen to our friend," said the Ducks.

Then they deliberated what to do for their friend. "Ya!" said one of the Ducks. "This is my plan for what our friend shall do later on, because from time to time our chief needs fire-wood. Let us go on," said the Ducks, "let us go on to the head of the bay." Then they swam, and went on to the head of the bay. Then they discovered good fire-wood. The fire-wood was alder. It was really dry. The fire-wood was good to be chopped across in three pieces. "Let us put our friend in this hole at the end of the fire-wood." Then Scab entered the end of the fire-wood. Then the Ducks finished what they had planned for their friend. Then the Ducks towed out the fire-wood, which was now the hiding-place of Scab. They towed it to the beach at the door of our chief. It was just beginning to be ebb-tide, and the fire-wood was left dry on the beach, — right on the beach of our chief. The Ducks watched it when the fire-wood was lying on the beach. Then the Ducks dived on the beach, watching (to see) if the hiding-place of their friend should drift away.

Then day came, and our chief rose early and went down to his beach. Our chief went back again and took his axe, and he came back. "That is very good fire-wood," said our chief. Then he began to chop the fire-wood, the hiding-place of Scab. Then he carried the fire-wood on his shoulder into his house. Then he carried another piece of fire-wood. The fire-wood was chopped into three pieces. Then he carried another one on his shoulder: that was the hiding-place of Scab, that one piece of fire-wood. Last came the place where Scab was. He put it down from his shoulder in the house, near the door. Then Scab was inside the fire-wood. He continued to be in it.

- G·ā'x^ēlaēda ^ēmeku'la nā^ēnak^u. Lā^ēlaē yā'qlēg·a^ēlēda ^ēmeku'la. "Ā," ^ēnē'x^ēlaēda ^ēmeku'la, "^ēwī'x^ēīdanē^ēs^ēlens g·ī'yaqens qa^ēs lā'wadāsōxda g·īnā'nemx g·ī'g·īlīsela lā'xwa ^ēnē'mēx awī'nagwisa," ^ēnē'x^ēlaēda ^ēmekulā'xens g·ī'gama^ēē.
- 5 "Ā, lēmā^ēx^ēLalaōx yīxen g·wō^ēyō'x g·eg·a'tsōxda dzōno-q!wagabida^ēwē." Lā^ēlaē qā's^ēīdēda ^ēmeku'la. G·ā'x^ēlaēda lē'sēla klwā'g·alīl lā'xēs g·ōk^u. "Ā," ^ēnē'x^ēēm^ēlaxaā'wisēda lē'sēla. "^ēwī'x^ēīdanē^ēs^ēlens g·ī'yaqens qa^ēs lā'wadēsa ē'x·bida^ēwēx g·īnā'nem g·eg·a'dāxsa dzō'noq!wagabida^ēwē."
- 10 Laē'm^ēlaē ā'lak'ālas ē'k·ē nā'qa^ēyas lēma^ēē qa wā'īdemi-^ēlālasa ^ēmeku'la lē^ēwa lē'sēla lā'qēxs hē'x·sā'maē g·ā'xlā ā'waqa^ēyasa lēqwa'. Lā^ēlaē gā'nul^ēīda. Plēdek'īla^ēlaēda gā'nul. Nā'qōlēwalīl^ēlaē g·aē'lasas k'lē'dēlasens g·ī'gama^ēya. lē^ēwā'. Ā'lael ē'x^ēlaēs g·aē'las. Lā^ēlaē lā'qawē
- 15 lēma^ēē lā'xa lēqwa' qa^ēs klwā'g·alīlē. Lā^ēlaē dō'x^ēwalē-laxēs lā'laa lāx ō'gwiwalīlasa g·ōk^u. Laē'm^ēlaē mē'x^ēēdē g·ī'g·aōl'nukwa'sa g·īnā'nem. Lā'alas lā'xolīlē lēma^ēē qa^ēs lā lāq. Sē'ltaīaēm^ēlā'wisē lēma^ēēyaxs la'ē lā'g·aa lāx kwa-^ēlē'lasasēs g·wō^ēyō' qa^ēs g·enē'mē. Lā^ēlaē lēma^ēē plā'x·
- 20 ^ēitsēs a^ēyasō' lāx g·ō'gwōyā'sa g·īnā'nem. "Qwē'da," ^ēnē'x^ēēm^ēlā'wisēda g·īnā'nem. Lā^ēlaē ē'tlēdē lēma^ēē dā'x^ēīdex g·ō'gwōyās. "Qwē'da," ^ēnē'x^ēēm^ēlaxaā'wisēda g·īnā'nem. Laē'm^ēlaē ^ēnē'k'ix hē'dēda ^ēwa'ts!ē la lā'ba-lag·ilīlēq lā'xēs kwōlē'lēna^ēē lā'xēs g·aē'las. "Gwā'īdzās,"
- 25 ^ēnē'x^ēēm^ēlā'wisē lēma^ēēē. "Gwā'īlas k·ā^ēyōl," ^ēnē'x^ēēm^ēlā'wisē lēma^ēēē. "Lā'x·stlaa'x^ulaxaa's ^ēnē'x^ēsō qa^ēs lā'wa-daōsen. Nō'gwaēm lēmā^ēx^ēla," ^ēnē'x^ēlaē lēma^ēēē. "Gē-lag·a," ^ēnē'x^ēēm^ēlā'wisē xunō'kwasents g·ī'gama^ēē.

Lā^ēlaē ku'lx^ēīd lē^ēwa g·īnā'nem. lō'mael ē'x^ēlaēs

30 nē^ēnāqaē qaēs laē'na^ēē hā'yasek·ālax·da^ēxwa. Lā^ēlaē a^ēmā'īlax·da^ēxwēda hā'yasek·āla. Lā^ēlaē ts!ēk'īxsde'ndē ō'mpasēq qēxs a^ēmā'īlā^ēē. "Adā," ^ēnē'x^ēlaēda ōmp. "K·ā^ēyadzāx·īlaxōx wī'sāq!" ^ēnē'x^ēlaēda ōmp, "ā'Lat!ō^ēla

Then the Moon came home, and the Moon began to speak. "Oh!" said the Moon, "what shall we do that our dear child may have a husband, walking about in this one country?" Thus said the Moon to our chief. "This one to whom I refer is called Scab. He has for his wife the little Dzō'noq!wa woman." Then the Moon went. The Sun came and sat down in the house. "Ah," said the Sun, "what shall we do that our dear nice little child shall have a husband, the one who has for his wife the little Dzō'noq!wa woman?" Then Scab was really glad on account of the words going to and fro from Moon and Sun, and he remained in his place inside the fire-wood. Night came, and it was dark. At the middle of the rear of the house was the bedroom of the princess of our chief. Beautiful, really fine, was her room. Then Scab came out of his fire-wood and sat down on the floor of the house. Then he discovered what he had gone for in the rear of the house. Then the parents of the child slept. Scab arose and went to her quietly. Scab went and came to the place where she was who was referred to as his wife. Then Scab felt with his hand for the feet of the child. "Go away!" said the child. Then Scab again touched her feet. "Go away!" said again the child. She thought that it was a dog who touched her in her room, where she was lying down. "Don't!" said Scab, "don't drive me away," said Scab. "I thought it was desired that you should have me for your husband. I am called Scab." Thus said Scab. Then the child of our chief said, "Welcome!"

Then he lay down with the girl. She was very glad because they were married. Then the married couple played together. Then her father awoke from hearing that they were playing together. "My dear," said the father, "you ought to drive away this one, child!" thus said the

g'ig'ilē'elalaxōs ā'la^ēyaqōs," nē'x^ēlaents g'igema^ēyaxēs
 xunō'kwē. Lā^ēlaē ē'tlēdents g'igama^ēya mē'x^ēēd. K^ēlēs-
 ēm^ēlā'wis gā'la mē'xa, lā'alaxat! ē'tlēdē lēma^ēē a^ēmā'fōx-
 ēwid lē^ēwis gēnē'mē. Lā^ēlaē gēnē'masents g'igama^ēē
 5 tslix'ida. Tslek'lixsde'ndaxa a^ēmā'fālak'lālē lā'xa o'gwi-
 wa^ēlīfasa g'ōk^u. "Adā'," nē'x^ēlaē gēnē'masents g'igama^ēē,
 lā'xēs xunō'k^u, "k^ēā^ēyadzānē'x'inxōx wī'sāq!" nē'x^ē-
 laēda gēnē'masents g'igama^ēē, nē'x^ē lā'xēs wā'tslā, hē'em
 a^ēmā'fālōtsēs xunō'k^u.

10 "Ō'misilelas," nē'x^ēlaē xunō'kwasents g'igama^ēya.
 "nē'x^ēstlaa'x^ulā'xaā's qen lā'wadēsik." — "lā'x^ēwidag'adzā,"
 nē'x^ēlaēda tsledā'qaxēs lā'wunem. "Lō'mōx awī'lōx wā't-
 demaq!sents xunō'kwaq!ents." Lā^ēlaē lā'x^ēwidens g'igama^ēē
 qa^ēs legwī'fē. Lā^ēlaē x'ix^ēēdēda legwī'fē. "lā'x^ē-
 15 wīdag'a qlā'k'ō," nē'x^ēlaents g'igama^ēya. Lā^ēlaē lā'x^ē-
 wīdex^ēda^ēx^u qa^ēs lēplā'lītēxa o'gwiwalīfasa g'ōk^u. Lā^ēlaē
 lē^ēlālxēs xunō'kwē lē^ēwis la lā'wunem.

Lā^ēlaē lā'x^ēwīdex^ēda^ēx^u yī'xa la hā'yasek'āla. Lā^ēlaē
 gaē'fda^ēx^u kludzē't lā'xa o'gwiwalīf. Lā^ēlasens g'igama^ēē
 20 yā'qlēg'a^ēt: "Gē'lak'as^ēla," nē'x^ēlaents g'igama^ēē, lāx lē-
 ma^ēē. "Gwā'fela^ēmen nē'k'ōl sō'em, lēmā^ēs," nē'x^ē-
 laents g'igama^ēya, "qaxs lē'mā'aqōs nā'xwaem ax^ēēxs-
 dese^ēwasenū^ēx^u wā'xāēlas. Hē^ēmisēs k^ēlētēna^ēyaxentōs
 aō'msa, yūL, yīxs k^ēlēā's^ēmaē nēmō'kwa begwā'nem g^ēā'x-
 25 aēlā lā'xen g'ō'kwīx. Hē^ēmisēn lā'g'fēn nē'k'ōl k^ēlēs
 aō'msa. Ā'emles yā'l'lālōl lā'yēs hā'yasik'ālaē'nē'laōs,"
 nē'x^ēlaents g'igama^ēyax lēma^ēē.

Lā^ēlaē lēma^ēē yā'qlēg'a^ēt: "Gē'lak'as^ēlaxēs wā'fēmōs,"
 nē'x^ēlaē lēma^ēyaxens g'igama^ēē. "Ā'la^ēmen ēx begwā'-
 30 nēma. K^ēlēā'sen wīō'lanem lā'xen gwō^ēyowē' qen gwā'-
 fāāsa." Lā^ēlaē gā'la lēma^ēē lā'xēs ax^ēā's. Lā^ēlaē xū'ls-
 idē lēma^ēya. Ā'lak'lāla^ēl xū'lsa. Lā^ēlaē wulā^ēlaē
 xunō'kwasents g'igama^ēē. "mā'sēs xē'nlēlāōs xū'lsa?"
 nē'x^ēlaē gēnē'mas: "Gunō' hā^ēyamā'lax qa^ēsō lāē'mlax

father, "else it may walk about in the house behind you." Thus said our chief to his child. Then our chief went to sleep again. He did not sleep long, when Scab again played with his wife. Then the wife of our chief awoke from hearing playing in the rear of the house. "My dear," said the wife of our chief to her daughter, "do drive that away, child!" Thus said the wife of our chief. She thought that it was a dog with whom her child was playing.

"You are foolish," said the daughter of our chief. "I thought you said that I should have this one for my husband." — "Do get up," said the woman to her husband. "Very important is what our daughter says." Then our chief arose and made a fire. The fire in the house was burning. "Arise, slaves!" said our chief. Then they arose and spread mats in the rear of the house; then he called his daughter and her husband.

Then the married couple arose; and they were sitting in the house for a long time, in the rear of the house, when our chief spoke. "Welcome!" said our chief to Scab. "I thought beforehand that it was you, Scab," said our chief, "because you were desired by all of us, — the (whole) number in the house. Evidently you are not an ordinary man, because not one man ever reached my house; therefore I think you are not an ordinary man. Only take care of your marriage." Thus said our chief to Scab.

Then Scab began to speak. "Thank you for what you have said," said Scab to our chief. "I am a good man, I do not fail in what I wish to do." Then Scab staid a long time at his place. Then Scab became downcast, and he was really downcast. The daughter of our chief asked, "What is the cause of your being downcast?" Thus said his wife. "Don't deny it, if you should desire

nä⁸nakwēxsdelax." — "Ä⁸la⁸men xu⁸lsa tē⁸ng⁸aa qaen o⁸m-paen," nē⁸x⁸em⁸lā⁸wis lēma⁸ē. "Wē⁸x⁸ints dō⁸qwax ā⁸sa."

- Lā⁸laē xwā⁸na⁸īdē gēne⁸mas. Q!ō⁸x⁸ts!ōtsēs g⁸ē⁸ts!ālas-xēs plā⁸ā⁸yu. Lā⁸laē lā⁸wēlsa lē⁸wis lā⁸wunema. "Ä⁸ema
 5 gē⁸lpā⁸fax lā⁸xen awī⁸g⁸a⁸yax," nē⁸x⁸laē gēne⁸mas. Lā⁸laē plē⁸tē⁸d. Laē⁸m lāl dō⁸qwa⁸lxēs negū⁸mpa. Gā⁸laem⁸lā⁸wis xunō⁸kwasents g⁸ī⁸gama⁸ya plē⁸lēnā⁸kula. Lā⁸laē dō⁸x⁸walēlaxēs g⁸ō⁸k⁸. "Hē⁸mas g⁸ō⁸kwēda?" nē⁸x⁸laē xunō⁸kwasents g⁸ī⁸gama⁸ya. "Hē⁸em," nē⁸x⁸emlā⁸wisē lēma⁸ē.
 10 Lā⁸laē ba⁸nō⁸tēla q!ā⁸nāxela⁸l lā⁸laa lāx g⁸ō⁸kwasēs lā⁸wunemē. Lā⁸laē lā⁸g⁸aa lāq. Lā⁸laē laē⁸l qa⁸s dō⁸qu-litēlēxēs g⁸ō⁸k⁸. mās⁸lēlā⁸wis hē g⁸wē⁸x⁸sa? Laē⁸m tē⁸tē⁸lā⁸, yīx o⁸mpas lēma⁸ē lē⁸wis negō⁸mpē, yīxa dzō⁸noq!wagabida⁸wē. Laem⁸lā⁸wisē lēma⁸ē yā⁸q!eg⁸a⁸ta: "G⁸wā⁸llag⁸a
 15 hē g⁸wē⁸tē," nē⁸x⁸laē lēma⁸yaxēs o⁸mpē. "G⁸ā⁸x⁸em-xaen ē⁸tlēd lō⁸gwala," nē⁸x⁸laē lēma⁸yaxēs o⁸mpē. "Awī⁸lawist!ōs wā⁸ldemaq!ōs xunō⁸kwā," nē⁸x⁸laē o⁸mpas lēma⁸ē. "Lē⁸māsēlaxat! lō⁸gwala xunō⁸kwā," nē⁸x⁸laē o⁸mpas lēma⁸ē. "Wē⁸g⁸a hā⁸nakwīlax⁸īn q!ā⁸lā⁸laxōx
 20 g⁸wē⁸x⁸sdemaxsōs lō⁸gwaq!ōs xunō⁸k⁸." Lā⁸laē yā⁸q!eg⁸a⁸tē lēma⁸ē: "Q⁸wē⁸sg⁸īlaemx⁸den," nē⁸x⁸laē lēma⁸yaxēs o⁸mp. "Lā⁸x⁸den ē⁸k⁸!adzēlī⁸saxents nā⁸lax. G⁸ā⁸x⁸mēsen gā⁸gak⁸!ā⁸-nemaxg⁸a xunō⁸kgwasents ē⁸k⁸!ēents g⁸ī⁸gama⁸ya. K⁸!ē⁸s-tlā⁸kwīx⁸ aō⁸msa qae⁸n lā⁸g⁸ī⁸ten nē⁸k⁸ēqīk⁸ k⁸!ēs aō⁸msa,
 25 qaxg⁸anu⁸x⁸ ā⁸mēg⁸anu⁸x⁸ plē⁸lēnā⁸kula g⁸ē⁸x⁸īd lāx g⁸ō⁸-kwasīk⁸ g⁸ā⁸g⁸ax⁸a lāxēnts g⁸ō⁸kwāqents."

- Lā⁸laē o⁸dzegē⁸mēda dzō⁸noq!wagabida⁸wē yī⁸sē⁸s laē⁸na⁸ē dō⁸x⁸walēlaxēs dā⁸g⁸ī⁸lō⁸. K⁸!ē⁸s⁸laē yā⁸wīnāla, yīxa dzō⁸noq!wagabida⁸wē. K⁸!ē⁸s⁸em⁸laxaā⁸wis yā⁸wīnāla yīx xu-
 30 nō⁸kwasents g⁸ī⁸gama⁸ya. Hē⁸em⁸lā⁸wis g⁸ī⁸lg⁸īlī⁸lāēda dzō⁸noq!wagabida⁸wē. Nē⁸lamatsēs g⁸wē⁸matslā⁸ldēmē lā⁸-qēxs k⁸!ē⁸sa⁸l o⁸gwax aō⁸msa, lā⁸xēs dā⁸g⁸ī⁸lō⁸. Lā⁸laē yā⁸wīx⁸īlī⁸fēda dzō⁸noq!wagabida⁸wē. Lā⁸stalītēla⁸l lā⁸xēs

to go home." — "I am only downcast because I long for my father." Thus said Scab. "Let us go and see your father."

Then his wife got ready, and put on what she (used to) have on as her means of flying. Then she went out with her husband. "Only cling to my back," said his wife. Then she began to fly. She was going to see her father-in-law. For a long time the child of our chief went along flying. Then she saw his house. "Is that your house?" said the daughter of our chief. "That's it," said Scab. Then she soared downward, going to the house of her husband. She arrived there. Then she entered and looked about in the house, and what should there be? They were all dead. The father of Scab, and his daughter-in-law the little Dzō'noq!wa woman. Then Scab spoke. "Don't be this way in the house," said Scab to his father. "I have again obtained supernatural power," said Scab to his father. "Important is your word, child," said the father of Scab. "[But] again he has supernatural power, that child!" said the father of Scab. "Go on, let me know quickly what kind of supernatural power you have, child." Then Scab spoke. "I have been far away." Thus said Scab to his father. "I was above our world. I have obtained for my wife the daughter of our chief above. It is as though I were more than natural. Therefore I say this, — I am more than natural, because we just came flying along from her house, coming towards our house here."

Then the little Dzō'noq!wa woman was jealous when she saw his second wife; but the little Dzō'noq!wa woman did not speak about doing anything, and the daughter of our chief did not speak about doing anything. Then the Dzō'noq!wa woman began first in the house. She showed the second wife what kind she was, — that she was also not a common person. Then the little Dzō'noq!wa woman

- g·ōk^u, yīx^usē^ustā^ulī^ulēla. Lae^um lā^ulanaē^ul^uēdē yīx xunō^u-
 kwasents g·ī^ugama^uē. Lā^ulaē k!wā^ug·ī^ul^uēqēg·ī^ulī^uxa lā^ulaga-
 walī^ulāsa g·ōk^u. Lā^ulaē sē^ul^ut!ālī^ul^uēda dzō^unoqlwagabida^uwē.
 Lā^ulaē lā^uyugulī^ulēda k!ē^udēlasents g·ī^ugama^uē. Lā^ulaē
 5 lā^ustali^ulēla ō^ugwaqa. Plētsē^ustā^ulī^ul^uēla lā^ulaē xunō^ukwasents
 g·ī^ugama^uē. Lā^ulaē sē^ul^ut!ālī^ul^uē, lā^ualasa dzō^unoqlwagabida^uwē
 plēlēlē^ulā qa^us plētsē^ustā^ulī^ul^uē lā^uxa g·ōk^u, kuskuslā^uē
 yīxa dzō^unoqlwagabida^uwē. Gē^ug·ī^ulī^ul^uē^ulā^uwisēda ku^uskus
 plētsē^ustā^ulī^ul^uēla lā^uxa g·ōk^u. Lā^ulaē sē^ul^ut!ālī^ul^uē. Lā^ulaē
 10 ē^ut!ēda gu^uldēm^ulātla yīx xunō^ukwasents g·ī^ugama^uē. Gu^ul-
 dēm^ulaē plētsē^ustā^ulī^ul^uēla lā^uxa g·ōk^u. Gē^ug·ī^ulī^ul^uē^ulaxaā^u-
 wis, lae^um^ulaē lā^uyagemx^uda^uxwa nē^ulasēs k!ēts!ē^una^uē
 aō^umsda^uxwa. Lā^ulaē sē^ul^ut!ālī^ul^uēda gu^uldēm^u. Lā^ulaē ē^ute-
 lī^ulā yīxents g·ī^uyaents xunō^ukwasents g·ī^ugama^uē. Qō^ulos-
 15 laē, lae^um^ulaē ā^ulax^uīdents g·ī^uya yā^uwīx^uītsa dzō^unoqlwa-
 gabida^uwē.

- Lae^um^ulaē nē^uk^uīnts g·ī^uyīnts qa qē^ulx^uīdēsa dzō^uno-
 qlwagabida^uwē. Gē^ug·ī^ulī^ul^uē^ulā^uwis plētsē^ustā^ulī^ul^uēla, aē^udaa-
 qī^ulālaēm^ulā^uwis lā^uxēs plā^uplā^ulēnēg^uwēlē^ulāēna^uē lā^uxa g·ōk^u.
 20 Lae^um^ulā^uwis sē^ul^ut!ālī^ul^uē. Lae^um^ulā^uwisē nā^uqēm^ug^ualīda^uxwa.
 Ā^uēm^ulaē lēma^uē lē^uwis ō^umpē ē^ux^uak^ua xī^utsax^uīlax g^uwē-
 g^uwālag^uīlīlasasēs gaganē^umē. Lā^ulaē g^uwā^ut^ualīda^uxwa.
 Lā^ulaē yā^uq^ulēg^ua^utēnts g·ī^uya, xunō^ukwasents g·ī^ugama^uē:
 “Ā^ulaēm^uōlās k!ēs aō^umsa,” nē^ux^ulaents g·ī^uyaxa dzō^u-
 25 noqlwagabida^uwē. “Q!ā^ulēla^umenlōlāxs k!ēs^usaaqōs aō^um-
 sa,” nē^ux^ulaents g·ī^uē. Lā^ulaē ē^ux^uīdē nē^unāqa^uyas lō^umaēl
 ē^ux^ulaēs nā^uqa^uē lē^uwis dā^ug^uī^ulōtē. Hamg^uī^ulax^uīda, lā^uxēs
 negū^umpda^uxwē lē^uwis lā^uwunēm.

- K!ē^us^ulaē ā^ulaēm lā^uxulanō^ukwē lēma^usyasa dzō^unoqlwa-
 30 gabida^uwē. Hē^ul lā^uxula^ulasē, yīx xunō^ukwasents g·ī^ugama^uē.
 Q!ayā^unas^ulaēsa dzō^unoqlwagabida^uwē. Lae^um^ulā^uwis gā^ulāēl

moved in the house. She went around the house, dancing around. Then the daughter of our chief became a woodpecker, and sat on a pole standing in the middle of the house. Then the little Dzō'noqlwa woman was quiet in the house. Then the princess of our chief changed places with her in the house. She also went around. The daughter of our chief flew around in the house. Then she sat still, and the little Dzō'noqlwa woman flew about in the house. Then the little Dzō'noqlwa woman was a bluejay, and the bluejay flew about in the house a long time. Then she sat quiet, and the child of our chief became a red flicker, and the flicker flew around in the house for a long time. Then their faces were monstrous, showing that they were not common persons. Then the woodpecker sat still; and our lady, the daughter of our chief, began again. She was a qō'los.¹ Our lady did her utmost with the little Dzō'noqlwa woman.

Then our lady said that she was tired of the little Dzō'noqlwa woman. They had been flying around the house for a long time, going to and fro in the house, flying to and fro. Then they sat still and came to their senses in the house. Scab and his father just enjoyed looking at the doings of his (Scab's) wives. Then they finished in the house. Then our lady, the daughter of our chief, spoke. "Behold, really you are not an ordinary person." Thus said our lady to the little Dzō'noqlwa woman. "I know that you are not an ordinary person." Thus said our lady. Then she was glad, and she was very friendly with the second wife. They gave to eat to their father-in-law and to their husband.

Scab did not love the little Dzō'noqlwa woman much. He loved the daughter of our chief. He had a dislike for the little Dzō'noqlwa woman. Now they had been in

¹ A mythical bird.

g·ō'kwax·īla lā'xēs g·ō'x^uda^sx^u. Ē'x·q!Ese^lax·da^sx^uēl lā'xēs
g·ōk^u. Lā'^ēlaē x^ul's^ēidelaents g·ī'^ēī. Wulā'em^ēlaxaā'wisē
l^ēma'^ēyaxēs gēnē'm: "Gwōnō' hā'ya^mmā^laxō qasō laē'm^lax
hē'ng'aa'lax qa g·ī'g·aō^lnukwa," ^ēnē'x·lāē l^ēma'^ēyaxēs
5 gēnē'mē. "La^men nā'^ēnakwēxsta," ^ēnē'x·^ēem^ēlā'wisents
g·ī'^ēī. "Wē'g·ax·īnts nā'^ēnakwa lā'xēs g·ō'kwaōs," ^ēnē'x·
^ēlāē l^ēma'^ēē. Lā'^ēlaē q!ō'xts!ōd^ēlaents g·ī'^ēyasēs g·ī'ts!ālasē.
Lā'^ēlaē lā'wels lā'xēs g·ōk^u.

"Gwa'la wul^ē'em q!ā'yaqalōl," ^ēnē'x·lāē l^ēma'^ēyaxēs
10 ō'mpē. "Ē'slenu^sx^u gā'fal ^ēnemā'f^ēēbidōlenu^sx^u qenu^sx^uō
g·āxl dō'qwalōl ē'tlēdel." Laem^ēlā'wis yā'q!eg·a^ēlents
g·ī'^ēī. "Yā'l!ānō," ^ēnē'x·lāēxēs lā'^ēwunem. "Alā'fāla lā'xēs
gē'lpa^ēāēnē^ēlāōs lā'xen ō'x·sē'yapla^ēya," ^ēnē'x·lāēxēs lā'^ēwu-
nem, "ā'las qulē'x·st!eqā^lax. Hō'smēlaxas nā'qē^lax qasō
15 gē'lpa^lax lā'xen ō'x·sē'yapla^ēyaqen." Lā'^ēlaē plē'^ēedayuwē
l^ēma'^ēē. Laē'm lā'l lax g·ō'kwasēs gēnē'mē. Qē'g·īltsēla
^ēmō'f^ēlā'wis plē^ēlānā'kulā'yuwē l^ēma'^ēē. Lē^mmō'f^ēlāwis ^ēne-
gō'yōd lā'xēs lā'laa lē^ēwis g·ē'x·īdaasēs lā'ō^ēlā. K!ē'^ē-
st!aax^uēl q!ā'lēla^ēlāē l^ēma'^ēyaxēs gwē'x·īdaas^ēōlā. Mē'x-
20 ēdānaōlāel, yīx l^ēma'^ēē, lā'g·īl^ēwulā^ēlā's ^ēmex^ē'ēdxēs gē-
nē'mē. Lā'ōlālas tē'qaxa. X·ī'lp!eqalā^ēlāē lē^mē^sx·dāxs
lā'ē ba^ēnō'fēla. Ā'em^ēlāwis hē^ēnā'kula plē^ēlānā'kulents g·ī'^ēī
lā'laa lā'xents g·ī'gama^ēē. Lā'^ēlaē lā'g·aents g·ī'^ēī lā'xēs
g·ōk^u. Wulā'sō^ēem^ēlā'wisēs g·ī'g·aō^lnuk^u. "^ēWī'dēs lā'-
25 ^ēwunemaōs!" ^ēnē'x·^ēem^ēlā'wisents g·ī'gama^ēya. "Ō'dzīx·īd-
^ēaxlāē," ^ēnē'x·lāents g·ī'^ēyaxēs ōmp. "Wā'x·^ēmen haiā'-
l!ā^lax qa yā'l!owis lā'xēs gē'lpa^ēāēna^ēē lā'xg·īn ō'x·sē'aplēx·
lā'xenu^sx^u g·ā'x·ēna^ēē gwā'sōfēla. K!ē'^ēsxent!a q!ā'lēlaxēs
gwē'x·īdaas. Mē'x·ēdaa'xents lā'g·īlas k!ēs q!ā'lēlaxēs
30 gwē'x·īdaas, lā'g·īlas k!ēs nē'fā g·ā'xen. Ā^ēmēg·īn dō'xse-
mēqēxs lā'ē x·ī'lp!eqala ba^ēnō'fēla." K!ēā'ts!em^ēem^ēlā'wis
wā'īdem^ēlasents g·ī'gama^ēya gwē'x·īdaasasēs xunō'kwē.

Lā'^ēlaē nā'nōx^ēwidē ō'mpas lē^mē^ēx·dē. K!ē's^ēla sē'ltā^ēlā,

their house for a long time. They were happy in the house. Then our lady became downcast, and Scab said to his wife, "Don't deny it if you long for your parents." Thus said Scab to his wife. "I desire to go home," said our lady. "Let us go home to your house," said Scab. Then our lady put on what she used to have on, and they went out of the house.

"Don't feel uneasy about me," said Scab to his father, "we shall not be (away) long; a little while and we shall see you again." Then our lady spoke. "Take care," she said to her husband, "hold fast and cling to my shoulder," thus she said to her husband, "else you may hurt yourself. It would be your mind if you should let go from clinging to my shoulder." Then Scab was flown away with, and they were going to the house of his wife. For a long time she had been flying along with Scab. They were halfway to where they were going and whence they had come (before). It seems, Scab did not know what he had done before, — he must have been asleep, — and therefore he let go of his wife, and he fell down, and Scab came down spinning around. Our lady just went on flying to our chief. Then our lady reached her house. She was asked by her parents, "Where is your husband?" Thus said our chief. "He made a great mistake," said our lady to her father. "I tried to warn him that he should take care and cling to my shoulders while we were coming this way. Evidently he did not know what he was doing; evidently he fell asleep; therefore he did not know what he was doing; therefore he did not tell me. I just saw him going, spinning around, going downward." Our chief did not say anything about what his daughter had done.

Then the father of Scab became uneasy. He was not

hē'menālaem^ē laā'snuk^u lāx wā'x'salisasēs g'ō'gwitsas.
 Lō'^ēlaē siō'^ēnākulē ō'mpdās la dō'x^ēwalelaxēs xunō'x^u.
 dāxs pex'ā'laē. A^ēma'ltlēk'ā^ēlaem^ēlā'wisēxēs xunō'kwaxs
 hē'^ēmaē. "Laē'mxantēs lē'qu^ēanxēs q!ā'lalelāōs Wā'wa-
 5 k'linēgema^ē," ^ēnē'x^ēem^ēlā'wisēxēs xunō'x^udē. Lā'^ēlaē dā-
 g'aa^ēlaxsēs xunō'x^udāxs la'ē lē'la' qa^ēs lē nā'^ēnak^u lā'xēs
 g'ōk^u. Lā'^ēlaē wunē'mt!ēdeq lāx ā'La^ēlisasēs g'ōk^u. K!ē's-
^ēlaē nē'faxēs negu'mpē, yīxa dzōnoq!wagabida^ēwē, lāx
 gwē'x^ēidaasasēs lā'^ēwunēm^udē, yīx lēmā'x^udē. Ā'em^ēlāwis
 10 lā la hā'yasek'āla yīxa ō'mpas lēmā'x^udē lē'^ēwis negu'mpē.
 Laem lā'ba.

5. Lā'lamin.

Tradition of the ^ēne'mgēs.

(Dictated by ^ēnemō'gwis, 1900.)

Qō'los^ēlaē tslēk^u! yīxs g'ā'xaē g'ā'xaxa. Lā'^ēlaē g'ā'-
 g'ōk!wa qa^ēs g'ō'kwa. Lā'^ēlaē k!lēō'x^ēwidēda ts!ē'k!ux^udē.
 Laē'm begwā'nēm^ux^ēida. Lā'^ēlaē g'ō'gwadex^ēitsa q!ō'xu-
 litsemxa t!ō'tlōxsemē g'ō'kwasxa g'ā'yaxalayās. Lā'^ēlaē
 15 geg'ā'dex^ēida, la mā'yul^ēida, la^ēem q!ē'x^ēida. Wā, laē'm
^ēne^ēmē'max^ēid, laē'm lā'lelāmīnx'la ^ēne^ēmē'ma.

Wā, lā'^ēlaē alē'x^ēwidē xunō'kwas lā'lamin lā'xwa Qō-
 g'ē'slax. Lā'^ēlaē alē'kwinala Q!ō'moqwa^ēēxa g'ō'kustāla.
 Lā'^ēlaē lē'ndzema lā'xa ba^ēnē', lā'xwa de'msx^ēex. Q!ā'g'i-
 20 wēx'la^ēlaēda alē'^ēwinox^u. G'ā'x^ēlaē g'ā'xostōyā, g'ā'x^ēem-
^ēlaē g'ō'gwatsa g'ō'x^uxa hō'qwastāla l!ē'l!ēxenēs k'ā'tēwa^ē.
 G'ā'x^ēlaē, g'ō'x^uēlsaxēs g'ōk^u lāx Xulk^u. G'ā'xnaḡwa
 g'ō'kwēlasōs la l!ā'yōsxa la l!ā'yō^ēnakulaq. Q!ē'nemē
 gwā'faasas g'ō'kwas lā'lamin. Ts!ē'tslēkuxtāla g'ō'kwas.
 25 Lā'^ēlaē lā'xōxda wāx. La g'ō'kwilax^ēidxa k!ā'k!axlālala.

quiet; he always had some place where he wanted to go about at both sides of the house. His father paddled about. Then he saw his dead son drifting about. He recognized at once that it was his son. "Evidently you made a mistake, Found-by-Good-Luck." Thus he said to his dead child. Then he took his child aboard, for he was dead, and he went home to his house. Then he buried him behind his house. He did not tell his daughter-in-law, the little Dzō'noq!wa woman, about what her husband Scab had done; and the father of Scab lived now with his daughter-in-law. That is the end.

5. L!ā'lamîn.

Tradition of the ^εne'mgēs.

(Dictated by ^εne'mō'gwis, 1900.)

Qō'los was a bird when he came down. He looked for a house. Then the bird disappeared, and he began to be a man. He became possessed of a house, the outside of which was cloudless; and stars were on the house that he brought down with him. Then he married. He had children, and they became many, and they became the L!ā'L!ēlāmîn clan.

Then the son of L!ā'lamîn went hunting on the sea at a place called Beaver Cove. Then, while he was hunting, he met unexpectedly the house of Rich-One,¹ which was coming up. He was taken down to below the sea. The name of the hunter was Q!ā'g'iwē. Then he came, being brought up, and he came as the possessor of the house, the (beams over the) door of which vomited. The beams were sea-lions. He came, and his house stood on the ground at Foundation. At times houses were built by

¹ A spirit of the sea.

La begwā'nemx^oida. Lā^olaē lā'yunux^usa Sē'widex^oLa
lē^owa Tlā'tl'endzīdex^oLa. Hē'em sā'semsē.

Lā^olaē alē'x^owidēda alē'winox^u, yīx xunō'kwas lā'lamin.
Qlē'q!eyōlxa qlā'sa. Lā^olaē gō'kwēlax^oid lā'xa ku'm-
5 kumx^oelalīfa. Lā^olaē ax^oē'dxēs tēte'ml lē^owis wā'xsōdzē,
wā'lasa. Laē'm^olaē begwā'nemx^oida. Lā^olaē tlēx'ī'lax^oid-
xwa lāx tlēx'ī'la lā'laa lā'xa Qā'yogwadex^oLa. Lā^olaē
tslā'wī'lālasēs lō'gwēx^odēxēs k'lē'k'lē's^oōx^udē lā'xēs sā'sem.
E's^owuflāē lē^olaē'noxwēda lā'laminlōfa. Lō'f^olaē paō'l^olē-
10 tse^owa, yīsa yē'ēxoxsōla. Lā^olaē qlō'xtslōtsēs qō'loseml,
yīx lā'lamin qa's p!ēlō'stowē. Laē'm ē'k'lē'sta. Hē'g'a-
mē sā'semas la g'īg'igama^oya, lā'ē lō'wafaq. Laē'mlōx
ā'em begwā'nem^onā'kulōxda ā'f^omēx. Ā'mōx la lā'g'aels-
emna^oxwa qa k!wā'xtā'yaats lā'lamin. Yū^omēs la k'lē'-
15 k'lē'sō. Wā, qlā'k'ō'latlēda Gwa'waēnox^u qlā'k'ōs sā'se-
mas lā'lamin. Lā^olaē k'lē'ō'mnux^usa k'lē'k'lē's^oō lē'nemā-
nemaq. Hē^omis lā'g'īts nēx^o k'lē'k'lē's^oōnux^us lē^owa
lē'lēgem. Laē'm lē'nemānemē Tlā'tl'endzīdē lō^o Sē'widē
la lē'lēgēms.

6. Kunō'sila.

Tradition of the ^one'mgēs.

(Dictated by ^onemō'gwīs, 1900.)

20 Hē^omaaxs g'ā'xaxael Ku'nkunxulig'a^olaē. La k!wā'g'aala
lāx lē'mā'isasa gō'x^uxwa Ku'nwaāsLax. "ē'mā'tsōs gwaia-
ā'saqōs?" nē'x'sō^olaē. "Ē'x·qlālaē'mlēn nēx^o qen g'ā'xē." —
"Ē'x·ēmnōsōsīāl begwā'nemx^oid qen g'ā'xē nēmwīō'da-
dōs," nē'x'sō^olaē. "ē'mā'tsēxg'in begwā'nemēk^o," nē'x^ola-
25 tlaxs hax'itlē'daēxēs ku'nxuml. "Gē'lag'ax'ōs qa's g'ā'xla-

those who took his place, one after another. There were many things in the house of ʔ!ā'lamîn. Birds were on top of it. Then he went to this river (Nimkish), and he built a house on piles, and he became a man. Then Paddled-to and T!ā't!endzīd, his children, took his place.

Then the hunter, the child of ʔ!ā'lamîn, went hunting; and every time he went, he caught many sea-otters. Then he built a house at Rolling-down. He took his hat and his large cape, and he became a man. Then he made a trail, which is now the trail going to those named Qā'yokwadex. Then he gave to each of his children the crests which he had obtained by magic. For a long time ʔ!ā'lamîn did not die. His house was flooded by the deluge. Then he put on his Qō'los mask, and he flew upward, and he went up. Only these, his children, are chiefs, after he left them behind. Later on they just became people. This is just placed on the ground from time to time, for ʔ!ā'lamîn to sit on top of it. These are the crests. It is said that the North People were the slaves of the children of ʔ!ā'lamîn. They ran away with the crests they took away. Therefore it is said they have crests, and the names T!ā't!endzīd and Paddled-to which were taken away.

6. Kunō'sila.

Tradition of the ʔne'mgēs.

(Dictated by ʔnemō'gwis, 1900.)

When Thunder-Bird came down, he sat on a rock on the beach of the house at Thunder-Bird-Place. "What are you doing here?" was said to him. "I merely desired to come." — "It would be well if you became a man, that I may be your brother," was said to him. "What is it? I am a man," he said, and opened his Thunder-

g·aōs g·ō'k'luls lāxg·a'da lō'p!ēsik·." Lā'laē g·ō'kwēlax·^{id}.
 Laē'm^{laē} q!ē'nā'kula; laē'm q!ē'nēm^{x·ida}. G·i'g·ilgamx·
 la^{laē} lē'gēmas ^{ne'mē'maēna^{yas}}. Laē'm mō'sgēmaq
^{ne'mē'ma}. Lō'f^{laē} xwē'laqa lā'xēs g·ē'x·idaas; ā'em la
 5 bā'sēs sā'sem la'ē g·i'g·igama^{ya}. Ā'em ē't!ēdelx!ālaxēs
 sā'sem ^{ne'k'a}: "Hē'g·aemlēn hē'k·lig·alasna^{xwāl}, yīxs
 ō'dzak·anōgwīlaqōs." Wā, hē'misē la g·wē'k·lālē, yīxs
 ō'dzak·anōgwaēs lā'yūxēs la mā'yū'lēma. Laē'm bē'be-
 gwanēm^{x·idē} la lā'yus. Laē'm bā'gwanēmē'mx·^{ida}.
 10 Laē'm g·i'gamēx·^{idē} K!waē'latsōwīk·ēma^ē. Hē'em la
 g·i'gaboēq. Lā'laē bē'fbakulag·ilīsē lā'yāx lā'xa g·wē'nak^u
 lā'x Hē'ldza^{qu}. Gā'gak·lalāq. Hayō'lēm^{laēx} Q!wā'f-
^{ēg·ila}. Wā, g·ā'x lē'gades lē'legamas Hē'ldza^{qu}, Neqā'm-
 x·a, hē'misē Qē'wilemga. Hē'em ^{nemā'nakulōtsa} lā'-
 15 qwaxa ^{wā'las} lā'qwa. Lā'laē lā'xōdxēs lā'qwa. G·ā'x^{laē}
 lā'xōdēq hē'laē g·ō'kulē ō'dzā'las. G·ā'x^{laē} q!ō'sas lā'xa
 Kwā'g·ūf. Lā'laē k!ē'lak·aso^{wa}, yīxa axnō'gwadesa
 lā'qwa. Wā'xwīdex·lā'laēda lā'gwadē. Laē'm k!ē'lak-
 k·asō^q qaēs lā'qwa.

20 Lā'laē tā'tēnewax·^{itse^{wa}} Kwā'g·ūf. Lā'laē hē'itsāx-
 lāsō lāx Xudzexlā'laba^{las}. Lā'laē tsesā' lāq. Dā'g·ilx-
 lālaēm^{laēxēs} lā'qwāxa Q!wā'fēdg·ila. Ē'seg·ō^{laē} ^{wā'}-
 layasas. Lā'laē lā'sēlsas lā'xa awī'nak!us. Lā'laē
 q!a'msax lō'lanēmsa Kwā'g·ūf, lā'g·ilts q!ulā'lēlsa ā'emq.
 25 Lā'laē sex·^{itsa^{wē}} Wā'xwīd, sīx·^{itsō'sa} dā'bala ts!ā'wīfba.
 La^{mē} lē'la'. La^{mē} yā'x^{uls}. K·lē'lax·^{itse^{wa}} waō'x^{dēs}.
 La^{mē} wī'wu^{la}. Mō'p!enk·līb^{laē} wā'dzēq!abā'sas obā'ya
 g·i'gamē^{x·dē}, Wā'xwīdix·dē. Q!a'yō'x^{laē} lā'qwxā·dās,

Bird mask. "Welcome! Let us go to your house on the ground at this empty space." Then he built a house. Gradually they became more and more, and they came to be many. The name of his clan was The-First-Ones. There are now four clans. Then he went back to the place he had come from, and he just left his children when they were chiefs. He just told his children again at the last, "I shall only make a noise sometimes when [it happens wrongly to] one of you (dies); and there will also be that kind of noise when one of those dies who will take the place of those who are now born." Then those who took his place became men, and they were full-grown men. Thus Chief-Host came to be a chief. He was a chief after him (Kunō'sila). Then he who took his place just went about visiting northward to the Bella Bella. He went to get married. Then he obtained at once (the copper) Causing-Destitution; and he came to have the names of the Bella Bella, Nēqá'mx'a and Qē-wilemga; and he obtained the large copper at the same time. Then he sold his copper. He came and sold it to those living at Flat-Place. He came and offered it for sale to the Kwakiutl. Then the owner of the copper was killed. The man who owned the copper was named Wā'xwid. Then he was killed on account of his copper.

He was poled after by the Kwakiutl, and was reached at Xudẏexlā'labā'las. He took refuge there, carrying along his copper, Causing-Destitution. It was a fathom and a half in size. Then he pushed it into the ground, for he was unwilling that the Kwakiutl should obtain it. Therefore he just hid it in the ground. Then Wā'xwid was speared. He was speared with a lance with a — point, and he was dead. He fell down, and his companions were struck dead. Then they were gone. The width of the chest of the dead chief Wā'xwid was four

⁸neqō'x⁸laēda q⁸lā'k'u k'īlō'mq; ⁸neqā'tslax⁸laēda xwā'kluna
k'īlō'mq. La⁸stō⁸laēda ⁸wā'lasx⁸ē k'īlō'mq.

Wä, la⁸m⁸ ħelgwā'tse⁸wasēs g'ō'x⁸dē. Wä, g'ā'x⁸laē
g'ō'kula lā'xōx Xu'lkwēx. La⁸m⁸laē hē'ēnx⁸ida. Lā⁸laē
5 axē g'ō'kulōtasēxa k'ō'telaxa mēlē'k'. Wä, k'leō's⁸lat!
xwā'klunāsa xā'xamāla. Ā'na⁸xwaem⁸laē qaqā'sdeqa. Lā⁸-
laē ma⁸īp!ē'na qā's⁸ida lā'laa lā'xa lā'wayu. Hē'em⁸laē
g'ē'g'īlīē yīxa lā⁸ēyāx Wā'xwidix⁸dāxa xā'xamāla. La⁸m-
laē Wā'xwidix⁸lē xunō'x⁸dēs. Gēg'a'd⁸laē Wā'xwidēs
10 anē'sasa xā'xemala. Lā⁸lat!
bēk'ō'masna⁸xwē Wā'xwidēsēs
xwā'kluna lā'xa xā'xamala qa yā'yas⁸idayuna⁸xwas. Hē'em-
lāwis playō'ītsē. Playō'īts lax Wā'xwidēda xā'xamāla
lā'na⁸xwa⁸ē yā'yasilax xwā'klunās. Lā'na⁸xwa⁸laē yā'qwas
gē'was lā'xa xā'xamāla qa ⁸nēx⁸unē's. Lā⁸laē alē'x⁸silaso-
15 ⁸wēda xā'xamāla yīs Wā'xwidē.

“Yā'lānō⁸,” ⁸nē'x⁸sō⁸laēda xā'xamāla yīs Wā'xwidē:
“Q⁸lā'yō'na⁸xwasen ō'mpdē q⁸lulā'lēlsaō⁸ lā'xēs lā'qō⁸la
lā'xwa Xuts!EX⁸lā'labalas⁸lāq!ōs lā'laq!ōs qā'yas⁸L.” Lā⁸laē
qā's⁸id. Ā'em dā'debēxa s⁸ē'ntsōmenēxēs sek'īla lā'xa
20 lā'wayū. Ā'na⁸xwaem⁸laē nēnē'k'ōtē'laxēs yā'nem. Lā⁸laē
ē'tlēdē qā's⁸idēda xā'xamāla. Lā⁸laē sīx⁸ē'lsas ō'xsdē'yasēs
s⁸ē'ntsō. “⁸mā'sīlēlaē hē gwē'k'ig'aalēda sēbē'lxx⁸lig'a⁸la.
Gē'la⁸s q⁸lā'k'ō,” ⁸nē'x⁸laēda tslā⁸'ya, “g'ā'xaōs dō'x⁸wid qō
g'aē'mlaxē gwō⁸yā'sens awā'tse⁸wē.”

25 Lā⁸laē lā'p!ēdeq. Hē'em⁸alaxō⁸l, hē'em⁸el Q!wā'ītg'īlē.
Ē'sig'īū⁸laē ⁸wā'layasasa lā'qwa. Lā⁸laē k'ō'kwulsaq,
k'ō'klusdzēk'as⁸laēs q⁸lā. Lā⁸laē lEX⁸wī'dxa gwā'dems
qa's ⁸mē'ns'idēs lāx ⁸wā'layasasa lā'qwa. Ā'em⁸laē k'omō's-
ideq. K'le's⁸laē la dā'laq. Wē'ī⁸laēs. Wä, lā⁸laē dzē-

fathoms. His copper was highly prized. Its price was ten slaves and ten canoes and ten lynx blankets.

Then he was mourned by his tribe. They came and lived at Foundation. It came to be summer, and his tribe were catching salmon, — sockeye salmon. The orphans had no canoe, and they just walked wherever they went. They walked twice, going to the salmon-trap. They were of his family who took the place of the dead Wā'xwid. Then his child received the name Wā'xwid, and Wā'xwid married the aunt of the orphans. From time to time Wā'xwid lent his canoe to the orphans to use it. They felt grateful for it. The orphans were grateful to Wā'xwid when they used his canoe. He would give deer for blankets to the orphans, and the orphans were made to go out hunting in a canoe by Wā'xwid.

"Take care," the orphans were told by Wā'xwid, "I was told sometimes by my dead father of the copper hidden in the ground at Xudzeḡā'laba⁸las, this your place where you shall go to." Then they went. They just took hold at the end of the little harpoon-handles which they used in spearing at the salmon-weir. They just carried what they caught in their hands. Then the orphans went again, and they struck with the butt-ends of their harpoon-handles against the ground. What kind of noise should there be? It sounded like metal. "Come, slave," said the younger brother, "come, let us look at this, (and see) if it is the thing to which our stepfather refers."

Then they dug, and behold, it was Causing-Destitution. A fathom and a half was the size of the copper. Then they stood it on its edge on the ground; and it stood up large, what they had found. Then they broke off cranberry-bushes to measure with them the size of the

k'ap!alēda xā'xamāla. "Wī'dzâLox lē," nē'x'laēda nō'la.
 "Ē'slaēlōx hē'eml lens q!ulē'ē, lāx Ō'xsem." — "mā'tsōs
 wā'ldemx," nē'x'laēda ts!ā'ya. "K!ē'sen nē'k'a," nē'x'-
 'laēda ts!ā'ya. "Ē'sen nēx' qa hē'sōx lē." — "mā'tsēs
 5 playō'laōs lāq," nē'x'lat!a. "Hē'emaxsōx lē Wā'xwidē,"
 nē'x'laēda ts!ā'ya. "Hē'g'anaḡwa^smaās bek'ō'matsēs
 ḡwā'ḡwagum g'ā'xens. Hē'g'anaḡwa^smaās ts!ā qans gē'-
 wig'a^sē. Hē'g'amaāxaā'sens anē's ha^smg'ī'la g'ā'xens,"
 nē'x'laēda ts!ā'ya. "Yā'x'semdza^slens q!ulē'ē. Wē'-
 10 g'ax'ins Llā'sta, wē'g'ax'ins nā'nak^u," nē'x'laēda nō'la.

Ā'em^slaē la dā'g'ilqalaxa mē'nyayu; lā'g'aa lā'xēs g'ō'-
 kwaxa xā'xamāla. T!ē'g'it^sem^slāwis Wā'xwidē. Ma^slō'gwił-
 'em^slaē lē^swis gēnē'm. ḡwā'tē'laem^slaē k'ō'taqēxs xē'nlelaē
 ē'x'qlēsēla dē'daḡelak'inā'aḡa'ēl. A^smēx'dēla^slāḡ ḡwēxu'lse-
 15 māla g'ā'xnaḡwēx'dē g'ā'g'īla^sya. Wā, lā'laē lā'ts!ōlīt
 lā'xa g'ō'gwił, yīxē'da xā'xamāla. Wā'x'laē ha^smg'ī'lasō'sēs
 anē's qa^s lēxwē'. K!ē'slat!a ha^smx'ī'd qaē's tē'mqa^sya-
 sēs q!ā. Lā'laē lēts!ā'līt xēs anē's. "Ḡē'lag'a," nē'x'laēq,
 "qens g'ā'xē klwē'xalasēs wā'ldemōlasēs lā'wunemaqōs.
 20 G'ā'x'menu^sx^u q!āq; hē'maāxens," nē'x'laē. "K!ē'senu^sx^u
 nē'nk!ēm qa ō'gu^sqē lēs lā'xōs lā'wunnemaqōs, qanu^sx^u
 plē'ḡwa^sē." — "Qā'las, sā'sem," nē'x'lat!a, "qā'las qa'n
 ḡwē'las lāq." — "G'ā'xlag'ax'ō lā'ts!ālīt axōs lā'wunema-
 qōs." — "Ḡē'la's q!ā'k'ō," nē'x'laēxēs lā'wunem, "qa's
 25 hō'lēlaōsaxg'ins g'ī'g'ik."

Laem^slā'wis lā'ts!ālīt. Lā'laē dēx'wu'lsēda ts!ā'ē qa^s
 ax^sē'dēxēs mē'nyayū. G'ā'x'laē. Lā'laē klomō'sālēlēmēda

copper. They just made a model of it. They did not take it, because they could not carry it. Then the orphans spoke strongly to each other. "Where shall it go?" said the older one. "Shall it not go to him, our uncle, Ō'xsem?" — "What do you mean?" said the younger one. "I do not wish it to go to him." — "How do you feel towards him?" said he on his part. "Let it go to Wā'xwid," said the younger one. "He is the only one who from time to time lends us his little canoe. He is the only one who gives us (things) to wear on our backs, and our aunt is also the only one who gives us to eat." Thus said the younger one. "Our uncle is bad. Let us go towards the sea and home," said the older one.

Then they carried between them the model, and the orphans arrived at the house. Wā'xwid was lying on his back. There were only two persons in the house, — he and his wife. He suspected them already, because they were very happy, and they looked pleasant, and they were laughing; while before their faces looked downcast whenever before that they came (home). Then the orphans went into the room. Their aunt tried to give them to eat, that they might eat after having been away; but they did not eat, for they were proud of their find. Then they called their aunt into the room. "Come," they said to her, "that we may talk to you about what your husband told us. We come from finding it. Evidently this is it," they said. "We are not willing that it should go to another one than your husband, on account of our feeling." — "Indeed, children," she said on her part, "indeed, that which I refer to is there." — "Let your husband come in." — "Come, slave," she said to her husband, "and listen to our masters."

Then he went in, and the younger brother jumped out and took his model. He came and brought the model

5 "me'ndzEX^udzēk'as l!ā'qwa. "LE^ēmō'x lāl lōl," "nē'x'sō^ēlaē
 Wā'xwidēsa xā'xamāla. "G'ā'x^ēmen aē'k'inalaxōs wā'ldē-
 mōlaqōs l!ā'qwās ā's'ul. LE^ēmōx l!ā'qwoēg'itsg'ra l!ā'l!a-
 qwaā'yugwa, g'ē'g'ilil lāx l!ā'l!aqwasila." LaE^ēm^ēlaē l!ā'-
 5 l!aqwasilax'lēda "nō'la.

Lā^ēlaē yē'laqula^ē Wā'xwidē. Lā'g'is^ēel lā'xa ō'gwis
 qa^ēs yē'laqwē. Wā'laplasō^ēlaē sē'nat!ālēs, yix yē'lagu^ēmas.
 Lā^ēlaē q!ē^ēstase^ēwa, g'ā'x^ēem^ēlaē q!ā'sē^ēwē Q!wā'l^ēēg'ilēsa
 xā'xamāla, "nē'x^ēlaēda g'ō'kulōt. La^ēmē yā'x'sē^ēmē nā'qa-
 10 "yasa q!ulē^ēē Ō'xsemē. K'!ē'saē hē lē. Lā^ēlaē ts!ā'sē-
 "wēda xā'xamāla, ts!ā'sō^ēsa xwā'k!una, ts!ā'sō^ēsa "wā'lasx'ē,
 ts!ā'sō^ēsa kwē'kux^udē, ts!ā'sō^ēsa q!ā'q!anūl, ts!ā'sō^ēsa q!ā'sa,
 ts!ā'sō^ēsa mā'tsasgem. LaE^ēm g'ī'gamēx'īdēda xā'xamāla.
 LaE^ēm lē'gadēs l!ā'l!aqwasila. l!ā'l!aqwa^ēayugwa^ux^ulās
 15 abē'mpaxēs anēs.

LaE^ēm ts!ā'sō^ēsa xwā'k!una. K'!ē's ā'Em la qā'sa. LaE^ēm
 "yā^ēyasila. LaE^ēm tē'nox^ēwīda, laE^ēm lāx Ōdzā^ēlasaxēs
 g'ōk^u. LaE^ēm sā'k'ōk!wālē Wā'xwidē lō^ē Ō'xsem g'ā'g'ē-
 "mal lā'xa l!ā'qwa. Lā^ēlaē g'ā'g'igapla. Lā^ēlaē hax^ēwīdē
 20 Wā'xwidē lāx apsō'tasēs g'ōk^u qa^ēs lē klwā'xLawē lāq.
 Lā^ēlaē yā'q!eg'a^ēlē Wā'xwidē lāx ō'xtā^ēyasa lōs: "Angwa-
 nu^ēx^u g'ī'gema^ēyaaī', q!wā'sqluxalai', "wulā'xa lā'x^ulōs.
 Lā^ēlaē nā'nax^ēmēsē^ēwa: "Sō'em g'ī'gamē^ēsai', "nē'x'sō^ēlaē
 Wā'xwidē. "K'!ē'slōx g'ī'gama^ēyōxda apsa^ēlasēxai', "nē'x'-
 25 sō^ēlaē Wā'xwid.

Wā, lā^ēlaē mā'xts!a^ēlaē Ō'xsem, yixs ē'saē g'ī'gama^ēya.
 Lā^ēlaē lē^ēlalē Wā'xwidē, laE^ēm p!asa'. LaE^ēm lā'xōdxēs
 l!ā'qwa lāx Q!ā. LaE^ēm Q!ā'x'lē Q!wā'l^ēētg'ila. La

of the large measured copper. "This will go to you," was said to Wā'xwid by the orphans. "I obtained by luck the copper of your dead father of which you spoke. This copper will be carried on the back in the house by this Means-of-trying-to-obtain-Copper-Woman. She is of the family of Taking-Care-of-Coppers." Taking-Care-of-Coppers was the name of the older brother.

Then Wā'xwid sang his sacred song. He went on the roof of his house and sang his sacred song. The people asked each other the reason why he should sing his sacred song. It had been found. The orphans had found Causing-Destitution. Thus said the tribe. Then their uncle Ō'xsem felt badly, because it did not go to him. Then canoes, lynx blankets, marmot blankets, blankets sewed together, sea-otters, and mink blankets were given to the orphans. Then the orphans became chiefs. The name of one of them was Taking-Care-of-Coppers. Their stepmother, who was their aunt, was called Means-of-trying-to-obtain-Copper.

Then he was given a canoe. He did not just walk; he travelled by canoe. Then he poled, going to his house at Flat-Place. Then Wā'xwid and Ō'xsem hit each other with (sharp) words, on account of the copper. Then they vied with each other for the chief's place; and Wā'xwid climbed (a tree) on the opposite side from his house, and sat down on top of it. Then Wā'xwid spoke from the top of the tree. "Who is our chief, Plants?" Thus he asked the trees. Then he was answered, "You are the chief." Thus was said to Wā'xwid. "Not a chief, however, is the one in the next house." Thus was said to Wā'xwid.

Then Ō'xsem was ashamed, because he was not a chief. Then Wā'xwid invited (people) in, and he gave a potlatch, and he sold his copper Found. Causing-

- ma^{ts}se'mx'lāxā Q!ā'sōx^udē. Hē'em^l Q!wā'f^{ts}etg'ilag'itsēxs
 k'leō'saē ē's k'ilō'mq. Q!wā'f^{ts}ā'lēhīlamās^{ts}maēxa g'ōk^u.
 Hē'mēda ma^{ts}se'mg'ustā xwā'kluna k'ilō'mq; hē'mēda
 ma^{ts}se'mg'ustā q!ā'k'ō k'ilō'mq; hē'mēda ^{neq}ā'sgēm
 5 L!ā'qwa ^{mex}u'bā^{ts}ya k'ilō'mq; hē'mēda ma^{ts}tsō'k^u ^{wa}-
 lasx'ē k'ilō'mq; hē'mēda ma^{ts}tsō'k^u kwē'kux^udē k'ilō'mq;
 hē'mēda ma^{ts}tsō'k^u q!ā'qlanu^{ts} k'ilō'mq; hē'mēda ma^{ts}-
 tsō'k^u mā'tsem k'ilō'mq; hē'mēda lā'k'līndē saō'kwa
 k'ilō'mq; hē'mēda mō'sgēm'ustā ts!ēx^use'm k'ilō'mq;
 10 hē'mēda ma^{ts}se'mg'ustā xatse'm t!eqa' k'ī'lx'ba^{ts}ya; hē'-
 mēda ma^{ts}se'mg'ustā xatse'm t!ēx^usō's; hē'mēda ^{neq}ā's-
 gēm xatse'm lā'qa, hē'em k'ilō'mq; hē'mēda mō'sgēm'ustā
 L!ē'na xatse'm k'ilō'mq; hē'mēda lā'k'līndē g'ī'ldas
 k'lā'dekwa, hē'em k'ilō'mq; hē'mēda ma^{ts}pl'e'nyā^{ts}g'i lē'-
 15 ^{wa}ya k'ilō'mq; hē'mēda t!alē'k^u. K'lē's^{ts}lāē hōts!ē'mēda
 k'ilō'mq. Hē'mēda ma^{ts}pl'e'n^{ts}yag'i k'lō'pa^{ts}was k'ilō'mq;
 hē'mēda lō'q!wē ma^{ts}pl'e'n^{ts}yag'i k'ilō'mq. Hē'em wā'-
 xaatsa k'ilō'mq. Hē'mis la p!ayī'ms Wā'xwidē lā'xa
 lē'lqwalalā^{ts}ē. Laē'm g'ī'gama^{ts}ē Wā'xwidē.
 20 Yū'em xunō'x^unā'kulas Kunō'sila. Lā'laē xu'ngwadē
 xunō'kwas Wā'xwidē. Laē'mxaa g'ī'gama^{ts}ya. Lā'laē
 ō'dzegēmaxō^{ts}yā, k!wē'xig'itsa ^{ne}m'gēs qa's hē ē'g'asē
 lē'lē qaēs mā'xts!ōlēm'ēnaē yīx xunō'kwas. La^{ts}mē k!wā'-
 lēda ^{ne}m'gēs. Laē'm^{ts}laē k!wā'la qaēs g'āl lō'st!eqā'laq.
 25 Wā, g'ā'x^{ts}laē dā'g'iltsemē g'ō'kwasā ^{ne}m'gēs. K'lē'lax-
^{ts}se^{ts}wa. La^{ts}mē lē'la'. Wā, lē'nemx^{ts}se^{ts}wē dā'dīk'asdās,
 yīx sē'nataq q!ā'q!ēk'ōx^udās, xwā'klunax^udās, lā'lōwayux^u-
 dās, xatse'mx^udās, yīxa g'ī'sexstāla, yīx lā'xulax^udās lō gē'-
 gak'ōmasdās, yī'xwa lē'nlenx^{ts}enx, L!ā'l!aqwasgēm^{ts}x; hē'-
 30 ^{ts}misā L!ā'l!ōxsem, hē'misē yē'qwik'ila. La^{ts}mē L!ā'qōlā-
 nemē L!ā'qwax^udās.

La^{ts}mē lāx Ō^{ts}mālema^{ts}yāxa g'ī'gama^{ts}ē. Hē'em la L!ā'-
 qwadās. Laē'm kwē'xānemaq. Hē'hālamōxwa kwē'xāne-

Destitution was named "Found," and then the copper had two names. It was called Causing-Destitution because there was nothing that was not paid for it. It made the houses empty. Twenty canoes was its price; and twenty slaves was its price; and also ten coppers tied to the end was its price; and twenty lynx-skins, and twenty marmot-skins, and twenty sewed blankets, was its price; and twenty mink blankets was its price; and one hundred boards was its price; and forty wide planks was its price; and twenty boxes of dried berries added to it, and twenty boxes of clover, and also ten boxes of hemlock-bark, was its price; and forty boxes of grease was its price; and one hundred painted boxes was its price; and two hundred mats was its price; and dried salmon not to be counted was its price; and two hundred cedar blankets was its price; and two hundred dishes was its price. That was the amount of its price. And that was given away by Wā'xwid to the tribes. Then Wā'xwid was chief.

Those were the children who followed Kunō'sila. Then the child of Wā'xwid had a son, and he also was a chief. Then, on account of the jealousy [brought down] against him, the ⁹nemgēs planned against him that he should die, because they were ashamed of his child; and so the ⁹ne'mgēs sat down (and deliberated) who should strike him first. Then his house was attacked by the ⁹ne'mgēs. He was killed, and he was dead. He was robbed of his goods, which were the reason of the deed; of his slaves, his canoes, his salmon-traps, his boxes, his box-covers, — of whatever he valued, — and of the woman's property, of bracelets, of copper bells and small coppers, and of dentalium bracelets. Then they got possession of his copper.

It went to Ō⁹malemē⁹, the chief, who now had the copper. It was obtained by killing. They obtained the

mōlēq, yīxwa lā'lowayux lē'wō'xda mā'lisēx, lē'wō'xda
 mō'kwa'ēx, lē'wō'xda lē'gēmēx. Yū'em kwē'xānem lāx
 K!wē'ladzōwik'ema'ē. G'īnā'nembidō'tlēda q!ulē's bā'ba-
 guma, yīx xunō'x'ūdas. Wā'x'laē q!ulā'f'idēda q!ul'iyakwēxa
 5 L!ā'qwa, ts!ā'ya'laēsa l!ā'qwadīx'dēxa la k!ē'lak'asō'.
 Yū'laē lā's'alēlens awī'g'a'ēx benadzē'sa 'nēx'una'ē. Lā'-
 'laē ā'lāse'wēda l!ā'qwa. K!ē's'laē q!ā'se'wa. Lā'laē
 dā'x'itse'wēda q!ul'iyak': "Nē'ladzāg'atsa l!ā'qwā, ā'las
 fē'la'," 'nē'x'sō'laē. K!ā'k!ēlak'laso'wa. "K!ēā'dzen q!ā'-
 10 lēlaqē," 'nē'x'lat!a. "Gwā'dzās hā'ya'masē," 'nē'x'sō'lat!a
 nā'lasō'sa lā'xstā'la, "ā'las fē'la'," 'nē'x'sō'la. "Wē'g'a
 fē'lx, wa!" 'nē'x'sō'la nā'lasē'wa. "Lae'ms wu'nwunx'īsa,"
 'nē'x'laē, af'ē'dxēs 'wusē'g'anō qa's sap!ā'liēsa l!ā'qwa.
 "Axlā'g'aq," 'nē'x'laē.

15 Lae'm bowē'da 'nē'mgēs; lae'm nā'nak' lā'xēs g'ōk'.
 Lae'm lātxa l!ā'qwa. Yā'q!wēda g'ī'gamē'x'dē. La'mē
 fē'lgwā'f'idēda 'nē'mgēs lā'xēs g'ī'gamē'x'dē. Lae'm q!ē'-
 k'axēs g'ī'gamē'x'dē. Lā'laē ē'lmā'f'ētse'wa g'ī'gamē'x'dās.
 Lā'laē ma'tp!ē'nxwasd la yā'q!wa. Lae'm k!ē'ōx'widē
 20 g'ī'gamē'x'dās.

K!ē's'em hē'f'ats!ō'x'widēda g'īnā'nem. Hē'em'! ā'fēs
 qā'qayīme. Ā'em'laē q!ulā'lēlxlēsa k!ē'lak'ax'dē. Wā,
 lae'm'laē q!ul'iyax'widēda g'īnā'nemaxa g'īnā'nembidō'x'dē.
 Lā'laē g'ō'kwēlax'īda. G'ā'x'laē lā'g'aels k!wā'xtālāx
 25 Kunō'silaxēs gā'gēmp; xā'p!exstēxa gwō'yīm. Lae'm'laē
 p!ēsa'xa lē'lqwalala'ē. Lae'mxaa g'ī'gamē'x'id. Lae'm-
 'laē g'ā'g'ixsilasō'sa 'nē'mgēs. Lae'm'laē x'ix'ī'nk!ōx'wits
 qaēs gwē'x'īdaas, yīxs k!ē'lak'aso'wēx'dē ō'mpdās. Wā,
 lā'laē yā'x'wid lā'xa 'nā'xwa lē'lqwalala'ē. Lae'm nā'na-
 30 kwēda lē'lqwalala'ē.

salmon-weir and the salmon-trap, and the place of tying up canoes, and the names. This was obtained by killing Chief-Host. A little child, however, a boy (his son), was alive. An old man tried to hide the copper, — the younger brother of the one who was killed and who had owned the copper. He pushed it under his blanket, down his back. Then the copper was searched for. It was not found. Then the old man was taken hold of. "Tell about the copper, else you will die," he was told. They were about to strike him. "I do not know about it," he said on his part. "Don't deny it," he was told, and he was threatened with a stone dagger, "else you will die." Thus he was told. "Go on, die," was said to him. Thus he was threatened. "You are a bother," he said. He broke his belt and threw down lengthwise the copper. "Take this," he said.

Then the 'nē'mgēs left and went home to their village. They had obtained the copper. The past chief lay there dead. Then the 'nē'mgēs mourned for their chief, and they felt regret for the loss of their chief. Then the dead chief was put away (buried). For two days he had been lying dead on the rocks. Then the dead chief disappeared.

The child was not able to go about. He was just trying to walk, and he was hidden after the killing. Then the child, the one who had been a little child, grew up. He built a house. He put up a pole on which Kunō'sila, the one who was his ancestor, was sitting. He held a whale by its tail in his talons. Then he gave a potlatch to the tribes, and he came to be a chief. Then he was treated as a chief by the 'nē'mgēs. Then they repented for what they had done, because they had killed his father. He gave property to all the tribes, and the tribes went home.

7. Mā'dem.

Tradition of the ^hnē'^hnēlk'!ēnox^u, a clan of ^hnē'mgēs.

(Dictated by ^hnēmō'gwīs, 1900.)

Ō'malalētema^hē¹ lō Wī'g'ustāsōgwi^hlak^u, hē'em g'īl bē-
 gwā'nemaxa qwē'sala. K'!eō's^hem^hl bā'k'âlōts. Hē'da
 g'ō'kulēda ^hnē'ldzē. Hē'em lē'gēmsē Nē'nēlk'!ēnox^u.
 Q!ā'q!agwada^hlaēsa q!ā'q!ek'ō. Wā, lā'^hlaē qā'qa^hyaxa
 5 l!ēwē'ls. Hē'x'sāla^hlaē lā'xa qwē'satsaē. Lā'^hlaē lā'g'aa
 lā'xa g'ō'kulaxa gwē^hkusatsēēxa Gwē'gutela. Hē'em ā'fē's
 bā'k'u!ēwē. K'!ē'sdē q!ā'lēlaq. Hē'em Mā'tsladex^ulē.
 Wā, la qā'sa lāq. Ō'xLanaxwaxg'a q!ā'sak'. Lā'e'm
 lē!ēlā'la lāq yix qā'qask'inas. Hē'em qā'qask'insēxa hā'n-
 10 han!ēnox^u. Wā'tsowik'axLā'^hlaē. Wā, lā'^hlaē ts!ē'ts!ēx'ēdēda
 g'ī'g'igama^hyaē.

Yē'wix'ila^hyu^hlaē la tlē'qemala. "Gonō' ^hyā'k'ēgēlō,"
^hnē'x'sō^hlaē kwē'x'ētsa^hō. "Mē'xalag'aōxs ē'k'itōs dā'daā-
 laemxōs q!ā'lalēlēqlōs." Lā'^hlaē q!wē'g'a^htēda g'īnā'nem.
 15 Ma^higu^hnā'tp!enē't^hlaē hā'mgwīla. Lā'^hlaē qā's'idxa gā'nula.
 Wā'x^hl ā'lāsō. Nē'x'sō^hlaē lā'e'm fē'la'. Lā'^hlaē k'!ē'lak'a-
 p!ix'it^hse^hwē ō'mpdēs. Lā'^hlaxaa k'!ē'lak'ap!ex'it^hse^hwē
 abē'mpdēs. K'!ē's'la!a fē'la'. Lā'^hlaē qex^hu'ldzemē g'ō'x^u-
 dās. Lā'^hlaē g'ō'kwilaxa amā'bida^hwē. Lā'^hlaē ts!ēqē'la-
 20 lasōsa dedē'xmōt. K'!ē's'laē la lā'lēlk'īn. Ā'^hma la mē'n-
 g'īlalasōsa menā'x'sēs g'ō'kulōt.

¹ The name of this person was sometimes called Ō'malalētemē^h, sometimes Ō'malatēmē^h.

7. Mā'dēm.

Tradition of the "nē'nēlk'lēnox", a clan of "nē'mgēs.

(*Dictated by "nemō'gwis, 1900.*)

Ō'mala'emē^s and Unattainable [Made-so-that-he-cannot-be-climbed-up-to] were men in the beginning, in the far past. They did not meet any one, and they built their house at Up-River. That is the name of the Up-River tribe. They had slaves. They were walking after elk, and went across to the other side. Then they arrived at the village of those of the other side, the Foreigners. That is the first time they were met. They did not know them. They were the Mā'tsladex. After that they went there, sometimes carrying sea-otters on their backs. They were now the friends of those whom they had met when they were walking. The ones whom they had met in walking were archers. The name (of their chief) was Wā'tsowik'a. Then the chief began to give a winter dance.

The one on whose account he was host was to be isolated. ["Don't feel badly," he was told, being struck. "Sleep on, you are good, holding your own, and taking care of yourself."] "You ought to feel bad," he was told while he was being struck. "Don't sleep all the time. You ought to hold on to the knowledge of your supernatural power." Then the child cried. For eight days he staid in the house hanging his head. Then in the night he started. They tried to search for him, and it was said that he was dead. Then his father was struck by the people, and his mother was struck. But he was not dead. Then their house was torn down, and he built a small house. Then closet-sticks were thrown on his house, and he was not invited in with others. Only dirt was thrown on his house by his tribe.

(This paragraph was also told as follows: Lā'laē k'ē'la-k'ase'wēda xonō'k', yīxa yē'wix'ila'yu. Q!wā'sa'laēda g'inā-nem. Wā'x'el gwē'sō qas lā'xolītē. K'ē's'el ha'mā'pa. Lā'laē 'neqā'p'enēl ā'em q!anē'pēt, k'ē's'el mē'xa. Lā'laē
 5 qā's'id tō'yaga. Ā'lēx'itse'wa. Łē'lkwā'fēda abē'mpdēs. K'ē's'laē la yē'wix'ila, ā'em'laē la qax'ū'tsemē g'ō'x'dās.)

Lā'laē lā'g'aēda g'inā'nem lā'xa neg'ā'dzē ax'ā'sasa xwē'lē. Lā'laē p!l!l'ē'ndalasō'sa xwē'lē. Wā, lā'laē p!l!l'ē'laēda g'inā'nem. Lā'laē p!l'ē'da. P!l'ē'tsa xwē'lē.
 10 Lā'laē lā'laa lā'xa ts!l'k'imbēx'laxa g'inā'nem. Wā, lā'laē ax'ē'ndalasō'sa ts!l'ts!l'k'. Lā'laē ts!l'kwēx'ida. G'ā'x'laē p!l'ē'da. Q!ā'nē'laē lā'xēs ō'mp lē'wis abē'mp. Wā, lā'laē dō'guŋa g'inā'nem. Lā'laē gwē'x'itse'wēda ōmp: "Gwā'ldzā's, g'ā'x'mōs gī'yaxqōs." — "Gwā'ldzā's
 15 ē'n'ēnēik'lēl," 'nē'x'lat!a; ā'em'laē 'nā'xumta. "Ha's lē'ē'mx'sālīt lāqu," 'nē'x'laēda ōmp. "Ā'lēg'anemles qas mē'ml!ālayulōs." Lā'laē lā'qolilemēda abē'mp. "Ā'ladzā'mxōlō g'ā'xōs gī'yaxqōs," 'nē'x'sō'laē. "Yiltse'mdag'a." Yiltse'mda. G'ā'x'laē k'ī'myase'wēda g'inā'nem. Wā,
 20 laē'm kwē'xalax'itsōl. Mā't!em'laē. Hē'em q!ē'mdemsēda:

"Haanā', haanā', anā'.

Lā'x'den lauxsidzelisa q!u'mx'axel xwē'la'mēg'ix'lē;

Hanā', hanā', hanā', hayē'.

Plalē'tsemx'den qan lē'x'den lā'g'aayu lāx hā'nēs g'ōk', lāx g'ō'kwanē
 25 xunō'kwa mā'tmatelēg'is 'nā'la.

Hanā', hanā' hanā', hayē'.

Q!ā'nāyux'den qan lē'x'den q!ā'nālag'ilidzem lāx gwā'balētsis 'nā'la.

Hanā', hanā', hanā', hayē'.

"Hē'xōlē gwē'x'sēxens ē'x'axswaxens hai'g'ise'waxg'in ā'lēk' ts!ē'qas'ya,
 30 yēwā', yēwā', g'in ā'lēk' pē'xala. 'nē'k'hen 'nemō'x'ē'em nau'alak'.

(This paragraph was also told as follows: Then the child was struck, — the one on whose account he was to be host. The child cried. They tried to call him, that he might rise in the house, but he did not eat for ten days. He just wrapped himself up in the house. He did not sleep. Then he started and went to commit suicide. He was looked for. His mother wailed for him. He did not give a winter dance. He only pulled down his house.)

Then the child arrived on the large mountain where quartz is. Quartz flew into his body. Then the child began to fly from the rock. He began to fly with the quartz. Then the child went to what is called Feather-on-Top. Then feathers came to be on his body, and he became a bird. He came flying, soaring over his father and mother. Then the child was seen. His father was awakened. "Stop! your master has come." — "Don't talk foolishly," he said on his part, and he just covered his face with his blanket. "Go through there and die!" said the father. "Perhaps you are looking for a means of insulting me." Then the mother was nudged in the house. "Behold! really your master has come," she was told. "Put on your belt." She put on her belt. Then the child came and was surrounded. (Time) was beaten for him, and it is said he was Mā'dēm, and this is his song:

"Haanā', haanā', anā'.

I went and stood at the foot of the land-slide named Quartz-on-Back.

Hanā', hanā', hanā', hayē'.

I was taken along flying, and reached the Daybreak, the house of the child of Mā'dēm on the back of the world.

Hanā', hanā', hanā', hayē'.

I was made to soar, and they soared with me to the north end of the world.

Hanā', hanā', hanā', hayē'.

"Behold! that is the way of the one whom we like, whom we imitate, because I am a real dancer, yēwâ, yēwâ. Because I am a real shaman,

G'in layō'lek· bē'benaqōlidzema, g'in ā'lek· pe'xala. [°]ne'k'ien [°]nemō x·
[°]em nau'alaox"xen [°]ne'k'ien [°]nemō'x"[°]em nau'alax"dzēa, g'in laō'lek·
 plā'lek·sā'lidzen hamā'dik·sā'lidzemsēn gā'lisālasgemxēn ts'ē'xdemk'linā'-
 lag'ilidzēmxg'in ā'lek· ts'ē'qa[°]ya, yēwā', yēwā'."

- 5 Lā'[°]laē lā'g'alitēda Mā'dēm. K'lē's[°]laē qadzē'la. Lā'[°]laē
 anē'qa yū'dux"ts!ā'[°]laē lā'xwa wāx. Lā'[°]laē qaplē'd, la[°]mē
 wu'ntslida. Lā'[°]laē lā'xwa ba[°]ne'xwa bē'benaqaua[°]yas.
 Lā'[°]laē laē' lā'xa g'ōk^u, lā'xa ba[°]ne'. Kwē'xala[°]laēda
 bē'benaqaua[°]ē, yīx la laā'ts. Laē'm[°]laē geg'a'd lāq.
 10 Dō'q!waqa lāx sā'semas. Lā'[°]laē geg'a'dēs amā'[°]inxā[°]yasa
[°]ne[°]mē'magas. Ts!ē'ts!ēqa[°]laēda bē'benaqaua[°]ē. "Wē'g'a-
 x'ōx ax[°]ē'xsdesōnōkwa," [°]ne'x·sō[°]laē. Lā'[°]laē lō't!lālētēmēda
 L!ā'gēx"dzē. "K'lē's[°]mē[°]laōx ax[°]ē'xsde'x'ada L!ā'gēkwik,"
[°]ne'x·sōlaē. Q!ā'LE'EM[°]laē nā'qa[°]yas, yīsa ō'gu[°]laēm.
 15 "K'lē's[°]lag'aqwā'i." Wā, lā'[°]laē guxts!ō'tsa[°]wēda q!ō'lats!ēsa
[°]wāp. Lā'[°]laē hē'lik'asowēda [°]wāp. Paxa'so[°]wēda [°]wāp.
 Lā'[°]la qa'mxwax[°]idēda [°]wāp. Amts!ā'x'ida[°]maā[°]laēda
 g'ōx^usa qa'mxwa. "Ē's[°]mēlaōqwai'?" [°]ne'x·sō[°]latla, "Ē's[°]mē-
 laōq ax[°]ē'xsdeqwa?" — "K'lē's[°]lag'aqwai'," [°]ne'x·laēda ō'gu-
 20 [°]la[°]ma q!ā'lalēx nā'qa[°]yas.

Lā'[°]laē axō'stālila lā'xa g'ōk^u yīxa [°]mē'lsk'linx·la ts!ē'l-
 ts!ēlk'. Q!unā'mē'stalag'ilil[°]laēda ts!ē'lts!ēlk'. Tsā'saya-
 plā'lag'ilil lā'xa g'ōk^u, yīx lō'gwa[°]yasa lā'logwasdē[°]ya:
 "Wē'g'adzāx'ōq ax[°]ē'dqwai'," [°]ne'x·sō[°]latla. "Wāi, k'lē-
 25 lag'aqwai'."

Lā'[°]laē q!wā'g'alitēda yī'l^udzayu [°]neqā'xsa. Qwa'g'alit
 lāx ō'gwiwa'līlisa g'ōk^u. "Ē's[°]mēlaōqwai'? Ē's[°]mēlaōq ax-
[°]ē'xsdeqwa?" — "Laē'm lag'ai', ax[°]ē'dēlqwai'," [°]ne'x·latla.
 "K'lē's[°]mēlaōx nā'[°]nakwēxsde'ns [°]nemō'kwēxa? K'lē's[°]mēlaōx
 30 nā'[°]nakwēxsdox Ē'x'ik'ilag'aēx," [°]ne'x·sō[°]laē. "[°]nemō'x"
 lē'gadlēs Ē'x'ik'ilig'aē. [°]nemō'x" lāl taō'dayūL," [°]ne'x·

therefore I am the only supernatural one. I was carried to the lower world because I am a real shaman, therefore I say that I am the only supernatural one. Therefore I say that I am the only great supernatural one; for I was taken along flying like Mā'dēm by my screaming-garment, the winter-dance garment of the world, because I am a real dancer; yēwâ, yēwâ."

Then Mā'dēm arrived in the house. He did not walk on the floor of the house. Then three persons went in a canoe on the river. They capsized and sank. Then they went to the lower world. Then he (Mā'dēm) entered the house in the lower world. Those in the lowest world, the place where he had gone, beat time. Then he took a wife there. He looked among their children, and he married the youngest sister. Those in the lower world had a winter dance. "Let him have a wish," was said to him. Then the large red cedar-bark was brought out in the house. "He does not yet desire this cedar-bark," was said. His wishes were known by a [another] person. "He does not want this." Then water was poured into a bucket. The water was sacred: it was treated by a shaman. Then the water became bird's-down, and the house became filled with the down. "Will he not take this? Does he not desire this?" Thus was said. "He does not want it," said the one who knew his mind.

Then what is named White-Feather came up in the house. Then the feathers went about on the floor of the house, meeting and passing each other, — the magic treasure of the one who desired the magic treasure. "Go on, and take this," he was told. "He does not want this."

Then ten dancing-boards stood up on the floor in the rear of the house. "Does he not take this? Does he not desire this?" — "That is what he wants. He will take this," he said. "Does not our friend wish to go home now? Does not this Ē'x'ik'ilag-ē^s desire to go home?" was said. "He shall have for one name Ē'x'ik'ilag-ē^s.

sō^olaē. “Wē’gax’ints hē’lax Hē’lāla qa lēs taō’deq,” nē’x’-sō^olaēda g’i’giatsēgax.

- Lā^olaē taō’dayuē Ē’x’ik’ilig’a^oē yīs Hē’lāla; ā’laem^olaē hē’lāla. Lā’kwa^olaēxa t!ēk’a’ yīsēs x’intsas, la’ē ē’k’!ōtēla.
- 5 Hē’em^olaē nēqē’ ā’lēg’a^oyasa g’ō’kula, g’ō’kwasēs g’ō’kulōt. G’ā’x^oem, laēm kwē’xalasōxat!. Hē’emxat! g’ā’lōt!ālītēda Lā’g’ik^u. G’ā’x^oem^olaxaē’da yā^oyaq!ent!ē^omīl. G’ā’x^oem^olaxaā’wisēda hō’laqēs. G’ā’xda^ox^oem aa’xsilaq. Lā^olaē Lā’sg’ililemēda q!ō’lats!ē. Qapts!ō’tsō^osa wāp. Lā^olaē
- 10 hē’lix’itsa^owēda wāp. Lā^olaē qa’mxwax^oidēda wāp. Qō’tla^omēda g’ō’kwasa qa’mxwa. G’ā’x^olaē Lā’sg’ililemēda mē’lsk’līn q!unā’mē’stalīt lā’xa g’ōk^u. Wā, lā^olaē ē’t!ēdēda y’l^odzayu q!wa’g’alīt lā’xa g’ōk^u nēqā’ts!aq^olaē. Wā, laēm lē’gadēda lō’gwala yīs Ē’x’ik’ilig’a^oē. Ma’itse’mē
- 15 lē’gamas lō^o Pā’l!lālāg’ilitsem. G’ā’x^omē lā’g’ek^u lā’xa nē^onēlk’!ēnōx^u.

- Lā^olaē lā’x^osā lā’xēs lē’lēlāla Ō’malalēma^oē. Lā^olaē lā’x^osāsa Lā’g’ek^u lāx Mā’ts!adex lē^owa xwē^olē lē^owa mē’lsk’līn. Q!ō’xts!ālaem^olaēx lō’gwēx’dēs Plā’l!lālāg’ilitsem.
- 20 K’l^ol^owitsō^olaēda Lā’g’ek^u; k’l^ol^owitsō^olaēda xwē^olē; k’l^ol^owitsō^olaēda mē’lsk’līn; k’l^ol^owitsō^olasa q!ā’k’ō lō^olaēda q!ā’sa. Wā, laēm^olaē ā’em ts!ā’ts!ēyanux^os, ā’em nō^onēlanux^osa Mā’ts!adex. G’ā’x^oem ā’em nā^onakwēda g’i’g’igēma^oē, yix Ō’malalēma^oē lō Wī’g’ustāsōgwī^olak^u. G’ā’xsa
- 25 q!ā’sa lē^owa q!ā’q!ēk’ō. Wā, laēm^olaē plā’s^oidxwa nā’xwax lē’lqwalala^oya, yisa q!ā’sa lē^owa q!ā’q!ēk’ō lē^owa Lā’qwa k’lō’mx’dāxa Lā’g’ek^u.

- Lā^olaē ē’t!ēd tē’no^ox^owida lā’xēs awī’nagwis lā’xa nē^onēl-g’asla. Lā^olaē k’ēlē Ō’malalēma^oē lō Wī’g’ustālasō-
- 30 gwī^olak^u. Lā^olat!a ts!ē’nkwe Ō’malalēma^oē yīs Wī’g’ustā-

Our friend shall be taken home," was said. "Let us ask Hē'lāla to lead him home," was said to the Mouse-Woman.

Then Ē'x'ik'ilag-ē^s was led by Hē'lāla. She really went and returned in one day. She tore up the ground with her nose going up. They came right to the place behind the village of his tribe. The beating of time came also; and also the red cedar-bark came out first; and the speaker in the house also came; and also the other one, the Listener. They came to take care of (the magic gift) here. Then they brought out the bucket. Water was poured into it. Then the water was sacred, and it became down. The house was full of down, and White-Feather was brought in. It always walked about on the ground in the house; and also the dancing-boards stood on the floor in the house, — ten of them; and then the one who had obtained supernatural treasures had the name Ē'x'ik'ilag-ē^s. There were two names, also Flying-about-in-the-World. Thus the red cedar-bark came to the Up-River tribe.

Then Ō'malaŋēmē^s went with it across to his friends the Mā'tsladex, with the quartz and with White-Feather. He wore (a dress), the magic treasure of Flying-about-in-the-World. Then the red cedar-bark was bought; the quartz was bought; the white feather was bought; it was bought for slaves and for sea-otters. Then they had him for their younger brother. He just had the Mā'tsladex for his older brothers. Then the chiefs Ō'malaŋēmē^s and Unattainable went home. He came with the sea-otters and with the slaves. Then he gave a potlatch to all the tribes with the sea-otters and the slaves and the coppers, — the price of the red cedar-bark.

Then they poled up again to the very head of the river. There Ō'malaŋēmē^s and Unattainable fished with a net. Then Ō'malaŋēmē^s began to be angry with Unat-

- lasōgwi⁹lak^u, yīxs ē'lxlālisāē lā'xēs k'ē'l'ēnā⁹ē. Lā⁹laē
lēx⁹wā'lisa. Qō'qlotla⁹laē yā'nemas Wī'g'ustālasōgwi⁹lak^u.
K'leō's⁹latla yā'nems Ō'malalēfema⁹ē: "Wē'g'adzâx'ōx
fēfē⁹la'," nē'x⁹latlē Ō'malalēfema⁹ē. Lā⁹laē mē'x⁹idxa
5 gā'nul. Lā⁹laē k'lē'lax'īdē Ō'malalēfema⁹yaq. K'lē'lax-
īd, laē'm fēfē⁹la' nēmō'x⁹laē qlulā'sxa hē'fēls qā's⁹id⁹laē.
Lē'nemasō⁹laē qlā'qlēk'ōx⁹dēs lō⁹ gēgane'mx⁹dēs, lē⁹wis
sā'semx⁹dē. Laē'mxaa fē'nemanemax k'ē'lās dēs lē⁹wa
k'ē'lēm⁹x⁹dē, lē⁹wis k'lē'k'les⁹ōx⁹dē lē⁹wis lā'x⁹loayowisdē.
10 nēmō'x⁹latlēda qā'tsā g'āx lax Ō's⁹Eq, hē'lā'laasē Lā'alaxs-
entlayō, a'x⁹laēxēs g'īnlidē qā's lē wī'na lē⁹wē. Wī'nax
Ō'malalēfema⁹ē hē'k'lidēx wī'ōmpdās lē⁹wis nā'x⁹nēmwōtdē.
Hē'em⁹lawis g'ē'x⁹sowē Ō's⁹Eqxa wī'na.

- Lā⁹latla k!waai'ta qlā'k'uwē, yīx qlā'k'ōs Wā'wig'ustā-
15 lasōgwi⁹lak^u lāx lā'wayās Wā'wig'ustālasōgwi⁹lak^u: "Lē⁹mas
wī'naa?" nē'x⁹laēda qlā'k'ō. "La⁹menu⁹x⁹ wī'na," nē'x⁹-
latla. "Yū'danu⁹x⁹ mē'xōxda ō'gwā'sēx, yū'denu⁹x⁹ g'ō'-
kōxda ō'gwāsēx," nē'x⁹latlēda qlā'k'ō, "qa⁹nu⁹x⁹ g'ō'⁹la-
laēnā⁹ē. Ā⁹mōx tlēx'īltenōxda g'ēg'ustālas qenu⁹x⁹.
20 Ā'naxwa⁹mēsōx k'ā'tlē⁹sLadzema g'īlnaxwa⁹menu⁹x⁹ mē'x-
ēda. Lā'naxux nē'xōstōyā qā's k'ā'tlaslā'tsemē." — "Wē'g'a,
yā'lāx," nē'x⁹sō⁹laē, "g'īl'amaxī mē'x⁹ēda, lē'laqōs lā'-
xulsāleq qa⁹nu⁹x⁹ lā'g'ustālēnu⁹x⁹," nē'x⁹laēda wī'na bē'-
begwanem.
25 Ma⁹lō'x⁹laēda qlā'qlēk'ō qlā'qlalāla lā'xa wā'xsō tlēx⁹lā⁹ē
qā's wī'qwaxōdēxa tlēx'īlte'n. Lā⁹laē mē'x⁹ēdēda wī'na-
sa⁹wē. Lā⁹laē wī'qwaxōyuēda tlēx'īlte'n. Hō'x⁹walāsēda
begwā'nemaxa wī'na. K'lē'lax'īd, nēplē'd, sek'a'xa begwā'-
nemx⁹dē. La⁹mē' wī⁹fēwula, la⁹mē' fēfē⁹la'. Lē'nēm⁹x⁹īdē.
30 La'alaxsentlayāx dā'dēk'asdāēs. mō'xsēlax xwā'kunax⁹dās
yīs dē'demalax⁹dās yīx hawī'na⁹lag'īldās g'īnā'nemas. La⁹mē'
ē'k'owa. Laē'm hē'g'aem axnō'gwadēs awī'nagwisdās.

tainable because he stood behind him while they were fishing. Then he made a fire on the beach. Plentiful [full] was the game of Unattainable. Nothing was the game of Ō'malaŋemē^s. "They shall die," said, on his part, Ō'malaŋemē^s. Then they slept during the night. Then Ō'malaŋemē^s killed them. He killed them, and they were dead. One among them only was alive, and the one who was saved left. Then their slaves and their wives and their children were taken away, and their fishing-place was also taken away, and their nets, their crests, their salmon-traps. The one, however, walked through, and came to Beaver-Cove. He was going to the Lā'alaxsentlayo to get his relatives to go to war with him to make war on Ō'malaŋemē^s, who had killed his fathers and his brothers. The warriors went across to Beaver-Cove.

The slave of Unattainable, however, was sitting on a rock at the salmon-weir of Unattainable. "Have you come to make war?" said the slave. "We have come to make war," they said on their part. "That is where we sleep, the roof of our house," said, on his part, the slave, "on account of our uneasiness. This ladder is the only place where we can go up. We simply lay the ladder down on the roof as soon as we go to sleep. Then it is pulled up and laid down on top." — "Take care," he was told. "When they begin to sleep, put it down, that we may climb up." Thus said the warriors.

Two slaves watched the two sides of the ladder to put it down. Then those against whom war was made went to sleep. The ladder was let down, and the warriors went up. They clubbed and struck and speared the men. Then they were all gone. They were dead. Then the Lā'alaxsentlayo took their property, and loaded their canoe with the property of those on account of whom the child had talked about war. They triumphed. Then they

LaE'm ē'tōLEX ts!ē'daqas ɭō^s g'íng'ínānemas ɭE^swis q!ā'-
q!ek·ō. Wä, laE'm g·ā'g·íxsilase^swa. Hē'em la g·í'gama^sē
ɭE'ɭ^snakulag·í^slak^u. LaE'm q!u'lba.

8. The Singing Skull.

Tradition of the ^sne'mgēs.

(*Dictated in 1900.*)

(Only the song belonging to this short tail was obtained in the original. It is printed on p. 107.)

possessed their former country. They got back their wives and their children and their slaves. Then he was treated as a chief. Then L!ē⁸nakulag-i⁸lak^u was a chief. That is the end.

8. The Singing Skull.

Tradition of the ⁸NE'ngēs.

(Dictated in 1900.)

One morning the women were wailing in the house, while the men were out fishing. Since many people had died, the sound of wailing was heard in every house. Suddenly a voice was heard louder than all the wails of the women: —

<p>“X·aā' x·aā' x·aā' x·aā' hē'nēsīēxg·in g·ā'- layōhik· ⁸ma⁸ā'muxsELi- dzem k·lē'dadēwuŋen; hē⁸mēsLEN ā'g·ī⁸Em la lō'bēstōlī, kwā'kuxlā'lī- g·ā'layōhik· ⁸maā'muxs- elidzem k·lē⁸dadēwuŋen.”</p>	<p>“X·aā' x·aā' x·aā' x·aā'! At that time formerly I was to be taken aboard the canoe by him who had me for his princess; but now I have only empty orbits in the house, and holes at the bottom (of the orbits) in the house; I who was formerly to be taken aboard the canoe by him who had me for his princess.”</p>
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The women ceased wailing when they heard this song, for the words they heard seemed strange to them. They tried to find out where the song came from. Finally they discovered on the floor of the house a skull which was singing. They took it back to the graveyard. It must have rolled down from a tree, and fallen right into the house.

9. Mountain-Goat Hunter.

Tradition of the ɬēɬegēd, a clan of the ʷwālas Kwā'gūl.

(Dictated by Yā'gōɬas, 1900.)

Dō'qula^ʷlaēxa ^ʷme'lxLō, yix Q!u'mx'ilag'ilis. "Ladzā'x'in
 ē'k'!ēsta lā'xa ^ʷme'lxLō g'ɣ'lg'i^ʷlāla." — "Widzē'lā?" ^ʷnē'x'·
^ʷlatla gēne'mas. "Hē'dzā'EM^ʷlēda axā's L!ESElē'k^u." —
 "Gwā'ɬelag'a hē gwē'k'!ālē, ā'las kuk'ā'lax. Gwā'ɬdzās hē
 5 gwē'k'!āla, ā'las kuk'ā'lax." — "K'!eā'sen gwē'x'·idaas
 kūk'ā'." — "Hā'g'ax'ōs," ^ʷnē'x'·latla gēne'mas. Mō'x^ulaē
 gēne'ms. Laē'm ē'k'!ēstē Q!u'mx'ilag'ilis. Lā'laē lā'g'aa
^ʷwunā'ɬa. Lā'laē ax^ʷuɬs!ō'dxēs q!ē'qala^ʷyas. Ax^ʷā'lēdēs
 q!a'tes lemō'k^u. K'!eā's^ʷlatla gwē'x'·idaas qā's^ʷidēda ^ʷme'lxLō.
 10 Ā'EM^ʷla ^ʷnemā'x'is ɬē'wa q!a'tes, ā'EM g'ie'da ^ʷme'lxLō.
 Lā'laē qā's^ʷid ^ʷwunā'ɬ. Ā'EM^ʷlāwis la k!wā'nōtselōd qa's
 ha'n^ʷidēqsēs hā'nal!EM. Ha'n^ʷidēxa buksēmā'ɬ. Lā'laē
 ē'tlēd ha'nL!EXōd.

K'!ēs q!a'LElaxs hē'ɬesewaaxōɬtsa g'ɣ'la. ^ʷmā'sɬē^ʷlā'wis
 15 ɬā'xulā hanē'qleg'a^ɬ: "Gonō' ^ʷnē'x'·laxōɬ, qā'stā. Nō'gwaems
^ʷnemō'gus." Ā'EM^ʷlāwis k!wā'g'aalēda g'ɣ'la hō'LElax wā'ɬ-
 demas Q!u'mx'ilag'ilis. Lā'laē ɬā'xolēda ^ʷnem g'ɣ'la hanē'-
 qleg'a^ɬ. Hē'nakulaEM^ʷlā'wis qa's lē ax^ʷē'deq. Ā'EM^ʷlaē
 dā'dex's^ʷiā'plēndxa begwā'nem qa's ts!eqō'stōdēq. Q!ē'ne-
 20 maalaxōɬēda g'ɣ'la. Ā'EM^ʷlāwis la ts!ā'qaplasa begwā'nem,
 ē'k'!ōɬela^ʷyu lā'xa ō'xtā^ʷayasa neg'ā'. Laē'm lā'g'aa lā'xa
 ēx' awi'naklus; ts!ā'qaplālemēda begwā'nemasa g'ɣ'la.
 Dzedzets!ā'lase^ʷwēs w!wulxLāx·dē q!wā'q!waxts!āna^ʷyas,
 q!wā'q!waxsidza^ʷyas. Ā'EM^ʷla gwē'x'·g'else xa'xdēsa be-
 25 gwā'nem. Laem bō'ēda g'ɣ'la, nā'nakwa. Laem ɬē'lēda
 begwā'nem.

Lā'laē ts!ix'ɣ'la nā'qa^ʷayasa ^ʷne'mē, lā'xa g'ɣ'la. "^ʷmā'dzēs

9. Mountain-Goat Hunter.

Tradition of the ȩĕ'ȩĕĕd, a clan of the ȩwālas Kwā'g'ūh.

(Dictated by Yā'gōlās, 1900.)

Rolling-down saw (some) mountain-goats. "Let me go up to the mountain-goats walking about on the rocks" (he said). — "Where are they?" said his wife. "They are there at ȩĕĕĕĕ'kū." — "Don't talk that way, else you might fall off (from the mountain). Don't talk that way, else you might fall off." — "I do not fall off." — "Then go on," said his wife. He had four wives. Then Rolling-down went up. He arrived and hid. Then he took out his charm. He put the dried frog on the rock. Then the mountain-goats could not walk. They just became like the frog, and just lay there. Then he went and hid himself. He just sat by the side of a rock and shot with his arrows. He hit the chest (of a mountain-goat), then he also shot its neck.

He did not know that he was being pursued by a grisly bear. What should it be? It was standing there, and began to growl. "Do not say so, friend. I am your friend." Then the grisly bear sat down on the rock and listened to the word of Rolling-down. Then another grisly bear arose and began to growl. The bear went right up to take hold of him. He took the man by the shoulder and threw him upward. Behold! there were many grisly bears. They threw the man to one another while they were going up with him to the top of the mountain. Then they came to a fine place in the woods, and the man was thrown about by the grisly bears. His limbs were torn to pieces. His fingers and his toes, and the bones of the man, were scattered on the ground. Then the grisly bears left and went home, and the man was dead.

Then one of the grisly bears felt badly. "Why did

- gwē'xidaasōs, ē'sas wule'la wā'idemasens 'nemō'x^udē." —
 "K'!ē'sen," 'nē'x'latlēda 'nem, yīxa lā'x·dē k'!ē'lax'idxa
 begwā'nem. "mā'stlēs nā'qa'yōs?" 'nē'x'latlēda 'nem.
 "Lā'xulanux^umasētsens 'nemō'x^udē. Qā'len ts!ix'ī'lag'in
 5 nā'qa^e qe^ens 'nēmō'x^udē. Wē'g'ax'ins q!wā'q!lulaq! Hā'g'a,
 qā's'idex lāx Nō'ng'ēxtā^e lō^s G'ī'lgemg'ēxtā^e qā g'ā'xēsē
 'wī'la^smaxens 'nē'nemō'kwē, 'nā'xwa g'ī'lg'aōmas."
 G'ā'x^slaēda q!ē'nem g'ī'lg'aōmas. Laem q!ap!ē'x'īd.
 Lāem lāi lāx k'!ē'lag'āsdēsēxa begwā'nem. Laem k!us'ē'lsa.
 10 Q!ap!ē'x'it^sē^swē xā'qasa begwā'nem, wī'waqōdalase^swa.
 Lā'laē x'isē'da waō'k^u xāq. Lā'laē 'yā'lagamēda g'ig'ī'lem
 lē^swa g'ī'giadzaga, yīxs mē'mts!esaē. Lā'laē ā'lēx'idx
 q!wā'q!waxsīdza'yasa begwā'nem. Lā'laē q!ē'da g'ig'īlē'
 max q!wā'q!waxsīdza'yasa begwā'nem. Laem ts!ās lā'xa
 15 nau'alak^u begwā'nem. Laē'm ax'ā'lēlōts lāx g'ō'gweyōs.
 Lā'laē xō's'it^sē^swēda begwā'nemasa q!ula^ssta'. K!wā'g'aal'
 sēda begwā'nem, laem q!ulā'x'īd. Wu!ē'm'ēlāwis hē'tō'd,
 dēdastā, 'nē'xs ā'mēx·dē mē'xa. Laem dō'x'wale'laxa
 q!ē'nem k!wā'la g'ī'lg'aōmasa. "Laems q!ulō'l, qāst.
 20 Laē'mx·des wāx' 'yā'xsemx'īd hē'g'ōsō'xdenlōl. 'nē'm-
 plēna^sma hē gwē'x'īd, g'ā'xaaqōs ē'k'!ē'sta. Q!ā'lēlag'ane-
 maaqōs wā'x'axg'anu^sx^u hē'laēg'anu^sxwaxa 'mē'lxlō. Hē'em
 tā'wix'ō'laxlē, hē'g'itōs gwē'x'itsōsg'anu^sx^u 'nemō'kwīk'.
 Laems q!u'la." Lā'laē 'mē'ns'ēg'īl, yīsa nau'alak^u. "Hē'ies
 25 gwē'g'ilalēda lā'xg'in gwē'g'ilasik'. Laē'ms lō'gwala'xg'ada
 q!ulā'stak' lōgwa'da 'megā'yū."

- Lā'laē yā'laqulaxa gā'nul. Lā'laē wule'lē g'ō'kulōtas.
 "Gwō'idzās mē'xatōl qae'da yā'laq!walā qō hē'emlaxens
 g'īgama^sya." G'ā'x^slaē yā'laq!wāla lāx apsō'tasa g'ō'kula.
 30 Negō'yālislēda g'ō'x^udem^s. K'!ē's'ē'm'ēlāwis 'nā'x'ida, la'ē
 lā'x'widē g'ō'kulōtas qa's la'stē'. G'ā'x'ē'm'laē hē'k'lāla

you do so? Did you not hear what our dead friend said?" — "Not I," said, on his part, another one, — the one who had killed the man. "What do you think?" said, on his part, the one. "Don't you love our friend? Indeed, I feel sad on account of our friend. Let us try to revive him. Go on to Head-Wolf and Head-Runner, that all our friends may come, all the animals."

Then many animals came. They assembled. They were going to the place where the man had been killed, and sat on the ground. Then the bones of the man were gathered up, and were pushed together. Some of the bones had disappeared. Then the Ermine and the Mouse were sent, because they had a good scent. They searched for the toes of the man. The ermine found the toes of the man, and gave them to the supernatural person. Then he put them on his feet, and the man was sprinkled with the water of life. Then the man sat up on the ground and revived. To no purpose he rubbed his eyes. He thought that he had only slept. Then he discovered the many animals sitting there. "Now you are alive, friend. I killed you by accident. Don't do it again, ["It had gone bad with you. That happens only once"] that you come up here, although you may know that we were laying for the mountain-goats. That is called mountain-goat hunting. For that reason our friend acted in this way. Now you are alive. That was the reason he tried his supernatural powers. Now you shall do as I do. Now your supernatural treasure will be this water of life, and this means of throwing."

Then he sang his sacred song in the night, and his tribe heard it. "Don't sleep, for somebody is singing his sacred song. It may be our chief." He came to the other side of the village, singing his sacred song. The house site was called Middle-of-Beach. Day had not come

lā'xa apsō'dēs. Lā'laē lā'wīē g'ō'kulōtas qa's wā'xē
 k'ī'myaq. Ā'naḡwaem⁸lāwis p!ē⁸ē'd; mō'p!enḡwa⁸sē wāx·
⁸yā'lasō⁸. Lā'laē lō'lanemsa G'ā'yusdēsLa. Laē'm x'im-
 x'ī'tsō⁸. Lā'laē kwē'xelasō⁸sēs g'ō'kulōt. Lā'laē meqā'xēs
 5 g'ō'kulōt. Gwēḡwā'lelag·ili⁸laē g'ō'kulōtas. Hē gwē'g·ilē
 mā'ḡmēlāfaxēs g'ō'kulōt. Lā'laē xu'ḡkwase⁸wēs k'!ē'sk'!edē-
 las g'ī'g·igama⁸yas. Ā'ēm la ē'axalag·ī'tsēs g'ō'kulōt. Laē'm-
 la ā'ēm hō'qawelsē gegene'mas, yīxs aē'k·ilix·dē. Lā'laē
 k!wē'xēg·ī'tsēs g'ō'kulōt qa's lē'le'. Hā'nākwēla ts!ē'n-
 10 gum, yīxs mā'ḡmēlāfaxēs g'ō'kulōt. Nā'qamatsōsa ē'lkwa,
 ē'xentwēsasa ts!ē'daq. Laem ts!ex·q!ex·⁸ī'da, la'ē patā'sō-
⁸sēs g'ō'kulōt, yīsēs apsē'k'. Laem ē'qasō⁸ qa's hā'na-
 kwilēL. K'!ē's⁸latla ⁸ne'mx⁸enxēla, la'ē qā'lakwi'lāla. Laem
 wē'k'lix⁸ī'dxa la hē'enx⁸īd. Laē'm q!wē'q!ulē g'ō'kulōtas.
 15 K'!ēs la k'ī'ē'la. Laē'm q!ulba'.

10. Wī'wag·ēsawē⁸.

Tradition of the lē'lēḡēd, a clan of the ⁸wā'las Kwā'g·ū.

(Dictated by Yā'gō'las, 1900.)

G'ō'kula⁸laē lāx Xukwē'k·īn. Lā'laē lā'wayāla. Lā'laē
 qā's⁸īd qa's lā lā'xa gwā'nak^u dō'qwaḡax ax·⁸ī'delaxa. Lā'-
⁸laē ax·⁸ī'dēda ⁸nem. Lā'laē qā's⁸īd ⁸nā'lē'stē Wī'wag·ē-
 sawa⁸ē, dō'x⁸wīdxēs lā'wayō. Hēts!ā'laem la'ēda k'!ō'tēla
 20 lāx lā'wayās. Melē'k·a. Lā'laē ē't!ēd qā's⁸īd gwā'⁸sta
 dō'qwaḡax ax·⁸ī'delaxa. Lā'laē ax·⁸ī'dēda mā'ī. Lā'laē
⁸nā'lē'sta dō'x⁸wīdxēs lā'wayu. Lā'laē mā'⁸īts!ā lā'xa
 lē'x's⁸īt. Laē'm ax⁸ē'dēq. Lā'laē l!ō'p!ēdeq. Lā'laē
 ē't!ēd ⁸nā'x⁸īd. Lā'laē qā's⁸īd ē't!ēd gwā'⁸sta dō'qwaḡax
 25 ax·⁸ī'delax. Lā'laē yū'dux⁸wīda ax·⁸ī'dē. Lā'laē ⁸nā'lē'sta

yet when the tribe arose and went bathing. Then the sound was heard on the other side. Then his tribe went across and tried to catch him. From time to time he just flew away. For four days they tried to do so. Then he was caught by G-ā'yusdēs. He was snared. (Time) was beaten for him by his tribe. Then he threw (his supernatural power) at his tribe, and his tribe groaned in the house. He did so to try to tease his tribe. He had for children the princesses of chiefs. His tribe only worked for him. His wives only went out and purified themselves. Then his tribe planned that he should die. Their anger rose quickly when he teased them. He was made to drink blood, menstrual blood of a woman. Then he became sick; then he was given medicine by the one side of his tribe (either father's or mother's family). Then he was bewitched that something should happen to him quickly. It was not one year, and he lay sick. Then he died when summer came. Then his tribe revived: they were no longer afraid. That is the end.

10. Wi'wag-ēsawē⁸.

Tradition of the Łē'Łegēd, a clan of the *wā'las Kwā'g-ūl.

(Dictated by Yā'gōlas, 1900.)

The people lived at Xukwē'k'in. They staid at the salmon-weir. Then they went up river to see whether salmon were jumping. Then one jumped. Wi'wag-ēsawē⁸ started and went up the river to look at his salmon-weir. The fish went right into his salmon-weir. It was a sockeye. Then he went on up the river to look for jumping salmon. Then he saw two jumping. He walked up the river to look at his salmon-weir. Then two were in his trap. He took them and roasted them. Day came again. He went on up the river to look for jumping salmon. Then

dō'x⁶widxēs lā'wayū. Yū'dux^{u6}laē mā'tslā^syas. Lā'⁶laē
 ax⁶ē'deq qa^s lō'p'lēdeq. Lā'⁶laē ē'tlēd nā'x⁶id. Lā'⁶laē
 qā's⁶id gwā⁶st. Lā'⁶laē dō'x⁶walē'laxa ēx ts!edā'q lā'xa
 t!ēx'í'la. Hē'nā'kulaem⁶lā'wis lāq. "La⁶men gēg'ā'dlōs,"
 5 nē'x⁶laē. "Ä, la⁶men lā'wadlōs," nē'k'ēda ts!edā'q. Lā'⁶laē
 kl'wā'g'aelsē Wē'wag'asawa⁶ē qa^s k'ip!exō'dēxa ts!edā'q.
 Lā'⁶laē ax⁶ē'xsdeq qa^s nexwā'lēq. Lā'⁶laē nexwā'lax⁶id.

Lā'⁶laē lā'xulsē Wī'wag'ēsawa⁶ē: "Gē'lag'a qans lē
 lā'xen g'ōk^u." — "Wē'g'a qā's⁶idex," nē'k'ēda ts!edā'q.
 10 Lā'⁶laē qā's⁶idē Wī'wag'ēsawa⁶ē. Lā'⁶laē melē'xīa. mās-
 lē⁶lā'wis? wōqlā'dzē la kl'wadzā'lasxa lā'qwa mō'sgēm.
 Lā'⁶laē nā'na^u lā'xēs g'ōk^u qa^s kl'wā'g'alitē. Lā'⁶laē
 ts!ix'í'la tek'!ā's. Lā'⁶laē gā'nul⁶id, la'ē pē'nī'ēdzēla. Hē'-
 k'!ālē tek'!ā's. Xwā'kl'wālēda wōqlā's lāx tek'!ā's Wī'wa-
 15 g'ēsawa⁶ē. Lā'⁶laē taō'dayū lāx Qumē'ngwis wā'wagēs
 lāq. Hē'menāla gugwā'tsä ts!ix'í'laēs tek'!ā'.

G'ā'x⁶laēda lā'⁶lāla, g'ā'x⁶laē lā'g'u⁶lits!eg'a⁶l. G'ā'x-
⁶laēda begā'nem lā'sdēs wā'qumāla. "mā'tsōs g'wēdzā'sa-
 qōs?" — "Ēs⁶axlē'dzāēlēn ō'dzaxa wā'x'ēx'dēg'in lō'gwala
 20 hē'maāxōlas lā'qwak'!ālagax'la. Wā'x'dāen lō'gwa⁶ya."
 — "Wā'entsōs," nē'x⁶lat!ēda begwā'nem, "qan ql'ēlsēt!ē-
 daōl. māt!ā'lāmas g'ā'xen?" nē'x⁶lat!ēda begwā'nem.
 "Nō'gwaem Yā'qal!ēnāla, nō'gwaem Gwō⁶yí'ma." Gwō⁶yí'm-
⁶laēda begwā'nem. Ā'em g'āx lā'f'ālis lā'xa l!ēmā'is qa^s
 25 lō'f'toyū'ē. Lā'⁶laē pet!ē'd lāx Wī'wag'ēsawē⁶. Lā'⁶laē
 qa'mxāla⁶x'īdex tek'!ā's Wī'wag'ēsawē⁶. Wōqlā'dzēk'as
 ql'ē'nem. Wī'lā'maseq. "La⁶ms ql'ula'," nē'x⁶sō'lat!a yīsa'
 gwō⁶yí'm. "K'leā'dzās x'ō'lā?" nē'x⁶lat!ēda gwō⁶yí'm.
 "mā'dzēda x'ō'lēx'lā?" nē'x⁶lat!a Wī'wag'ēsawē⁶. "Wā,
 30 lō'xda axā'xsa k'lō'telax." — "Ōxwa gē'nēx," nē'x⁶lat!a
 Wī'wag'ēsawā'yaxa gwō⁶yí'm. "La⁶men lāl," nē'x⁶laēda

three were jumping. He went up the river and looked at his salmon-weir, and three were in it. He took them and roasted them. And day came again. He went up the river. Then he discovered a pretty woman on the trail. He went right up to her. "I will have you for wife," he said. "Yes, I will have you for husband," said the woman. Then Wí'wag·ēsawē⁸ sat down on the ground and put his arms around the neck of the woman. He wanted to cohabit with her. Then they cohabited.

Then Wí'wag·ēsawē' arose. "Come, and let us go home." — "Go on," said the woman. Then Wí'wag·ēsawē⁸ started and turned his head back, and there was a big frog sitting on four coppers; and he went home and sat down in the house. Then his stomach was sick. Night came, and he had a swollen belly. His belly sounded. Frogs whistled in the belly of Wí'wag·ēsawē⁸. Then he was brought to Land-Slide, the frogs being in his belly. He continued to groan on account of the sickness of his belly.

Then (a whale) was heard blowing, and the noise arrived at the beach. A man who had a cape on went up from the beach. "What is the matter with you!" — "Has it not unfortunately gone wrong with me? I tried in vain to get supernatural power. Behold! it was she who is named Copper-Noise-Woman. I tried to get her for my supernatural treasure." Then the man said, on his part, "Let me oil your body. Do you recognize me?" said the man. "I am Property-Noise. I am Whale." A whale was the man. He had only come and struck the beach and landed. Then he treated Wí'wag·ēsawē⁸ with medicine, and squeezed out the belly of Wí'wag·ēsawē⁸. There were a great many frogs. Then he did away with them all. "Now you are alive," he was told by the Whale. "Have you no x·ū'lē?" said the Whale. "What is called x·ū'lē?" said, on his part, Wí'wag·ēsawē⁸. "This, that belongs to the

gwô'yîm. "Lae'ms Yā'qal!enlislalōl. Lae'ms Q!āx^use-malag'ilislalōl. Hē'ems lē'legemlē. Hā'g'a laxs g'ē'x-idaasaōs."

- Lā'laē ^onā'lē^ostē Wī'wag'ēsa^owa^oē lā'xēs awī'nagwis.
- 5 K!ā'fk!āmendzēsla awī'nagwisas Wī'wag'ēsa^owa^oē. K!ēā's k!ō'tela. Lā'laē gwē^osta qā'sil!āla. Lā'laē dō'x^owale-laxa bē'begwānem lā'wayāla. Lā'laē lā'qōlō'deq: "ē'mā-tsōs axsewa'qōs lāxen wāx?" — "Hō'saōxda wāx?" ^onē'x-lat!ēda bē'begwānemax Wī'wag'ēsa^owaē. "Hō'st!ōxwa?"
- 10 ^onē'x-lat!a Wī'wag'ēsa^owa^oē. "Nō'sōx," ^onē'x-lat!ēda bē-begwānem. "A'ngwax-lat!ōs wā'qōs?" — "Lae'ms ō'mēsa. ^onē'k'asēl qen lē'x^oidaenlaxōx lē'legemaxsen lā'x^ulayuwax. Ē's^oaēl yū'em G'ip!ō'xda Dā'yuxwiwayūxda. Ē's^oaēl hē'em Tsē'sk'aslaxa qwē'sōt, yū'men lā'x^ulayuwōx." — "Wā,
- 15 ^omaē'nox^udāt!as?" — "Lae'ms ō'mēsa. Ē's^oēh^uenu^ox^u gē-gāwinasenu^ox^u." — "Ā'laemxōlō^o hō'saxda wāx. La'men lāl ^onā'lē^ostal lā'xen lā'x^ulayuwisaen." Lae'm lē'g'alēda gē'gawinas lā'xes wa lā'xa Xukwē'g'in.

- Laem gwē^osta; g'ō'kwēla lā'xa gwā^onak^u. G'ō'x^udem-
- 20 sila, lā'pōstālaxa tlē'k'a. La xuselā'x'idāmasxa tlē'k'a. La lē'g'elax^oid qa lē'g'emsēs g'ō'x^udems. K!l'imsē^olasla g'ō'x^udemsas gē'gawina.

11. The Dzō'noqlwa.

(Dictated by Yā'gōlas, a ^onē'mgēs, 1900.)

- Q!wā'sē^olaēda g'inā'nem. Lā'laē yā'lagema. "Hā'g'a mē'x^oidex," ^onē'x-sō^olaē, "ā'las q!al^oē'tsōlasa dzō'noqlwa,"
- 25 ^onē'x-sō^olaē, k'ā'k'alamasō'sēs gā'gemp. Lā'laē lā'xōlīfēda g'inā'nem qa^os lā'welsēxa gā'nul. Lā'laē gwā'l^oexlā'la g'ā'xaē ax^oēdāq laē'l, lā'xēs g'ō'k^u. "ē'mā'tsēs k'il^oē'dayaōs,"

salmon." — "Oh! this is salmon-roe," said, on his part, Wíwag·ēsawē^s to the Whale. "Now I am going," said the Whale. "Now your name shall be Property-Body. Now your name shall be Reef. These shall be your names. Go to the place where you came from."

Then Wíwag·ēsawē^s went up the river to his place, K·lā'ík·lāmēndzēs. There was no salmon. Then he went up the river, walking along the rocks. Then he discovered people at the salmon-weir. He shouted to them, "What are you doing at my river?" — "Is that your river?" said the men. "Is it yours?" said Wíwag·ēsawē^s. "It is ours," said the men. "But what is the name of your river?" — "You are foolish that you want me to say this, that I should give the names of my salmon-weirs. Isn't this G·íp!ā'/? Isn't that Dā'yuxwīwē^s? Is not that on the other side Tsē'sk'as? These are my salmon-weirs. To what tribe do you belong — you funny fellows?" — "Are we not Ravens?" — "Oh, wonder! really the river is yours. Now I will go up to my traps." Then he followed the Ravens to his river at Xukwē'k'in.

Then he went down the river, and built a house at the lower side. He made a house site and dug up the ground, and he made an embankment of soil; and the house site of the Ravens was called K·l'ímsē^slas.

11. The Dzō'noqlwa.

(Dictated by Yā'gōlas, a ^snē'mgēs, 1900.)

A child was crying. Then it was [sent] told, "Go to sleep, else the Dzō'noqlwa will pick you up in her arms." Thus was said. Its grandmother tried to frighten it. Then the child arose in the house and went out at night. Then it screamed when the one came who took it. (The

5 ^ēnē'x'latla gā'gempas. "Haē'betslāna^ust!aa^uḡ^udzē, haē'-
 betslānadzē^ust!aā'k^u." — "Ā'ems k'ā'k'alamasō, hāg'a',"
^ēnē'x'latla. Lā'^ēlaē lā'ḡolīḡ qa's lā'welsē. G'ī'^ēem^ēlā'wis
 nē'lemx'īd, la'ē g^ēwā'l^ēexlāla. Q!al^ētsō'sa dzō'noqlwa,
 10 bā'banaā'gam. Lā'laē hō'qulsē gaā'gempas lē'wis ōmp
 lē'wis abē'mp. Lā'laē lā'lapsemēx'īdelaxēs xunō'k^u, la'ē
 gogwā'ītsā lāx bē'nā'tsleasa tlek'a'. Lā'na^ēxwa'laē ē'x'ag'aa
 yīxs lā'na^ēxwaē lē'x'wida. Lā'laē yā'x'itsō'. Lā'laē
 ē'k'lē'stanowēda g'īnā'nem. Qā's'idayu lā'xa ā'l^ēlā'laayu
 10 lāx g'ō'kwasa dzō'noqlwa. Lā'laēda g'īnā'nem lēqwa'xa
 q!wāx qa's ts!ex'ē'lselē qa's q!ā'lēlēxa tlēx'ī'la qō k'lē'xwal.
 Lā'laē lā'g'aa lāx g'ō'kwasa dzō'noqlwa. Hē'x'idaem-
 lā'wis hamg'ī'laso'wēda g'īnā'nemasa yā'sek^u. Q!ē'nem-
 lāēda ts!ī'l^ustā lē'wa tleqā' lē'wa x'ī'lxīdē lē'wa q!ē'nem
 15 haē'p!ōma.

Lā'laē dō'x'wa^ēlelaq. "Ā," ^ēnē'x'laē, "^ēwē'x'itsōdzās
 ē'x'lāōs mō'sma^ēlā'qōs. Wa'xdzā lē'k'ānemaxōs mō'sma-
 lāqōs." — "Ō'dēx'masa?" ^ēnē'x'laēda g'īnā'nemaxa dzō'-
 noqlwa. "K'lē'sen, q!ā'gwid, g^ēwā'lasōs wu^ēl'ē'm ^ēnē'k'ōl.
 20 Wē'g'adzā, ā'em ō'tlēd g'ā'xen." — "Ā'emx'stlas k'lē's
 hē'tatslāla, g^ēwē'g'ī'laswu^ēla g'ā'xen dē'qumx'sālasoō'lg'īn
 p!esplayō'gun." — "mā'tsla^ē dē'qolōfa^u?" — "Yū'dōxda
 tlemx', ā'mōl g'ē'xasasen ōmpa." Lā'laē ax'ē'dēda g'ī-
 nā'nemaxa tlemx'. "Wē'g'a nē'ā'līx. ^ēwī'dēs pē'lpe^ēlqaōs
 25 qen dē'qutāyā'yū." Lā'laē ax'ā'lēlōd qa's dē'qutōdē.
 Lā'laē g^ēwā'l^ēexlā lēda dzō'noqlwa. "G^ēwā'elasōs wu^ēl'ē'm,"
^ēnē'x'latlēda g'īnā'nem. "Wē'g'a, q!ā'gwidē," ^ēnē'x'latlēda
 dzō'noqlwa. Lā'laē dē'qutōd ē'tlēd. Hē'x'sāla^ēmēda lē-

child) entered its house. "Why are you afraid?" said its grandmother. "It looks like a big person with a hairy hand. It looks like a big person with a hairy hand." — "They only tried to frighten you. Go!" she said. Then the child arose and went out. As soon as (the child) showed its face, it screamed, and it was picked up by the Dzō'noqlwa in her arms. It was taken down (underground). Then her (the child's) grandmothers and her father and her mother went out and tried to dig after their child. It cried aloud underground. Sometimes it would come nearer, and sometimes it would move. Then they gave it up. Then the child was taken upward, and was taken inland. It was taken to the house of the Dzō'noqlwa. Then the child broke off hemlock-branches and threw them down, that it might know the trail if it should escape. Then they arrived at the house of the Dzō'noqlwa. Immediately the child was given tallow to eat. There were many crab-apples and dried berries and dried meat, and many skins.

Then (the Dzō'noqlwa saw) the child. "Oh, oh!" she said, "how was it done? Your ear-ornaments are nice. Please lend me your ear-ornaments." — "Have you holes in your ears?" said the child to the Dzō'noqlwa. "Not I, master." — "Then don't say so in vain." — "Go on, make holes in my ears." — "But you are not at all able to bear the way in which punches were driven through my ears." — "What were they driven with?" — "With these branches. It was done by my father." Then the child took a branch. "Lie down on your back. Where is your hammer, that I may drive them in?" Then (the child) put them on top and drove in (the branches). Then the Dzō'noqlwa screamed. "Don't do this in vain (you don't need to do it)," said the child. "Go on, master," said the Dzō'noqlwa. Then (the child) struck with the hammer again, and the branches went right through the

nā'k', lāx p!esp!a^qyā'sa dzō'noq!wa, lēlapō' lō paē'las.
 Wī'wōxtsā^llaē paē'las. La ē'tlēdex apsō'tama^qyas dē'x-
^qwīdeq. Hē'x'sā, laē'm^qlaxaā'wis lā'xa paē'ī. Mō'^llaē
 ō'tlidayus, ^qmō'^llaē l!ēnā'k'. Laē'm^qlaē lē'lē'da dzō'noq!wa.
 5 Ā'em^qlaē ō'xwaxs lā'alaxōl lē'la'. Ā'em^qlā'wisēda g'inā'-
 nem lā'xledeq qa x'ē'x'idēs.

Lā'welsēda g'inā'nem qa^s lē qā's^qid negetō'dxa tlēx'ī'la,
 dō'qwaxēs l!ēxwē'lselex'dēxa q!wāx. Lā'^qlaē lā'g'aa lāx
 ā'lanā^qyasēs g'ōk^u. Lā'^qlaē wulē'laxēs g'ō'kulōt la^l sā'la
 10 qaēs xunō'k^u. Lā'^qlaē qā's^qidēda g'inā'nem. Laē'm^qlaē
^qwī'^qlaēlēlē g'ō'kulōtas. Lā'^qlaē lā'x^ustawels qa^s dowē'lē.
 Ā'em^qlāwis dō'qwap!ase^qwa. Tēqā'mas^qlaē aō'mpas lē^qwis
 abē'mp. Lā'^qlaē lā'xoliēda ^qnemō'x^u begwā'nem qa^s
 q!a^lē'dēq qa^s hō'lēlēq. "Wē'g'a, gwā'gwēx'sā'ax gwē'x-
 15 ^qidaase^qwōs. ^qmā'ts!aīdzē q!a^lē'dēōl?" — "Dzō'noq!wadzā
 q!a^lē'dē g'ā'xēn." — "^qmā'stlēs hē'laxaasōs g'ā'xēlāōs
 nā'nak^u." — "E'dzaēla mēxulā'xēn mō'sma^qla. Lēn ^qnē'k',
 'ā'emxstlas k'lēs hē'ī'adzā'ax gwē'g'ilaswūa g'ā'xēn. Dē'-
 qumx^usālasewōl'g'in p!asp!ayō'gunsēn ōmp.' Hē'^qmisen la
 20 gwē'x^qidaas dē'gumx^usālasa l!ēnā'k' lāx p!esp!e^qyā'sa dzō'-
 noq!wa. La^qmē' lē'la', ^qnē'x^qlatlēda g'inā'nem. "La^qmēns
 lāl ō'xlalaxa ^qna'nxwaē'mas, tlē'lsta, tlēqā', x'ī'x'ī'dē',
^qmē'lxlō, hē'^qmisa q!ē'nem haē'plōma." Lā'^qlaē ^qnā'x^qid,
 la'ē qā's^qid ^qwī'^qlēda q!ē'nem lē'lqwalala^qya; ō'xlaxa ^qnā'xwa.
 25 Laē'm lā'g'aa lāx g'ō'kwa. Ā'em ^qla x'ō'msēda g'āē'ī.
 Laē'm ō'xlalēda lē'lak!wēmas bē'begwā'nem. Ō'xlālaxa
 tlēls, lē^qwa tselx, lē^qwa tlēqā', lē^qwa haē'plōma q!ē'nem.
 Laē'm lā'g'aa lāx g'ō'kwas ō'mpasa g'inā'nem. Wā, laē'm-
^qlā'wis lā lax ō'mpasa g'inā'nem. Lā'^qlaē k!wē'lasē ō'm-
 30 pasa g'inā'nemaxa lē'lqwalala^qē. Lā'^qlaē yā'qwasa haē'-
 plōma lā'xa lē'lqwalala^qē. Laē'm g'ī'gama^qya qaēs laē'naē^q

ears of the Dzō'noqlwa, and she was nailed to the floor. The floor was very thick. Then (the child) also punched (a branch) through the other side, and it also went through into the floor. (The child) took four branches, and there were four holes in her ears. Then the Dzō'noqlwa was dead. She just said "Oh!" and, behold! she died. Then the child pushed her into the fire and burned her.

The child went out and went straight on the trail. It saw the hemlock-branches which it had broken and thrown on the ground. Then it arrived behind the house, and it heard its tribe singing the mourning-song on account of their child. Then the child started; and when the whole tribe had gone into the house, it arose and jumped in. Then it was stared at. Its father and mother dropped down. Then one man arose and took it in his arms and questioned it. "Tell us what has happened to you. What was it that took you?" — "Indeed, the Dzō'noqlwa carried me away." — "How did you save yourself? How did you come back?" — "Did she not wish for my ear-ornaments? I said, 'Only you cannot bear what was done to me. My ears were punched by my father.' That is the way I did it: I punched branches through the ears of the Dzō'noqlwa. Now she is dead," said the child. "Let us go and carry on our backs all kinds of things, — cranberries, dried berries, dried meats, mountain-goat, and many skins." Then day came, and the many tribes started. They carried everything on their backs, and arrived in the house. There was only the head in the house. Then strong men carried (the goods) on their backs. They carried cranberries and crabapples and dried berries and many skins, and they arrived at the house of the child's father. Then they went to the child's father, and the child's father gave a feast to the tribe. Then he distributed the skins among the tribes, and he became a chief

pl̥esá'xa l̥é'lqwalala⁸ē, y̥is l̥ō'gwayasa g̥inā'nem. Lae'm
qu'lba.

12. The Mink Legend.

Mink and the Sun.

(Dictated by Male'd, a Kwā'gūl, 1893.)

Yîpā⁸laē abe'mplas l̥é'selag̥i⁸lāxa pl̥ā'lem. Ā'LEGEM-
l̥i⁸elatla. Lā⁸laē l̥é'sela lā'xa ⁸nā'la. Lā⁸laē sepe'mx-
5 sālēda l̥é'sela lā'xa kwā'xumx⁸sā. Hē'em⁸lāwis la sepā'x-
sōl̥i⁸laqēxs ā'LEGEMl̥i⁸laē lā'xēs g̥aē'las. Lae'm bowē'x⁸wid
la'xēq. K̥leā's l̥ā⁸wunemsa ts̥l̥edā'q. Lā⁸laē mā'yul⁸id.
Lae'm g̥inā'nemx⁸idē l̥é'selag̥i⁸la. Hē'em⁸lāwis lā'g̥i⁸las
hē'x⁸idaem l̥ē'x⁸ētsōs l̥é'selag̥i⁸la qa's q̥l̥ā'li⁸maā'xs hē'-
10 ⁸maē bowē'x⁸widayōs abe'mpasēxs la'ē sepā'xsōl̥i⁸lasōsa
l̥é'sela.

Lā⁸laē hā'qālē l̥é'selag̥i⁸la l̥ē⁸wis ⁸nemō'kwē g̥ilē'xwitsa.
Lā⁸laē g̥ilē'xwitsa q̥l̥ē'mg̥i⁸lasēxs k̥leā'saē ō'mpē l̥é'sela-
g̥i⁸la. Lā⁸laē l̥é'selag̥i⁸la q̥l̥wā'dzēlela lā'xēs abe'mp.
15 Nē'faxēs abe'mpaxs q̥l̥āq̥l̥eml̥ā'sa⁸waāxs k̥leā'saē ō'mpa.
Hē'em⁸lāwis nē'lag̥i⁸ts abe'mpasēxs hē⁸maē ō'mpēda
l̥é'sela.

Hē'x⁸idaem⁸lā'wisē l̥é'selag̥i⁸la ⁸nēx̣ qa's lē ā'senē⁸ya.
Lā⁸laē axk̥l̥ā'lē abe'mpasēx q̥l̥ulē'gas l̥é'selag̥i⁸la: "Qau'-
20 l̥ōq̥l̥wēladzā⁸s qaō'x w̥i'sa qa l̥ē'sōx dō'x⁸widxēs ō'mpa."
Mō'ts̥l̥ax⁸em⁸lā'wisē qau'lōgwayō k̥l̥ā'xwē qaē. Lā⁸laē
hā'n̄lōstōtsa ⁸ne'mts̥l̥aqē qau'lōgwayu. Lā⁸laē k̥l̥ē'qudze-
wēxens ⁸nā'la. Lā⁸laē ē'tl̥ēd hā'n̄lōstōtsa ⁸ne'mts̥l̥aq.
Lā⁸laē k̥l̥i⁸quxstē'ndē ā'lē hā'n̄lōstōyōsēx g̥i'lx̣dē hā'n̄lōs-
25 dōyōs. Lā⁸laē ē'tl̥ētsa ⁸ne'mts̥l̥aq. Lā⁸laxaa q̥l̥ā'pax⁸ōxs-
deyasēs qō'lōgwayō. G̥ā'x⁸em⁸laē bē'ng̥i⁸la qō'logwayās.
La k̥l̥ā'qāla. Lā⁸laē ē'tl̥ēd hā'n̄lōstōtsa ⁸ne'mts̥l̥ax⁸ē'mx̣dē

on account of his potlatch to the tribes with the magic treasure that his child had obtained. That is the end.

12. The Mink Legend.

Mink and the Sun.

(Dictated by Male'd, a Kwā'g'ūl, 1893.)

The future mother of Born-to-be-the-Sun was weaving wool, facing the rear of the house. Then the sun was in the sky, and the sun was shining through the holes in the house; and the rays struck her back while she sat facing the rear of the house, on her bed. Thus she became pregnant. There was no husband of this woman. She gave birth, and Born-to-be-the-Sun (Mink) became a child. Therefore it had immediately the name Born-to-be-the-Sun, because it was known that its mother became pregnant by the sun shining on her back.

Then Born-to-be-the-Sun was fighting with his friend Bluebird. Then Bluebird made fun of Born-to-be-the-Sun because he had no father. Then Born-to-be-the-Sun cried in the house to his mother, telling his mother that he was called an orphan because he had no father. Therefore his mother said to him that his father was the Sun.

Immediately Born-to-be-the-Sun said he would go and visit his father. Then his mother made a request of the uncle of Born-to-be-the-Sun: "Make arrows for this child, that he may go and see his father." He made four arrows for him. Then Born-to-be-the-Sun shot one of the arrows upward. It is said it struck our sky. Then he shot another one upward. It struck the nock of the one that he had shot upward first; then again another one, and it hit the end of his arrow. His arrows came down sticking together. Then he shot the last one, and it hit

la. Q!ā'palax ō'xsde^syasēs g'í'lx·dē ha'nLāla. G·ā'x^sem
g·ā'x^salis.

Lā'^slaē abe'mpas l!ē'selag'i^sla dā'k'!indxa qō'logwayu
qa^ss ni^sē'dēq. Lā'^slaē denē'mx^sida. Lā'^slaē lē'xs^sēx^sidxēs
5 xunō'k^u. "Gwā'la xē'nlela ā'lēta lā'xēs laā'slaōs," nē'x-
sō^slaē l!ē'selag'i^slāsēs abe'mp. Lā'^slaē l!ē'selag'i^sla qē'lbe-
l!enēxa denē'm, ē'k'!ōhela. Laē'm ā'snēl, lā'xēs ō'mpē.
Lā'^slaē lā'g·aa qa^ss lā'xsāē lā'xa ē'k'!adza^sya nā'la.

Lā'^slaē l!ē'selag'i^sla k!wā'nōelsax g·ō'kwasēs ōmp. Lā'-
10 laē dō'x^swa^slelē l!ē'selag'i^slāsa g'inā'nem. Lā'^slaē wulā'-
se^swē l!ē'selag'i^slāsa g'inā'nem: "ē'mā'sōs g'wēdzā'saq?" —
"Ā'snētsasden." Lā'^slaē laē'lēda g'inā'nem qa^ss ts!ēk'!ā'le-
lēxa g'í'gema^sē. "Ā'snēlaō'xda g'inā'nemēx k!wasā'xens
qwē'sanōēx." — "A, a, a, a, ā'la^smōhēn sepā'xsōlēlanemāq.
15 Hā'g·a, axk'!ā'laqō^s qa g·ā'xēlē^ssō^s.

Lā'^slaēda g'inā'nem lā'wels qa^ss lē'^slalēx l!ē'selag'i^sla.
G·ā'x^slaē l!ē'selag'i^sla, laē'l qa^ss k!wā'g·alīē. Hē'x^sidaem-
^slā'wis yē'lōsō'sēs ōmp. "Gē'lak·as^sla xunō'k^u, qa^ss l!ā'-
yux^ssidzendā'g'īlōs g·ā'xen. Wā'x·aēlēn k!ēs qē'l'k·asen
20 qwē'^sstī'lālasaxō'xda nē'nā'lax. La^smē'ses lā'lōl, xunō'k^u,"
nē'x^slaēda g'í'gama^syaxēs xunō'k^u.

Lā'^slaē lē'xs^sax^sitsōsēs ōmp: "K·leā'sles āt!aqa'lag'i-
lislō lā'xēs qā'^snākulaaslaōs. K·lē'sles q!u'l'gamāfalōl
qaens bē'benagaualisēx, ā'ias hē'g·usōlaxaq." Lā'^slaē
25 q!wā'lax^sitsa xōsxwak!ō'tsō. Lā'^slaē q!ō'xts!ōtsōsa yīxu'ml.
Lā'^slaē qā's^sid ts!ā'ts!ēm x·sīlasō^s lā'xa t!ēx·í'la. Lā'^slaē
qā's^sid: "Ā'dē, qlā'gwidē, k·lē'sles xā'xēg·ōlōst!aqa!ōl lā'xēs
qā'^snākulaēnēlaōs. K·lē'sles k!wē'xsōl ha'nxsālōl." Lā'-
^slaē qā's^sidxa gaā'la. Lā'^slaē heyā'qaxa nēqā'la. Laē'm-
30 laē gwā'k'!ōtēxlālēsēda l!ē'sela, ts!ē'lqwa, lā'as awu'lx^sēd
qa^ss ha'nexse^swē. Lā'^slaē xē'x^swīdxēs ē'anēs. Gwā'lelaem-

the end of the one he had shot before. They came to the ground.

Then the mother of Born-to-be-the-Sun took the end of the arrows and shook them, and they became a rope. Then she cautioned her child, (saying,) "Don't be foolish at the place where you are going." Thus Born-to-be-the-Sun was told by his mother. Then Born-to-be-the-Sun climbed the rope, going upward. He went to visit his father. He arrived, and went through to the upper side of the sky.

Then Born-to-be-the-Sun sat on the ground next to his father's house. Then Born-to-be-the-Sun was seen by a boy. Then he was asked by the boy, "Why are you sitting there?" — "I came to see my father." Then the boy entered, and reported to the chief. "This boy sitting on the ground near the house comes to see his father." --- "Ah, ah, ah! indeed! I obtained him by shining through. Go ask him if he will come in."

Then the boy went out and called Born-to-be-the-Sun. Born-to-be-the-Sun entered and sat down. Immediately he was taken care of by his father. "Thank you, child, that you will change feet with me. I have tried not to be tired from walking to and fro every day. Now you shall go, child." Thus said the chief to his son.

Then he was cautioned by his father. "Don't walk fast where you are walking along. Don't look right down to those below us, else you will do mischief." Then he dressed him up with his ear-ornaments. Then he put on his mask. Then he walked on the trail that was pointed out. He walked along. "My dear master, don't sweep too much when you are walking along. Don't show yourself [through] entirely when you are peeping through." Then he started in the morning. He passed noon. Then in the afternoon the sun was warm. Then he desired to

⁸lawisōx kwā'ṭkux·⁸idō'xda awī'nagwisēx ts!et!ā'lōxda naē'n-g'ēx, mede'l⁸x⁸widēda de'msx·ē. X'ī'x⁸ēdaem⁸laxaē'da lā'x^u-lōsasa naē'ng·ē. Hē'⁸mis lā'g·ṭtsōx k'!ē'os la ēx· lā'x^ulōtsa naē'ng·ē. Hē'Em⁸la⁸xaā'wis lā'g·ṭtsōx ts!etō'xda tlē'semē.

- 5 Lae'm⁸lā'wis ts!ē'ngumē Llē'selag·i⁸lasēs ōmp. Qā'qēx-
⁸ida⁸laēda g'ī'gama⁸yaxēs xunō'k^u. Lā'⁸laē hē'ṭslaxLax.
 K'!ē's⁸em⁸laē beng·ī'lēda Llē'sela. Lā'⁸laē ṭē'nemī⁸lālase⁸wē
 gwē'lgwālx·des Llē'selag·i⁸la: "Hē'⁸maen wā'ṭdemx·dōla?
⁸ne'mp!Enaeml⁸ax·ōs g·ā'xLax." Á'Em⁸lā'wisē Llē'selag·i⁸la
 10 daā'p!entsō'sēs ōmp qa ts!exsō'yuwē. G·ā'x⁸em banē'stē
 Llē'selag·i⁸la. Siō'nākula⁸lat!ēda xwā'k!una neqelā'yōLax Llē'-
 selag·i⁸la. "Ā g·adzā'⁸maens g'ī'gama⁸ya pex·ā'lak· Llē'sela-
 g·i⁸la. Lā'⁸laē x'ī'ṭelē⁸l, yīxs la'ē k'ī'lelāyōtō'sa sēwayu.
 Ts!ex·⁸ī'dē⁸laē Llē'selag·i⁸la qa selpe⁸x·wē'dē. "Gē'wālotsas-
 15 dawīst!a mē'xatsasdā."¹ Qē'lxs⁸a⁸l qa⁸s ā'Lē'stē.

Mink marries Kelp.

(Dictated by Yā'gōlas, a ⁸ne'mgēs, 1900.)

- "Hā'dzō⁸, gedzā'daēxsden!" — "Yīdzā's a'ngwē?" —
 "Wā'ladzōx Wā'wadzē." — "Nō'x⁸nukwala," ⁸ne'x⁸lat!ēx
 Hā'da⁸wē. "Ē'x⁸ax·dzēnLaqōxs seyā'tslāyēx." — "Hā'-
 g·ax·ōs." Lā'⁸laē geg·a'dex·⁸ides Wā'wadē. Lā'⁸laē kíp!a-
 20 nē'īē. "Ts!ā'plalis, ts!ā'plalis, ts!ā'palis, ts!ā'plalis," ⁸ne'x⁸-
⁸lat!a. — "Ā'ī⁸emlens qō naa'nxs⁸ēg·īlal x·ā'tsaxalaēnēlas."
 — "Wē'g·adzāx·īns!" — "Lae'ms ō'⁸mis," ⁸ne'x⁸lat!a Wā'-
 wadē. "Sō'mēg·īn wā'walasōs qasō wī'balisemlō." —
 "K'!ē'dzālen," ⁸ne'x⁸lat!a Llē'selag·i⁸la. Lā'⁸laē ts!āp!ā'lis.
 25 Gēyī'nsela. Wā'x⁸el tlēkwē' Llē'selag·i⁸la qa⁸s ē'k'!ē'stē.

¹ Gē'wālak·asdawīst!a mē'xak·asdā.

peep through. He swept away his aunts (the clouds). Already this world began to burn. There was noise of the cracking of mountains, and the sea began to boil. The trees of the mountains caught fire. Therefore there are no good trees on the mountains, and therefore the rocks are cracked.

That was the reason of the fury of Born-to-be-the-Sun's father. The chief pursued his child. He reached him when the sun was not low. Then the clothing of Born-to-be-the-Sun was taken away. "Is that what I told you? You have come only once." Born-to-be-the-Sun was just taken by the neck by his father, and was thrown through the hole. Born-to-be-the-Sun came down. A canoe was paddling along, and came right to Born-to-be-the-Sun. "Is this our chief, Born-to-be-the-Sun, floating about?" Then he raised his head on the water when they touched him with the paddle. Born-to-be-the-Sun awoke and puffed. "Indeed, I have been asleep on the water a long time." He went ashore and went inland.

Mink marries Kelp.

(Dictated by Yā'gōlas, a ʔnē'mgēs, 1900.)

"Mother, I want to marry." — "Who is it?" — "Oh! it is this Kelp!" — "Nonsense!" said Mother. "I like her because she has long hair." — "Then go!" Then he married Kelp. He embraced her. "Go down on ground! Go down on ground! Go down on ground! Go down on ground!" he said. "We shall do so by and by, when the ebb-tide is half." — "Let us do it now." — "You are a funny fellow," said Kelp. "I have pity on you, for you will be out of breath." — "No, I shall not," said Born-to-be-the-Sun. Then they went down, and were a long time under water. Born-to-be-the-Sun tried to pinch

K·leâ's gwē'x·idaas qaē'da lō'k!wēmas ts!ā'la. Ā'em^slāwis
 g·āx pēx·ō'stowē l!ē'selag-i^sla. Ā'xuxstalē. Lā'^slaē k·i'qE-
 lā'yutsō'sa ts!ē'daq. "Ā," nē'x·^slaē, "yū'dzā^sma l!ē'sela-
 g-i^slōxda pēx·ā'la." Lā'^slaē nē'k·a: "T^u, t^u, t^u, t^u; gē'wāla-
 5 wist!a mē'xak·asōx^udā." Lā'^slaē nā'^snak^u lā'xēs g·ōk^u.
 Lā'^slaē wulā'sō: "wī'dēs gēnē'maōs?" nē'x·^slaē Hā'dza^swē.
 "Ā'^smēla wō'^snixsilas xē'n!elaē gē'gēyinsela."

Mink marries Frog-Woman.

(Dictated by Yā'gōlas, a nē'mgēs, 1900.)

"Hā'dzō^s," nē'x·^sEm^slaaxa. "Gedzā'daēxsDEX·Lā yīsō'x
 Waō'xwitsaxSEMālaga." — "Ē'dzāt!aLas ts!ē'nēxaltsō qōxō
 10 wugā'q!eg·a^slō." — "Hēdzā'^smen ē'x·^sag·i lāq." — "Hā'-
 g·ax·ōs," nē'x·^slat!ē Hā'da^swē. Lā'^slaē nē'k·i'q: "Gedza'd-
 LENLōs." — "Wē'g·a k!wā'fax," nē'x·^slat!a Waō'xwitsaxSE-
 mālaga. "Wī'dzadzā wugā'q!eg·a^sldzādza." — "Nō'xunu-
 kwala," nē'x·^slat!a gēnē'mas. "Ē'x·mēLaxsō wugā'q!eg·a^sl-
 15 xwa g·i'lgāq." — "Wē'dzadzā," nē'x·^sEm^slaxaā'wis l!ē'se-
 lag-i^sla. "Nō'gwa la dzā'amasōs;¹ wugē', wugē'," nē'x·^slaē
 l!ē'selag-i^sla. "A, q!wē'lēlōlbidō^s lā'g·a ē'x·mēLaxsō wu-
 gē'q!eg·a^sl'xwa g·i'lgāq." Lā'^slaē wugē'q!eg·a^sl'ēda g·i'lgā.
 Lā'^slaē wugē'q!eg·a^sl, nā'xwēda woqlā's. Lā'^slaē ō'gwaqēda
 20 l!ē'selag-i^sla. "Wugē', wugē', wugē'," nē'x·^slaē. Lā'^slaē
 lō'max·id wugē'q!āla. Lā'^slaē ts!ē'nēxē l!ē'selag-i^sla:
 "Gwā'ldzās," nē'x·^slaēxēs gēnē'mē. "E, laē'ms ō'^smīs."
 Ts!ē'ts!ēnēxēg·ilagawī'st!a. "Q!wē'l'idag·adzā'!" Ā'em^slāwis
 ma'mx·imx·idxēs gēnē'm. "K·lē'swist!as bē'lbaēmaēsxōlas
 25 hē'lā geg·a'daas," nē'x·^slaē. Lā'^slaē bō'ē l!ē'selag-i^sla;
 nā'^snak^u lā'xēs g·ōk^u. "wī'dēs gēnē'maōs?" nē'x·^slat!a

¹ G·ā'amax·ōs.

her, that she should go up, but she could not do it on account of the strong current. Born-to-be-the-Sun just came floating up. Foam was on his mouth while he was drifting on the water. Then he was met on the water by a woman. "Oh!" she said, "is not this Born-to-be-the-Sun floating about?" Then he said, "T, t, t, t; indeed, I had a good long sleep." Then he went home to his house. He was asked, "Where is your wife?" Thus said Mother. "Oh, I have done something to her because she was too long under water."

Mink marries Frog-Woman.

(Dictated by Yā'gōlas, a ^sne'mgēs, 1900.)

"Mother!" he said again, "I want very much to marry this Frog-Woman." — "But won't you get tired of her when she begins to croak?" — "That is what I like." — "Go on," said Mother. Then he said to her, "I want to marry you." — "Well, sit down," said Frog-Woman. "Oh, go on, and begin to croak!" — "Nonsense," said his wife, "these have to begin croaking first." — "Go on," said again Born-to-be-the-Sun. "Do it now. Wugē', wugē'!" said Born-to-be-the-Sun. "Oh, you little one, keep quiet! This one has to begin croaking first." Then the first woman began to croak, and then all the frogs began to croak, and Born-to-be-the-Sun also: "Wugē', wugē', wugē'!" Thus he said. Then there was much noise of croaking. Born-to-be-the-Sun became tired of the noise. "Stop, now!" he said to his wife. "Oh, you are a funny fellow." He just became very tired. "Stop!" He just struck his wife several times in the face. "Were you not forbidden this? No, indeed! you are the right ones to take a wife from." Thus he said. Then Born-to-be-the-Sun left, and went home to his house. "Where is your

Hā'da⁸wa. "Ā'dzāmēla bā'sē ts|ē'ts|enēxēg'ilagamenē'x." --
 "Ē'sta⁸wisen wā'x⁸em ēnē'k'ōl!"

Mink marries Diorite-Woman.

(Dictated by Yā'gōlas, a ēne'mgēs, 1900.)

"Hā'dzō⁸, gedza'daexsdēlā!" — "Yīdzās a'ngwē?" —
 "Wā la Ts|ē'ts|equlsemālaga." — "Wē'g'aemlax's gu'nx·
 5 īdex; ē'dzālas wī'sq|alexā? Ē'saē yā'q|antāla." — "Hē'-
 dzā⁸men ē'x⁸ag'ilaq." Lā'⁸laē lā'xēs gēnē'mlē. Lā'⁸laē
 gā'nul⁸id, lā'ē ku'lx⁸id. Wā'x⁸el q|ā'q|ēyudegēmaxēs gē-
 nē'm. "Yā'q|ant|āladzā," ēnē'x⁸lat|a l|ē'selag'ī⁸lāxēs gēnē'm.
 "Lae'ms ō'⁸mēsa," ēnē'x⁸lat|a. "Yā'q|ant|āladzā, ā'len
 10 ma'mx'imx⁸idelaxōl." Lā'⁸laē mex'īmdxēs gēnē'm. "Yilā'-
 latsasōītsē, wul⁸e'max'ixat| e'lkwadzemlēlōl." Hē'⁸maāla|a|
 e'lkwas ā'yasō's l|ē'selag'ī⁸la. K'leā's ā'⁸la|a| gwē'x⁸idaas
 e'lkumālē Ts|ē'tseqlsemālagāxs t|ē'semaē. Lae'm bās.
 "Hā'dzō⁸, la'mē'k bā'sen gēn'emx·dē. Wā'nēxsilas k'le'saē
 15 yā'q|ent|āla." — "Ē'sda⁸wisen wā'x⁸em ēnē'k'ōl?" ēnē'x⁸-
 ē'lat|a Hā'dō⁸.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā'gōlas, a ēne'mgēs, 1900.)

Lā'⁸laē ē'tlēd geg'a'daexsd: "Geg'a'daexsdenlās Gogō'-
 ts|axsemālaga." — "Wē'g'adzā," ēnē'x⁸lat|a Hā'da⁸wē. Lā'-
 ē'laē lā'xēs gēnē'ml, ēme'ldzēxlā⁸laēxa ts|ē'ts|elk. K|waē'ł,
 20 lāx axā'sēs gēnē'm. Q|ē'nem⁸laēda amde⁸ma'. Lā'⁸laē
 ēnē'k'ē g'īnpas (ts|ā'⁸yās gēnē'mas): "K'le'dzāx tsā'k'ōx
 lā'⁸wunemaqōsxwa amde⁸ma'x." — "K'le'sen," ēnē'x⁸lat|a
 l|ē'selag'ī⁸la. "E'lkulenlasōxg'īn hamx'īdēgaq." — "Lā'-
 lēx'ōs ā'em guqā'." — "Gwa'la gwa'qaxsālāsō⁸, ē'x·lax'ī

wife?" said Mother. "Oh, I just left her. The little ones made me tired with their noise." — "Did I not try to tell you so?"

Mink marries Diorite-Woman.

(Dictated by Yā'gōlas, a ʔne'mgēs, 1900.)

"Mother, I want to marry." — "Who is it?" — "Oh, Diorite-Woman." — "Well, then, try again. Will you not be tired if she does not talk?" — "That is what I like." Then he went to his future wife. Night came, and they lay down. He tried to speak to his wife. "Speak!" said Born-to-be-the-Sun to his wife. "You're a funny fellow," she said. "Speak, else I will hit your face." Then he struck his wife's face. "Serves you right. Now your face is all bloody." But it was blood of the hand of Born-to-be-the-Sun. It could not be blood on the face of Diorite-Woman, because she was a stone. And he left. "Mother, I left my wife. I did something to her because she didn't speak." — "Did I not tell you?" said Mother.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā'gōlas, a ʔne'mgēs, 1900.)

Then he wanted to marry again. "I want to marry Sawbill-Duck-Woman." — "Go on," said Mother. Then he went to his future wife. He had white feathers on her head. He was sitting down at the place of his wife. There were many sea-eggs. Then said his sister-in-law (the younger sister of his wife), "Does not your husband eat sea-eggs?" — "Not I," said Born-to-be-the-Sun: "I spit blood if I eat them." — "I must go and empty them out." — "Don't empty them carelessly. Let their place

awí'nak!us ax⁸ā'sasō⁸." Lā⁸laē guqō⁸yoēxa amde⁸ma'.
 La⁸laē lā'welsē lē'selag-i⁸la qa⁸s lē ha'mg'ilqaxa amde⁸ma'.
 Ē'x⁸el nō'temālag-ils ha⁸mā'paēxa amde⁸ma'xa ⁸nē'x⁸dē
 k'lē's ha⁸mā'peq. "wīdzē's tā⁸wunemaōs?" ⁸nē'x⁸latla ts!ā-
 5 ⁸yās gēne'mas. "Hā'g'a⁸xīlēdzā dō'x⁸wīdqē qō lae'mlax
 lāxs guqō'yoxdēōs." Gā'x⁸laē laē'lē ts!ā⁸yas gēne'mas.
 "Ē'dzaēlak lae'mg'ada tē'lk' ha'mg'ilqēxg'ada amde⁸ma'?
 XutseXLē'lsaxlē la⁸sqō', wā'x⁸amaxō hē'ba⁸ya!" Lā⁸laē
 ax⁸ē'dexa dzō'xum qa⁸s lē xutseXLē'lsaq. Ā⁸maa⁸la's lā
 10 ā'xuxstels; lae'm tē'la'. Lā⁸laē neqlsā'sō'sa ts!ēdaq.
 "Ā, g'adzā⁸ma lē'selag-i⁸lag'a. Ā'emx⁸ la ā'xuxstels." —
 "T^u, t^u, t^u, t^u," ⁸nē'x⁸latla. "Gē's⁸wīstla mē'xatsas⁸ōx'dē."

Mink is deserted by his Wife.

(Dictated by Yā'gōlas, a ⁸nē'mgēs, 1900.)

Lā⁸laē lā'xēs g'ōk^u lē⁸wis gēne'mē. Lā⁸laē boē'kwē
 gēne'mas; la mā'yul'ida; begwā'nemē xunō'kwas. Lā⁸laē
 15 ⁸nē'k⁸ē Gōgō'ts!axsemāлага: "Ā, wīdzā'x'ins dō'qwax gā-
 gempasōx wī'sax!" Lā⁸laē lā'xa gu'ldēm. Lā⁸laē ⁸nē'k'a:
 "Wax⁸ē'dadzā qen tō'bendzemxg'a wī'sak." Lā⁸laē ts!ā-
 sowē lē'selag-i⁸lasa gu'msgumtsa. Lā⁸laē plaqē' lē'sela-
 g-i⁸la lax tō'bendzemaxēs xunō'k^u: "Gwā'ldzās lō'malag-ilī,"
 20 ⁸nē'x⁸latla gēne'mas. Ā⁸mālas la wī⁸laxēs wā'x⁸laxstē
 tō'bendzem. "Yā'xpladzāē'g'ī ē'x'plēg'as." — "Ā'lawīstlē
 k'lē's nā'xsāla, tē'la'. Wē'x'ins ā⁸ma!" Lā⁸laē nā⁸nakwa.
 Ma'its!ā'la lē⁸wis gēne'm. Lā⁸laē sē'xwīlālā. Lā⁸laē
 dō'qunselē lē'selag-i⁸la. Lā⁸laē dō'x⁸walelaxa amde⁸ma'.
 25 Lā⁸laē k'ā'k'lagāla qa⁸s ts!ē'lxstē. Gā'x⁸laē ha'nqlabe-
 laxa amde⁸mē'. "Hā'g'a ē'tlēdx!" ⁸nē'x⁸latla gēne'mas.
 "Gā'gāladzā!" Lae'm⁸laē ⁸nē'nk'lēqē'lē gēne'mas qa⁸s boē's.
 Lā⁸laē dā's'idē lē'selag-i⁸la. Gā'x⁸laē ē'tlēd ha'nqlabelaxa

be a nice spot." Then the sea-eggs were emptied out. Then Born-to-be-the-Sun went out to eat among the sea-eggs. He was eating the sea-eggs well on the ground, like one crazy, although he had said that he would not eat them. "Where is your husband?" said the younger sister of his wife. "Go and see if he went to what you emptied out." Then the younger sister of his wife came in. "Is not this rascal eating among the sea-eggs? Strike him, even if he should die at once." Then they took poles and struck him. Now there was only foam on his mouth, and he was dead. Then he was found by women. "Oh, is not this Born-to-be-the-Sun who is foaming at the mouth?" "T, t, t, t!" he said, on his part. "Indeed, I have slept very long."

Mink is deserted by his Wife.

(Dictated by Yā'gōlas, a ʔnɛ'mgēs, 1900.)

Then he went to his house with his wife. Then his wife was pregnant, and gave birth to a child. Her child was a boy. Then Sawbill-Duck-Woman said, "Let us go and see the ancestors of this baby." Then he went to Woodpecker. He said, "Please have pity on me (and give me) a little drop for this baby." Then Born-to-be-the-Sun was given red ochre. Born-to-be-the-Sun tried to put a little in the mouth of the child. "Don't (put in) too much," said his wife. He just finished trying to put a little into the mouth (of the child). "It does not taste bad, it tastes sweet." — "Verily, that rascal has no sense. Let us just go." Then they went home. The two were in the canoe, he and his wife. They paddled along the rocks, and Born-to-be-the-Sun looked into the water. Then he saw sea-eggs. He backed-water and dived headlong. Then he carried the sea-eggs in the fold of his blanket.

amde⁸ma'. "Wi'la⁸x^udzâs gēyī'nsele. Wā'x^udzâ⁸ma gē'g'i-
 lise la'xa ba⁸ne'. Hā'g'a ē'tlēdex! Qlā'qleyōlā'la!"
 "nē'x^ulatla gene'mas. Lā⁸laē dā's⁸ida. G'ī'ī⁸mēx^udālas
 dā's⁸id lē'x^udē sē'x^uwidē gene'mas. Lae'm bās; me'lsme-
 5 saa⁸lē gene'mas. Laem⁸lā'wis qwē'sg'ila g'ā'xae qlā'x^uwidē
 lē'selag'ī'la. "mā'dzālas, adā'i? Gē'ladzā wā'x'ik' qlē'-
 nemg'in yā'nemk'. Gē'ladzā!" nē'x^ulatla. "Gē'ladzā,
 wāx' o⁸mā'! Ō⁸mōlofai', ā'len nē'x^ulaxōl hā'wanaqa'qe-
 lōlōl." Laem⁸lā'wis ā'lē⁸stē lē'selag'ī'la qa's qā'silālē.
 10 Lā⁸laē klwā'g'aa'ī qa's tsā'x^uidēxa amde⁸ma'. K'les
 awī'lag'ilaxs la'ē bō'yōsēs gene'm. Lā⁸laē qā's⁸id ē'tlēd.
 K'les lēlē'wēxa amde⁸ma'. Lē'lwīqela qa's ha⁸mā'pēq;
 lō'ma axē'xsdeq. Ē'x^una⁸wa⁸ma'ī klwā'g'aala qa's tsā'x^uidē.
 La⁸mē nā⁸nakwē gene'mas. Lae'm g'wā' g'eg'a'dē lē'se-
 15 lag'ī'la. Lae'm bō'yusēs gene'mx^udē wā'x'a. Lae'm
 qlulba'.

Mink pretends to die.

(Dictated by Yā'gōlas, a nē'mgēs, 1900.)

"Ts!enanā', ts!enanā'! Wā'wits!eq!āladzili. Ts!enanā',
 ts!enanā'! Qā's⁸idadzaxens dzō'kulōt qa dzā'xēs¹ qans
 gwā'gunx^usāla ladzaens qae'n gwā'laaslaen qenlō lā'bax-
 20 ⁸idamasl." Lā⁸laē qā's⁸idēda g'ō'kulōt. "Gē'ladzā qens lē
 qlē'qleyūta qa gwā'laāsīasg'ins g'ī'game⁸k'. Ladzā'emk'
 xa'nīx^us⁸ida." G'ā'x^ulaē g'ō'kulōtas klus⁸ā'li. "Ts!enanā',
 ts!enanā', gē'latsas⁸la, ē'saēlen hē'em lā'dziēn nē'tsa qa's

¹ Ananā', ananā'! Wā'wik!eq!ālag'ilī. Ananā', ananā'! Qā's⁸idagaxens g'ō'-
 kulōt qa g'ā'xēsō.

"Go on!" said, on her part, his wife, "and stay longer." His wife thought that she would leave him. Then Born-to-be-the-Sun dived. He came again carrying sea-eggs in the fold of his blanket. "Indeed, you were not long under water. Try to walk about on the ground below. Go again and try to get plenty," said his wife, on her part. Then he dived; and as soon as he dived, his wife paddled away. She left him, and looked back often. When she had gone a long way, Born-to-be-the-Sun emerged. "What are you doing, my dear? Come, I got a great many. Oh, come!" he said, on his part. "Do come, try to be a chieftainess, — a big chieftainess, — else I will call you an ugly one with matted hair on the pubes." Then Born-to-the-Sun went ashore and walked along the rocks. He sat down on the rocks and ate the sea-eggs. He did not care that he was left by his wife. Then he started again. He did not forget the sea-eggs; he was anxious to eat them. He desired them much. He was careful when he sat down on the rock and ate the sea-eggs. Then his wife returned home, and Born-to-be-the-Sun finished having wives. He was just left by his wife. That is the end.

Mink pretends to die.

(Dictated by Yā'gōlas, a ²ne'mgēs, 1900.)

"Ananā', ananā'! I am dying in the house. Ananā' ananā'! Go to our tribe and let them come, that we may deliberate how I shall be when I come to an end." Then the tribe started. "Come, let us go and talk about the way our chief is going to be. Indeed, he is getting worse." The tribe came and sat down in the house. "Ananā', ananā'! Welcome! Is not this the reason that I told you to come, — about the way in which I shall

dzā'xaōs qaen gwā'laāsLaen. Ts!Enanā', ts!Enanā'!"¹ —
 "La^ēmō'x awī'la,"² "nē'x'lat!ēda g'ō'kulōtas, "gwā'laāsLasens
 g'ī'gama^ēex. Gwā'la q!wē'LeLax·da^x" qa gwā'laāsLasens
 g'ī'gama^ēex. Ha'nXLawileLax'ins g'ī'gama^ēe." — "Ts!Enanā',
 5 ts!Enanā'! Gwā'lasenā', ā'LEN "nē'sōxtlaā'x"la qan qauqlu-
 tlanē'lax."³ — "Laē'm awī'la! "wā'ladzāLENS g'ī'gama^ēex?
 Wē'g'ax·ōx dzemā'la!" — "Ts!Enanā', ts!Enanā'!" "nē'x'lat!la.
 "Gwā'lasenā', ā'LEN "nē'sōt!laax"la ku'nsala."⁴ — "Laē'm
 awī'la," "nē'x'lat!la. "wā'ladzāLōx? Wē'g'ax·ōx lā'xa xu-
 10 bē's!" — "Ts!Enanā', ts!Enanā'! Gwā'lasenā', ā'LEN "nē'sō-
 t!laax"la dzē'sExstāLax'tlaa'x"la."⁵ — "Laē'm awī'la gwā'la-
 aSLasens g'ī'gama^ēya. Wē'g'adzāx·ōx lā'xa "mek·ā'la!" —
 "Ts!Enanā', ts!Enanā'! Wē'dzasen, ā'Emasen ts!ē's lapa-
 ēyā'la."⁶

15 Lā'laē wī'k'lix^ēed. Hē'x'idaemaā'las "nēx' qa's wī'k'lix-
 ēedē, yīxs la'ē "nē'x'sō^ē qa's hē'lēda "mak·ā'la. Lā'laē
 wunē'mtē g'ō'kulōtas. G'ō'kwēlag·i; ā'Em^ēlāwis ha^ēnē'LEM.
 Lā'laē mō'p!Enxwa^s, yīxs la'ēda ts!ē'daq, ha'msa. G'ā'x-
 laē sī'unōdāLaxa "mak·ā'la. "Yū'maa deg·ā'tsens g'ī'ga-
 20 mēx·dāa," "nē'x'laēda ts!ē'daq, q!wā'q!usālael wō'tsēs g'ī'-
 gamēx·dē. Lā'laē dō'x^ēwaleLaxa dēx^ēustaē ha'nq!abalaxa
 amde^ēma'. "Ā, hē'dzā^ēmaa L!ē'selag·i^ēlada lā'sde^ēyāla?" —
 "Tslababai'," "nē'x'lat!la, "nō'gwa^ēmē dzō'gwalaxaanē'.
 Sā'lēp!ālāsē Hā'dza^ēwa "yīxwī'wa^ē dzō kluxadzenā'. Dzō'-
 25 gwalaxaen, q!ulō'ldēldzin,"⁶ "nē'x'laē L!ē'selag·i^ēla. Ā^ēma-
 laxōL Lē'lk!wāLaxs "nē'k·aē wā'wīk'!ēqla; hā'axōL "nē'nak·ihs
 qa's hē'lēda "mek·ā'la, yīxs q!ē'nemaē a'mde^ēmās. Ā^ēma-
 axōL "nēx' qa's nā'naqlaqalēxēs tsā'k'!ēna^ēyaxa a'mde^ēma'.

¹ As above, for every k, g, and x, a ts, dz, and s are substituted.

² Ananā', gwā'lax'inā', ā'LEN "nē'x'sōlax qō'q!ut!Enēx'staax"lax.

³ Ananā', gwā'lax'inā', ā'LEN "nē'x'sō^ēstlaax"lax ku'nsalax.

⁴ G'ī'sExstāLax'tlaa'x"lax.

⁵ Wē'g'ax'in, ā'Emax'in k!ēs lapa^ēyā'la.

be? Ananā', ananā'!" — "This is very important," said, on their part, his tribe. "How shall our chief be? Don't be silent in regard to the way our chief is going to be. Let us set up (the grave-box of) our chief! Ananā' ananā'!" — "Don't do that, else it will be said that I am a burl on a tree." — "This is important. What shall we do with our chief?" — "Let him be buried!" — "Ananā', ananā'!" he said, on his part. "Don't do that, else it will be said that I look like a baking-oven." — "This is important," they said, on their part. How shall we do this?" — "Let us put him in a cave!" — "Ananā', ananā'! Don't do that, else it will be said I look like a box-cover." — "This is important. What shall we do with our chief? Let us put him on an island." — "Ananā', ananā'! Go ahead, only don't let me be nailed down."

Then he died. He at once wished to die when it was said that he should be on the island. Then his tribe buried him. They made a house for him, and just put the box inside. Now, it was four days, when the women went picking berries. They came paddling alongside the island. "This is the grave-place of our chief," said, on their part, the women, crying together, being sad on account of their dead chief. Then they saw something jumping up on the rocks, carrying sea-eggs in a blanket. "Oh! is not that Born-to-be-the-Sun going up from the beach?" — "Hamamai'!" he said, on his part. "I obtained supernatural power. Let Mother buy a mask and rattle. I have supernatural power. I came to life again," said Born-to-be-the-Sun. He just lied when he said he was dying. Behold! he said that he would be on the island because there were many sea-eggs. He just thought that he would be undisturbed eating his sea-eggs. His mother

⁶ Hamamai, nō'gwa'mē lō'gwalaxaEnai'. Łā'łēplāx'i Hā'da'wa ō'yixwī'wa'ē lō kluxadēnā' lō'gwalaxaEn, qulō'ldētg'in.

G·ā'x⁸laē dā'sō⁸s Hā'dzō⁸. "Dzō'gwalen, Hā'dzō⁸, qlulō'ł-dēłdzin." ¹ — "Gē'lak·as⁸la, la⁸me'ns qlulā'sēs gwē'x⁸idaasōs, xunō'k^u." Lā⁸laē ā'lē'st qa⁸s kwē'xalasewaē lē'selag·i⁸la. ⁸yixwī'wāla, dā'laxa kluxadē'n. Laē'm qlu'łba.

Mink pretends to die (Another Version).

(Dictated by Malē'd, a Kwā'g·ūł, 1893.)

- 5 Wā'wik·lēq!ā'laē lē'selag·i⁸lēxs hā'laqenāāxa gā'nul. Ha'lselaem⁸lāwis ⁸nā'g·ila, lā⁸laē nō'ıalāsēs gwā'ıaāsla qō hē⁸l. "Ā, wā'wik·lēqēx· qaē'n sā'semēx," ⁸nē'x⁸laē qlu'lēx·sem yā'qlant!ālā. "Plā'p!ałamalag·alıē qaē'n ıō!aē'lga-ma⁸ya lē⁸wu'n k'lē'sk·lédēlēx." — "Awı'lak·as⁸ōx wā'ıdemax-
- 10 sens g·ı'gama⁸ēx," ⁸nē'x⁸latlēda klusē'mıłaqxa g·ā'xē dō'qwaqēxs qē'lgwıłāē. "⁸wā'ladzālēns g·ı'gama⁸ēx?" ⁸nē'x⁸laēda klusē'mıłaq. "Hē'lāēlō k'lē's k·ilemō'xda ā'la⁸ne-maxs hā'yalēda⁸maēx hamx·ı'dxens deg·ı'ya'. Tsemā'la-lax·ıns g·ı'gama⁸ēx," ⁸nē'x⁸laēda klusē'mıłaq. "Gwā'lag·ı,"
- 15 ⁸nē'x⁸latla lē'selag·i⁸la, "ā'len ⁸nē'x⁸sō⁸lax tsā'tsa⁸mēdzemasō⁸sa g·ı'ng·ınānem." — "⁸wā'ladzāt!alōx? ē's⁸nē'slōx qa⁸s ha'nxlawa⁸ē." — "Ā, gwa'lax·ın ha'nxlawa⁸ya, ā'len ⁸nē'x⁸sō⁸lax qā'qalxadzemyūlaxsa g·ı'ng·ınānem." — "Ā, la⁸mō⁸ awı'lōx wā'ıdemaxsens g·ı'gama⁸yax. Ē's⁸nē'slōx
- 20 qa⁸s ā'lag·a⁸mē la q!a'lsa lā'xa l!ā'saq. Wē'g·ax·ıns ā'em q!a'lsa lā'xa l!ā'saq." Lā⁸laē yā'q!eg·a⁸ıē lē'selag·i⁸la: "Gwā'lag·ı, ā'len ⁸nē'x⁸sō⁸lax ⁸wa'ts!ēlax lā'lax q!a'mē'lāx-sen sā'sem." — "⁸wā'ladzāt!alōx?" ⁸nē'x⁸laēda klusē'mıłaq, "ā'lag·a⁸max·ōx la ha⁸na' lā'xa ⁸mek·ā'la." — "Hē'wislēx,
- 25 hē'wislēx! ā⁸max·ın k'lēsl ē'lk·lālāl. Gwā'lax·ın yıłtsemā'len g·ē'tse⁸waslaen. Hē⁸mis qa kwē'maqa⁸yalēs yiku-

¹ ıō'gwalen, Hā'dō⁸, qlulō'ıdēłg·ın.

was brought. "I have supernatural power, Mother, because I came to life." — "Thank you! I am alive on account of your ways, child." Then they went to the woods and beat time for Born-to-be-the-Sun. He had a mask on his forehead, and carried a rattle. That is the end.

Mink pretends to die (Another Version).

(Dictated by Malé'd, a Kwā'g'ūā, 1893.)

Born-to-be-the-Sun was dying quickly that night. It was almost dawn. Then he worried about what they should do when he should be dead. "Ah! I am dying for my children," he said, speaking to himself. "I want to shut my eyes in the house on account of my princes and my princesses." — "Indeed, important is the word of our chief," said those who were sitting by his side, who came to see him when he was lying sick. "What shall we do to our chief?" said those who were sitting by his side. "It would not be good if we were not afraid of these wolves that keep on howling and eat our corpses. Let us bury our chief in the ground," said those who were sitting by his side. "Don't," said Born-to-be-the-Sun, "else it will be said that the children play burying in the ground." — "How shall this be? Shall it not be a grave-box on a tree?" — "Oh, don't let me be in a box on the tree, else it will be said that the children play making nests." — "Oh, important is the word of our chief. Don't you think it will be well if we sink him in the sea? Let us put him in the sea." Then Born-to-be-the-Sun said, "Don't, else it might be said that I was a dog, and I might be laughed at by the children." — "How shall we do?" said those who were sitting by his side. "Just let his box be on the rocks on an island." — "That is it, that is it. Only don't tie me tightly. Don't tie me up

^syā'yas." Lā'^slaē plā^mmg'alit. Laē'm wī'k'lix^sēdē lē'se-
lag-i^slax'dē.

Lā'^slaē wu'nemtasā^swē lē'selag-i^slax'dē. Lā'^slaē yudux^u-
plē'n^xwas ha^sna', lā'as kwā's^sidē g'ō'kulōtas. Lā'^slaē dō'-
5 qwasō^ssēs wī'waq!wax'dē. Lā'^slaē ā'lēx'ila^sl lax ha^sna-
ā'sas lē'selag-i^sla. Lā'^slaē dō'x^swalela^slaē wī'waq!wāsēxa
deg'a'tsē^sxs ā'^smaē la lā'nō^slaxēs yiko^sē'x'dē. Laē'm^slawis
lē'lgwa^si^sidē wī'waq!wās wā'xsanōlōdex deg'a'ts!ās: "Laē'm-
xentē mē'la^slaā'kuns waq!wā'x'dāens," nē'x'da^sx^ulaēda
10 wī'waq!wē. "Laē'mxentē nē'^sstanō^s." mā'sēlāwis, nē'lem-
nā'kula lā'xa ā'waxsta^slis g'āx x'ix^swē'da ha'nq!abalaxa
amde^sma'. "Sā, sā, sā, sā hai'ahlagask'as ā'^smasēt!a
kwā'q!ala o'dzalog'i^slaxs deg'i^sya'k'as^sā'ēx." — "Gwā'lag'i,
lō'gwalen, ēk'ē'lakun," nē'x^slat!ēxēs wī'waq!wa. Laē'm
15 ā'em nā^snakwēda deg'i^sya'x'dē lē^swis wī'waq!wa. Laē'm
lā'ba.

Mink and the salmon.

(Dictated by Yā'gōlas, a nē'mgēs, 1900.)

Dō'qula^slaēxa k'ō'tela ēk'a'. Lā'^slaē hayū'xwaq. "Nō'-
gwanēs atsa',¹ g'ā'xganēmēlāxg'in ēx^si'delax lāx ā'lēla-
^syaxsa ts!ā'k'linlā^sēx." G'ā'x^slaē ēx^si'd. Lā'^slaē ē'tlēd:
20 "Hayū'! Nō'gwanēs atsa',¹ g'ā'xganēmēlāxg'in ēx^si'delax
lāx l!ā'senxēla^sya'xsa wā'wadē." G'ā'x^slaē ēx^si'd lāq.
Lā'^slaē ē'tlēd: "Hayū'! Nō'gwanēs atsa',¹ g'ā'xganēmē-
lāxg'in ēx^si'delax lāx nā'q!egēla^syaxsa wā'wadē." G'ā'x^slaē
ēx^si'd. Lā'^slaē ē'tlēd: "Hayū'! Nō'gwanēs atsa', g'ā'x-
25 ganēmēlāxg'in ēx^si'delax lāx ā'lēnxe^sla^sya'xsa wā'wadē."
G'ā'x^slaē ēx^si'd. Lā'^slaē ē'tlēd: "Hayū'! Nō'gwanēs

¹ ēk'a'.

when I lie in it, and push the cover a little aside." Then he shut his eyes, and the past Born-to-be-the-Sun was dead.

Then the past Born-to-be-the-Sun was buried. For three days he was in the box on the rock. Then his tribe bathed, and his sisters went to look at him. They came ashore at the place where the box of Born-to-be-the-Sun was. Then his sisters saw his grave, and the cover just leaning against its side. Then his sisters wailed, sitting on each side of the grave. "Evidently mischief was done to our dead brother," said the sisters. "Evidently he was pulled into the water." What should there be? [But] he showed his face at the edge of the water, coming out, emerging, and carrying sea-eggs in the fold of his blanket. "Oh, wonder! A real spirit! Only you don't do the right thing when you are just a grave." — "Don't! I obtained supernatural treasure. I was made well," said he, on his part, to his sisters. Then the one who had been a grave just went home with his sisters. That is the end.

Mink and the salmon.

(Dictated by Yā'gōlas, a ʔne'mgēs, 1900.)

He saw a salmon jumping. "Hayū'!" He said, "Hayū'! If I should jump, I should come and jump inside of this tide-ripple." Then it came and jumped. Again he said, "Hayū'! If I should jump, I should jump outside of this kelp." Then it jumped there. Again he said, "Hayū'! If I should jump, I should jump in the middle of this kelp." It came and jumped. Again he said, Hayū'! If I should jump, I should jump on the land side of this kelp." It came and jumped. Then again he said, "Hayū'! If I should jump, I should jump almost on the rocks."

atsa', g·ā'xg·anēmēlaxg·in ha'lselaem k'!ēs ēk'!ā'!alax."
 G·ā'x'laē ēx'!d. "Hayū'! Nō'gwanēs atsa' g·ā'xg·anēmēlaxg·in ēk'!ā'!a lā'xwa ā'l!ēx." G·ā'x'laē ēx'!ā'la. Lā'laē k!wā'k!wak'!inaq. "K!wā'k!wak'!inē, k!wā'k!wak'!inē,"
 5 nē'x'laē. Laē'm'laē lō'LEq.

Mink roasts the Salmon.

(Dictated by Yā'gōlas, a nē'mgēs, 1900.)

- Lā'laē gā'x·sālaq. Lā'laē lē'k·ōx xwa'layōs Hā'da'wē.
 "lē'k·umadzāx·inLaxōs xwā'layāqlōs, Hā'dā'." — "mā'dzēs
 axsō'Laōs?" — "E'm!adzālen." — "mā'dzāt!ēs xwā'Lasō-
 laōs?" — "Wā'wadēdzō. Xwā'xwaLEMālenlaq." — "Hā'-
 10 g·adzā ax'ē'dqō. G·i'ts!ā'mō lā'xwa l!ā'l!axembida'waq."
 Lā'laē dā'laxa xwā'layu. "Yē'l!āx·i't!aqō, ā'las x'isā'mas
 lāq." Lā'laē qā's'idē l!ē'selag'i'la qa's xwā'f'idēq. Lā'laē
 l!ō'plēdxa gē'nē. Ē'x·plawist!a ha'mqawakwas'ō. Lā'laē
 pō'f'id. Lā'laē l!ō'plēdxa k!ō'tēla lē'wa q!ō'q!ōyu; hē'x·i-
 15 malaem'laē. Lā'laē beqlu'f'idē l!ē'selag'i'la. Lā'laē
 penē'g·ag·aels. Lā'laē nē'k'a: "Llā'l!ōpsila lā'xen l!ō'pāx
 lā'x'!ōsā'!" — "Wō!" nē'x'lat!ēda lā'x'!ōs. Klutsexlā'-
 wayalaaxōlēda g'ing·inānem lā'xa lās. Lā'laē mē'x'ēdē
 l!ē'selag'i'la. Lā'laē banē'stēda g'ing·inānem qa's hā'-
 20 mats!ix'f'idēx l!ō'pās l!ē'selag'i'la. Lā'laē wī'f'idēda g'in-
 g·inānemaxa l!ō'pēx'dē. Lā'laē tsig·exstēntsā mē'ng'idēq
 lāx se'msas l!ē'selag'i'la. Lā'laē gē'lx'weqōdex bō'lxstēx-
 dēs l!ē'selag'i'la. Lā'laē qā's'idēda g'ing·inānemē qa's
 lē nā'nak".
- 25 Lā'laē ts!ix'f'idē l!ē'selag'i'la: "T^u, t^u, t^u, t^u, yā'sbatsās-
 daanē wās sē'selaladzels lā'xent sē'sa. Hā'mats!edzilsaxen
 ts!ō'pasdēen wās." ¹ Lā'laē lā'xuls qa's qā's'idē wāx.

¹ T^u, t^u, t^u, t^u, yā'xplak'ādaanē wāx tē'fēlalag'!ls lā'xent x'!sa [f]. Hā'mats!e-
 g'!lsaxen l!ō'pax'dēen wāx.

It came and jumped. "Hayū'! If I should jump, I should jump on the rocks here on shore." It came jumping on the rocks. Then he tried to sit on it. "Sit on it, sit on it!" he said. Thus he caught it.

Mink roasts the Salmon.

(Dictated by Yā'gōlas, a ʔnē'mgēs, 1900.)

Then he carried it in his hand. He borrowed the fish-knife of Mother. "Mother, lend me your fish-knife." — "What are you going to do with it?" — "I want to play." — "What are you going to cut?" — "It is a kelp. I will play cutting it." — "Well, go and get it, it is in that little bag." Then he took the fish-knife. "Take good care of it, else you will lose it." Then Born-to-be-the-Sun went and began to split the salmon. Then he roasted the salmon-roe. It tasted very nice. He ate the whole of it. Then he had enough. Then he roasted the salmon and the bones. The head was on it. Then Born-to-be-the-Sun became sleepy. He lay down, his back towards the fire. Then he said, "Take care of my roast, trees." — "Wō!" said the trees. Behold! children were sitting on the trees. Then Born-to-be-the-Sun went to sleep. The children came down, and stole and ate the roast (salmon) of Born-to-be-the-Sun. The children finished the roast. Then they rubbed some of the blood of the fish on the mouth of Born-to-be-the-Sun, and they pulled out with their fingers Born-to-be-the-Sun's musk-bag. Then the children went home.

Born-to-be-the-Sun awoke. "T, t, t, t! that tastes bad. These rascals evidently have eaten my roast." Then he arose and tried to start. His backside just tried to go forward. Then he felt of his backside, and behold he

- Ā⁶maael la g'ā'g'alaqamīs mē'ng'asdē. Lā⁶laē plēyōxstend.
 K'leā's⁶ā⁶laxōl la bō'lxsta⁶ya. "Sē'selwistla axa'. La
 mē'tseladzelsxen bō'lxstēx·dē." ¹ Ā⁶em⁶lāwis la lā'stāla
 qa's lē klwaa' lā'xa awi'ba⁶ē. G'ā'x⁶laēda sio⁶nā'kula.
 5 "Tslē'ts!ats!ālālalai'!" ² — "K'leā'snu⁶x⁶ tslik'!ā'lema," nē'x·
 lat!ēda sio⁶nā'kulā. "Hē'danu⁶x⁶ E'lxla⁶yā'!" — "Wā!"
 nē'x·latla. G'ā'x⁶laēda sio⁶nā'kula. "Tslē'ts!ēts!ālālalai'!" ²
 — "K'leā'snu⁶x⁶ tslik'!ā'lema. Hē'danu⁶x⁶ E'lxla⁶yā'!"
 Lā⁶laē hā'qa. G'ā'x⁶laēda nē'mts!aq. "Tslē'ts!ats!ālālalai'." ²
 10 — "K'leā'snu⁶x⁶ tslik'!ā'lema. Hē'danu⁶x⁶ E'lxlēg'a."
 G'ā'x⁶laēda sio⁶nā'kula. "Āl!elai'," nē'x·latla, "nē'x·sō-
 waaqō's ts!ets!ā'k!ālemnōkwaai'." — "Ā'la'menu⁶x⁶ hē'da-
 nu⁶x⁶ tslik'ā'lemē bō'lxstēx·dēs lē'selag-i'la lā'aēl dagē-
 dzem⁶lasa g'īng'īnānem." — "Hē'men gō⁶yuwē'," nē'x·latla
 15 lē'selag-i'la.

- Lā⁶laē qā's'idē lē'selag-i'la. G'ā'g'alaqa⁶maēxsdael yīxs
 la'ē lā'laa lāx a'mlasasa g'īng'īnānem. Lā⁶laē wulā'x-
 a⁶lelaxa g'īng'īnānem. "Hayuhū'ya, hū'ya, hu'yu!"
 nē'x·latla wulēlā's. Lā⁶laē qā's'idē lē'selag-i'la. s⁶wun-
 20 nā'kula g'ā'g'alaqa⁶maēxsdael. Wā'x⁶naḡwael dze'l⁶x⁶wid.
 Ā⁶naḡwae⁶m⁶lāwis g'ā'lagamdē mē'ng'asas. Lā⁶naḡwale
 ts!eqō'stō⁶yū bō'lxsta⁶yas, yīsa g'īng'īnānem. "Hayuhū'ya,
 hū'ya, hu'yu!" Tslēqō'stōd. Lā⁶laē "Gwā⁶'sta, gwā⁶'sta,
 gwā⁶'sta," nē'x·latla lē'selag-i'la. Lā⁶m⁶laē nē⁶xwā'x-
 25 idnaḡwē, yīx bō'lxsta⁶yas. Lā⁶laē ē't!ēd ts!eqō'stō⁶yōsa
 g'īng'īnānem. G'ā'x⁶laē tē'x⁶id qa's g'ā'xē tē'x⁶a⁶lelax
 lē'selag-i'la. Lā⁶laē dēxulē'sē lē'selag-i'la qa's klwā's-
 k!wasgemē lā'xēs bō'lxstē. Lā⁶laē dō'x⁶walēltsa g'īng'ī-
 nānem. "Yā, wāx⁶ā⁶axen aē't!ats!ō lē'selag⁶lāxōs bō'lx-
 30 staēx." Lā⁶laē ā'em nē'k⁶ē lē'selag-i'la: "Kl⁶wā'k!was-
 gemē!" nē'x⁶laē. Lā⁶laē nē'k⁶ēda g'īng'īnānem: "Wē-

¹ Lē'telwistla axa'. La mē'tselag-ilsxen bō'lxstēx·dē.

² Tslē'tsak!ālālalai'.

had no musk-bag. "These rascals! they did mischief to my musk-bag." He went towards the beach and sat down on the rocks on the point of land. Somebody came paddling along. "Tell me some news." — "We have no news," said, on their part, those who were paddling along. "Those behind us (have news)." — "Wâ!" he said, on his part. Somebody came paddling along. "Tell me some news." — "We have no news. Those behind us (have news)." Then they passed. Another canoe came. "Tell me some news." — "We have no news. Those behind us (have news)." Then some one came paddling by. "Come ashore," he said, on his part. "It is said that you have news." — "Oh, indeed! we have news about the musk-bag of Born-to-be-the-Sun. It is said, it is thrown about by the children." — "That is what I meant," said Born-to-be-the-Sun.

Then Born-to-be-the-Sun started. He wanted to be ahead while he was going to the play-ground of the children. Then he heard the children. "Hayuhū'ya, hū'ya, hu'yu!"



Thus said what was heard by him. Then Born-to-be-the-Sun started. He went hiding, wanting to go ahead of them. From time to time he tried to run. His backside every time went ahead. Then his musk-bag was thrown up by the children. "Hayuhū'ya hū'ya hu'yu!" They threw it up. Then Born-to-be-the-Sun said, "Come this way! Come this way! Come this way!" Then his musk-bag would come nearer. It was again thrown up by the children. Then it jumped, and came jumping right on Born-to-be-the-Sun. Then Born-to-be-the-Sun jumped on the beach, and sat on his musk-bag. Then he was seen by the children. "Yä! little fellow! Born-to-be-the-Sun is trying to get his musk-bag into himself." Then Born-

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to-be-the-Sun just said, "Sit on it! Sit on it! Sit on it!" and the children said, "Do go on, let us sing to Born-to-be-the-Sun." — "Indeed, let us do so," said the other children. "He tries to sit on it! He tries to sit on it! He tries to sit on it, — on his musk-bag, — Born-to-be-the-Sun." Thus they said. "He tries to sit on it! He tries to sit on it! He tries to sit on it, — on his musk-bag!" Then he sat down on his musk-bag, and it went into him. His musk-bag only showed on one side. Then he pushed the one side of it, and it went in, and he got his musk-bag. "Yä!" said the children, the sons of the wolves. Then Born-to-be-the-Sun returned and searched for the fish-knife to give to Mother. "Why! I was away a very long time, trying to get back my musk-bag. Mischief was done to me by the children."

Mink plays with Seal.

(Dictated by Yā'gōlas, a ʔne'mgēs, 1900.)

Then he said he would play with Young-Seal. "Where will you play?" — "We will play rolling." — "Take care of your younger brother, else you might cause an accident to your younger brother." — "I won't hurt him. He will only look on." Then he started to go. He would play rolling. Born-to-be-the-Sun rolled down the hill. "Thus we will do," he said to Young-Seal. "We will race." Young-Seal and Born-to-be-the-Sun rolled down again and again. Then Born-to-be-the-Sun sat down. He thought that he would pretend to hurt Young-Seal by accident. He was greedy for him. He thought he would like to eat him. Then Born-to-be-the-Sun said, "Let us go home." Thus he said to Young-Seal. "Let us come later on and play to-morrow. We will always play here." Then Born-to-be-the-Sun borrowed the fish-knife of Mother.

Ll'ē'selag'i'la xwā'layās Hā'da'wē. "Lē'k'ōmadzāx'inLaxōs
xwā'layaq!ōs, Hā'do'." — "mā'dzālasētsō?" — "K'lā'k'!Ex-
badzāLEnLaxenu'x^u sā'k'aqlēdza'yū¹ lō' wulē'x^u." — "Yā'-
Ll'ālak'as'la ā'las hē'g'usōlax ts!ā'yax. Nā'qama'lasa qasō
5 hē'g'usōmas'Emlax." — "K'!ēā'sen g'wē'x'idaas mō'masilaq,
qa a'ngwēsen a'm'wutlaxa?"

Lā'laē qā's'idē Ll'ē'selag'i'la qā's lē k'li'mtaxa gwā'dems
qā's k'lā'k'!Exbēq. Lā'laē lā'xēs a'mlasna'xwa lō' wulē'x^u.
Lā'laē k'lix'wē'lselasa k'lā'k'!ixbaak^u. Lā'laē nā'nak^u qā's
10 hē'lēx wulē'x^u. "Wē'x'ints ē'tlēd lā'xēs lā'lēnēmas'ēdēns."
— "Wēdzā'x'ints!" nē'x'Em'lāwis. Lā'laē qā's'id qā's lē
lā'xēs a'mlas. "Yā'yax'ap!ELe'nts!" nē'x'latla Ll'ē'selag'i'la,
lāx wulē'x^u. Lā'laē lē'x'idEX'da'x^uEl, yā'ya'naEl. Lō'ma-
'latla yix'ē' wulē'x^u. Lā'laē ē'tlēd ē'k'lē'sta: "Gwā'gwi-
15 sabāladzā lā'xōxda ē'k'ēx," nē'x'latla Ll'ē'selag'i'la, lāx
wulē'x^u. LEmā'la'la' nēk' qa nēqā'sēxa k'lā'k'!Exbaak^u.
Lā'laē lē'x'id; lā'laē nēqā' wulē'xwaxa k'lā'k'!Exbaak^u.
Ā'ma'las hayi'mx^usālēda k'lā'k'!Exbaak^u lāx wulē'x^u qa
wē'x'idē'lawits ā'ma'las la xutSEXlē'labentsō's Ll'ē'selag'i'la.
20 "Hē'men k!wē'x'ix'dē, nē'k'ōgwi'ēg'in qā's lē'la'ōs. Ē'x'-
'ak'!ē'qelēg'inlōl qēn q!Esa'ōl." Lā'laē wē'k'īls qā's lē
q!olā'f'idEX wulē'x^u. Lā'm lē'la'. Lā'laē nē'k'a: "Lē'-
k'ōmadzāx'in Hā'do'xōs xwā'layaq!ōs!" — "mā'dzālasētsōl"
nē'x'Em'laxaā'wis. "K'lā'k'!Exbadzā'LEnu'xwaxenu'x^u sā'-
25 k'aqlēdza'yū." — "Wā, la qasō lae'mlax, ē's'lax nē'nāx-
sōsēlalax; hē'g'usōlaxEX nē'mwōta." — "Nō'gwane'mlaxen
hē'tēlalax."

Lā'm'laē k'ō'tē Hā'da'wa lā'xēs xunō'k^u, lā'm k!wē'x'ēd
qa wulē'x^u. Lā'laē ts!ā'sa xwā'layu lāx Ll'ē'selag'i'la.
30 Lā'laē qā's'idē Ll'ē'selag'i'la qā's lē laxwu'ls qā's ts!ix'ī'dē

"Let me borrow your fish-knife, Mother." — "What are you going to do with it?" — "I shall cut the ends of our spears, (mine) and Young-Seal's." — "Take good care, else you might hurt your younger brother by accident. You have no sense, you might hurt him." — "I won't do anything. I will not hurt him, for who would be my play-fellow?"

Then Born-to-be-the-Sun started, and cut huckleberry-bushes, and whittled their ends. Then he went to the place where he and Young-Seal used to play. He put the whittled sticks into the ground. Then he went home to call Young-Seal. "Let us go again to the place where we rolled down." — "Let us go," he said. Then they started and went to their play-ground. "We will race," said Born-to-be-the-Sun to Young-Seal. Then they rolled, and went on as fast as they could. Young-Seal went very fast. Then they went up again. "Go a little farther, to this good place," said Born-to-be-the-Sun to Young-Seal. But he wished that he would go right to the whittled sticks. Then he rolled down, and Young-Seal hit the whittled sticks. The whittled sticks went just through Young-Seal, and he could not get off. He was only struck on the head by Born-to-be-the-Sun. "That was my plan, for I wished you might die. I desired to eat you." Then he lifted him on his shoulder and hid Young-Seal. He was dead. "Do let me borrow your fish-knife, Mother." — "What are you going to do with it?" she said again. "We want to cut the ends of our spears." — "You may have done that, but you could not have done it wisely. You may have hurt your friend." — "If I had done so, I should not have done right."

Then Mother suspected that her child had planned against Young-Seal. Then she gave Born-to-be-the-Sun the fish-knife. Born-to-be-the-Sun started and made a fire

lāx wulē^ux^u. Lā^ulaē gwā^ulēs la^uē yí^umí^uideq qa^us bebexs-
 ā^ulēq. Laē^um sakwē^ulax wulē^ux^u. Lā^ulaē q^ulō^uí^uideq qa
 l^ulō^upēs. Lā^ulaē hamx^uí^udeq, q^ulēsaxēs ts^ulā^uyax^udē. Lā^ulaē
 nā^unak^u. “wí^utsē ts^ulā^uē?” nē^ux^ulat^ula Hā^uda^uwē. “Ē^usaēlē
 5 a^um^ula^umaa.” — “Laē^ums lek^uwā^ula. Laē^umxens k^ulē^ulax^uí^udex
 ts^ulā^uyax^udē. Awí^ulōs tse^unxuma^uyaqōs.” — “Nō^ugwanem-
 lāxen hē^ulālā^ulax qenlō nō^ugwaqlanā^ux^uwemlax lā^ulax mō^u-
 masilax ē^ux^uma ts^ulā^uyax^ula. Ē^usaēlē á^uem la lā^uslīx^uí^ud
 nē^ux^uemx^udē qa^us gā^ulē lā^uxēs lā^ula^us.” — “Laē^umskus
 10 k^ulē^ulax^uí^udex ts^ulā^uyax^udē,” nē^ux^ulat^ula Hā^uda^uwa. “Ē^u, laē^ums
 ō^umēsa, ladzā^uemxō^ulen k^ulē^ulax^uí^udqē.” — “Wā^u, mā^usēs
 sē^unataōsaq?” nē^ux^ulat^ula Hā^uda^uwa. “Ē^usaēlē á^uem me-
 selā^uq yīxs xē^unlelēx^udē tse^unxwa, lā^ug^ulēn wu^unx^usē^undeq.”
 — “Laē^ums ēs nā^uxsā^ula,” nē^ux^ulat^ula Hā^uda^uwa.

Mink imitates his Hosts.

(Dictated by Yā^ugōlas, a nē^umgēs, 1900.)

15 lē^ulānem^ulaē Wā^uxwaxoliyalaga qa^us lē^u k^ul^uwē^u lē^uwis
 nē^unēmō^uk^u. Lā^ulaē k^ulus^uā^ulī^u. Lā^ulaē Wā^uxwaxoliyalaga
 lā^uxulī^u qa^us lē^u lē^uxwí^udxa q^ulā^umdzEXMES lē^uwa gwā^udems.
 Lā^ulaē ha^ung^ualī^uas lō^uq^ul^uwē^u qa^us lā^ug^uēgēlī^utesa q^ul^uwā^ulmes
 lē^uwa gwā^udems. Lā^ulaē “Wā^uxwaxolidzeli^udzeli^udzeli^u,”
 20 nē^ux^ulat^ula Wā^uxwaxoliyalaga. Lā^ulaē lē^unxsemx^uí^udēda
 q^ulā^umdzek^u. Lā^ulaē ē^utlē^ud “Wā^uxwaxolidzeli^udzeli^udzeli^u,”
 nē^ux^uam^ulaxaā^uwis. Lā^ulaē lā^ulā^ugunō^ux^uwí^udēda q^ulā^umdzek^u
 lē^uwa gwā^udem. Lā^ulaē ē^udzaqwa “Wā^uxwaxolidzeli^udzeli^u-
 dzeli^u.” Lā^ulaē lō^up^ulī^udē nā^uxwēda q^ulā^umdzek^u lē^uwa gwā^u-
 25 dem. Lā^ulaē a^uxts^ulōdēs lā^uxa lō^uq^ul^uwē^u. Lā^ulaē k^uā^ux^uí^ud
 qa^us yō^us^uit^use^uwēda q^ulā^umdzek^u. Lā^ulaē wí^ula. Lā^ulaē

on the ground to singe Young-Seal. After he had done so, he split him and cut him to pieces. Then he carved Young-Seal. He cooked him, and he was done. Then he ate him. He ate his younger brother. Then he went home. "Where is your younger brother?" said Mother, on her part. "Is he not playing?" — "You speak faintly. Evidently you have killed your younger brother. Your face is quite full of fat." — "It would not be right if I had done so, if I should really have done so and hurt him who is rightly called my brother. He may have just gone somewhere. He said before that he had been a long time at the place where he has gone." — "Oh, I know you killed your younger brother," said Mother. "Ē! you funny fellow! Behold! I really killed him." — "Why did you do that?" said Mother. — "Was I not greedy for him because he was very fat? Therefore I killed him secretly." — "You have no sense," said Mother.

Mink imitates his Hosts.

(Dictated by Yā'gōlas, a *nemgēs, 1900.)

The people were invited by Thrush-Woman to go to a feast with their friends. They sat down in the house, and Thrush-Woman arose and broke salmon-berry bushes and huckle-berry bushes. Then she put down a dish, and put salmon-berry bushes and huckle-berry bushes by its side. Then Thrush-Woman said, "Wāxwaxolidzeli'dzeli'dzeli'!" Then the salmon-berry bushes became green. Then she said again, "Wāxwaxolidzeli'dzeli'dzeli'!" and the salmon-berries and the huckle-berries became red. Then she said again, "Wāxwaxolidzeli'dzeli'dzeli'," and all the salmon-berries and huckle-berries became ripe. Then she put them into a dish and placed them before the guests, and the salmon-berries were eaten with spoons.

nā^unak^u. “Hā’dzō⁸,” ⁸nē’x⁸latla lē’selag-i⁸la. “K!wē’la-
tslēxsdx-lēg’in.” — “Nō’x^unōkwala, qa ⁸mā’sēsēs k!wē’la-
dzemlaxaōs?” ⁸nē’x⁸latla Hā’da⁸wa. “Ē’dzāēlen ā’eml
hē gwē’x⁸idlē gwē’x⁸idaāsasen ⁸nemō’kwē, ā’maē l!ex-
5 ⁸wi’dxa q!wā’imes lē⁸wa gwā’dems.” — “Hē’sōs gwē’x⁸sē!”
Lā’laē lē’lālē lē’selag-i⁸lax Wā’xwaxoliyalaga lō⁸ Gwē’skwa
lō⁸ G-ilēxwi’tsa lō⁸ Tslē’x⁸tslēk^u. “⁸neqā’laxstālaentsai’ lāx
lē’selag-i⁸lai’. Hē’g-ililents,” ⁸nē’x⁸laē. G-ā’x⁸laē lē’lāne-
mas klus⁸ā’liḥ. Lā’laē l!ex⁸widē lē’selag-i⁸laxa q!wā’imes
10 lē⁸wa gwā’dems. Lā’laē ax⁸ē’dxa ḥō’q!wē qa⁸s lā’g-i’geli-
ḥesa q!wā’imes. Lā’laē “Wā’xwaxolidzeli’dzeli’dzeli’,” ⁸nē’x-
laē lē’selag-i⁸la. K!leā’s ⁸ne’msgem. Lā’laē ē’t!ēd “Wā’-
xwaxolidzeli’dzeli’dzeli’.” K!leā’s. Lā’laē ē’t!ēd “Wā’xwa-
xolidzeli’dzeli’dzeli’.” ⁸ne’msgembidō⁸ lē’nxsembidō⁸. Ā’em-
15 ⁸lāwis la hō’qawels wā’x⁸dē lē’lanems. “Wā’x⁸mēx⁸dg’in
⁸nē’k⁸ōl ma’mx⁸tslēg-ilaq,” ⁸nē’x⁸laē Hā’da⁸waq.

Lā’laē lē’lālē G-ilēxwi’tsa lāx lē’selag-i⁸la lē⁸wis ⁸nē-
⁸nemō’k^u. G-ā’x⁸laē klus⁸ā’liḥ. Lā’laē ax⁸ē’dxa ḥō’q!wē
qa⁸s dzē’kwēqendēsēs g-ō’gwō⁸yū. Lā’laē ledzenō’x^usī-
20 dzend. G-ā’x⁸laēda gē⁸nē. Lā’laē q!ō’t!ēda ḥō’q!wē. Lā’laē
k-ā’x⁸its lā’xes lē’lanem. Lā’laē gwāḥ, la hō’qawels.
Mō’telē lē’selag-i⁸laxa gē⁸nē. “Hā’dzō⁸,” ⁸nē’x⁸latla lē’-
selag-i⁸la, “k!wē’ladzadzasen ō’gwaqa.” ¹ — “Qa ⁸mā’dzēsēs
k!wē’ladzemlaxaōs?” — “Ē’dzāēlen ā’eml hēḥ g-āx gwē’x⁸-
25 ⁸idlēxen ⁸nemō’kwē G-ilēxwi’tsa.” — “Qa⁸s la’ōs ⁸nemā’x⁸is
lē⁸wē’. Ō’guqaḥ⁸maālas bekwā’laēna⁸yas.” — “⁸mā’dzēs
lā’xwaḥaasas?” — “Wē’g-ax⁸ōs ā’lag-ilis ma’mx⁸tslēg-ila-
gālo⁸ḥbidō⁸.” Lā’laē lē’lāla lē’selag-i⁸la. “Yūsāentsai’,”

¹ Hā’dō⁸, k!wē’ladzāg-ax’in ō’gwaqa.

Then they finished and went home. "Mother," said Born-to-be-the-Sun, "I want very much to give a feast." — "You don't say so! What provisions may you have for a feast?" said Mother. "Shall I not do just the same as my friend did when she just broke the salmon-berries and huckle-berries?" — "You are like her!" Then Born-to-be-the-Sun invited Thrush-Woman and Sparrow and Water-Ousel and Hawk. "We shall dine at Born-to-be-the-Sun's. We will go at once," they said. The guests came, and sat down in the house. Then Born-to-be-the-Sun broke off salmon-berries and huckle-berries, and took a dish and put the salmon-berries by its side. Then Born-to-be-the-Sun said "Wāxwaxolidzeli'dzeli'dzeli'!" but there was not one (berry); and again he said "Wāxwaxolidzeli'dzeli'dzeli'!" Nothing. Then again he said "Wāxwaxolidzeli'dzeli'dzeli'!" Just one little green one was there. Those whom he tried to invite just went out. "I tried to tell you that she would make you ashamed." Thus said Mother to him.

Then Water-Ousel invited Born-to-be-the-Sun and his friends. They came and sat down. Then he took a dish, and stretched out his foot over the rim. Then he struck the side of his foot, and salmon-eggs came out. Then the dish was full. Then he put the dishes before his guests. He finished. They went out, and Born-to-be-the-Sun took the rest of the salmon-eggs home. "Mother," said Born-to-be-the-Sun, "let me give a feast also." — "And what may you have to give a feast with?" — "But shall I not do the same as my friend Water-Ousel has done?" — "You are the same as he is! Everything about you is quite different." — "What should be difficult about it?" — "Go on, you ugly one, who makes (me) really ashamed!" Then Born-to-be-the-Sun invited (people) in.

“nē⁸x⁸laēxēs nē⁸nemō⁸k^u. G⁸ā⁸x⁸laē k⁸lus⁸ā⁸lī⁸ nē⁸nemō⁸k^{was}.
 Lā⁸laē ax⁸ē⁸dē lē⁸selag⁸i⁸laxa lō⁸q⁸wē. Lā⁸laē dzē⁸kwē-
 gendē lē⁸selag⁸i⁸lasēs g⁸ō⁸kwō⁸yō. Lā⁸laē ledzenō⁸x⁸si-
 dzendē lē⁸selag⁸i⁸la. nē⁸msgembidō⁸ gē⁸nē. A⁸em⁸lāwis
 5 la hō⁸qawelsēda lē⁸lānemx⁸dē wāx⁸s lē⁸selag⁸i⁸la.

Lā⁸laē lē⁸lāla Ts⁸l⁸ē⁸x⁸ts⁸l⁸ēk^u, lā⁸xēs nē⁸nemō⁸k^u. G⁸ā⁸x-
 laē k⁸lus⁸ā⁸lī⁸ lē⁸lānemas. Lā⁸laē lā⁸wēls qa⁸s q⁸lō⁸x⁸ts⁸lō-
 dēsēs ts⁸l⁸ē⁸x⁸ts⁸l⁸ēkum⁸. Lā⁸laē k⁸l⁸wā⁸bēxa xwē⁸det⁸lāla. Lā⁸laē
 nē⁸k⁸a: “MESē⁸, MESē⁸, MESē⁸k^u, MESē⁸k^u!” G⁸ā⁸x⁸laēda mē⁸l⁸ē⁸k⁸.
 10 ma⁸nā⁸kula. Lā⁸laē xā⁸p⁸lēdeq qa⁸s lā lā⁸xēs g⁸ō⁸k^u, qa⁸s
 lō⁸p⁸lēdeq qa⁸s haxhā⁸qwamasēxēs nē⁸nemō⁸k^u. Lā⁸laē
 gwā⁸la la hō⁸qawelsa. Lā⁸laē nā⁸nakwa. Lā⁸laē lē⁸se-
 lag⁸i⁸la lā⁸xēs g⁸ō⁸k^u. “Hā⁸dzō⁸! wī⁸dzadzāsen lē⁸lāla
 ō⁸gwaqa.”¹ — “Nō⁸x⁸nōkwax⁸la lalax⁸it qa⁸ mā⁸sēsēs k⁸wē-
 15 ladzemaōs?” — “Ē⁸dzāla⁸ē⁸lē⁸lān ā⁸em⁸l lē⁸k⁸ō⁸l ts⁸l⁸ē⁸x⁸ts⁸l⁸ē-
 kum⁸lasen nē⁸nemō⁸k^u Ts⁸l⁸ē⁸x⁸ts⁸l⁸ē⁸k^u.” — “Ā⁸lag⁸ilīsbidō⁸ mā⁸m⁸x⁸-
 ts⁸l⁸ē⁸g⁸ilaq. Hē⁸liqelaxs k⁸l⁸ē⁸saēx mā⁸m⁸x⁸ts⁸lāladzada,” nē⁸x⁸-
 lat⁸la Hā⁸da⁸wa. Lā⁸laē lē⁸lāla lē⁸selag⁸i⁸laxēs nē⁸nemō⁸k^u.
 G⁸ā⁸x⁸laē k⁸l⁸wā⁸lī⁸. Lā⁸laē lē⁸k⁸ō⁸: “lē⁸k⁸ōmadzāx⁸in, qāst,
 20 xōs ts⁸l⁸ē⁸x⁸ts⁸l⁸ēkum⁸laqōs.” — “Hā⁸g⁸idzātsō!” Lā⁸laē q⁸lō⁸x-
 ts⁸lōdē lē⁸selag⁸i⁸lasa ts⁸l⁸ē⁸x⁸ts⁸l⁸ēkum⁸. Lā⁸laē k⁸l⁸wā⁸bēxa
 xwī⁸det⁸lāla. Lā⁸laē: “MESē⁸, MESē⁸k^u, MESē⁸k^u,” nē⁸x⁸laē
 lē⁸selag⁸i⁸la. G⁸ā⁸x⁸laēda mē⁸l⁸ē⁸k⁸. Lā⁸laē wāx⁸ xā⁸p⁸lēdeq.
 A⁸mael tē⁸xsta. A⁸em⁸lāwis la sē⁸x⁸ālasēs plā⁸lēm yīx
 25 lē⁸selag⁸i⁸la. Lā⁸laē lē⁸x⁸sātsēs nē⁸nemō⁸k^u: “Gwā⁸dzā
 wul⁸ēm dē⁸x⁸wī⁸dōl; ā⁸dzā⁸ma tē⁸qaxaq⁸lālaemx.” Lā⁸laē
 pē⁸pelā⁸ lē⁸m⁸xwāfaxēs ts⁸l⁸ē⁸x⁸ts⁸l⁸ēkum⁸. Lā⁸laē lē⁸m⁸x⁸wīd.

¹ Hā⁸do⁸, wē⁸gadzāx⁸in lē⁸lāla ō⁸gwaqa.

"We will eat with spoons," he said to his friends. His friends came and sat down in the house. Then Born-to-be-the-Sun took a dish, and Born-to-be-the-Sun stretched out his foot over the dish. Then he struck the side of his foot. One little salmon-roe was there. Then those whom he had invited in vain just went out.

Then Hawk invited his friends in. The guests came and sat down in the house. Then he went out and put on his hawk garment. He sat on the end of a pole which stuck out over the water. He said, "MESē' MESē' mēse'k^u mēse'k^u!" Then a steel-head salmon swam along; and he took it with his talons, and took it to the house and roasted it, that his friends might eat it whole. Then they finished, and went out and went home. Born-to-be-the-Sun went to his house. "Mother, let me also invite (the people)." — "Don't say so. Again you want to do that, and what have you got to give a feast with?" — "Can I not just borrow the hawk garment of my friend Hawk?" — "This little thing will really make (me) ashamed. You think you will succeed, because you have no sense or shame," said Mother. Then Born-to-be-the-Sun invited his friends. They came and sat down. Then he went to borrow (the hawk garment). "Friend, let me borrow your hawk garment." — "Go and take it." Then Born-to-be-the-Sun put on the bird garment, and sat down on the end of a pole sticking out over the water. Then Born-to-be-the-Sun said, "MESē' MESē' mēse'k^u mēse'k^u!" A steel-head salmon came. He tried to grasp it with his talons. He only fell into the water; and he just paddled ashore with his wings. Then he was advised by his friends, "Don't try to jump. Just let yourself drop down." Then he spread his wings to dry the bird gar-

Lā'laē: "MESē', MESē', MESē'k^u, MESē'k^u," "nē'x·⁸Em⁸laxaā'wis. G·ā'x⁸laēda sā'tsem. Lā'laē de'x⁸wale'la, q!ā'nēx·⁸id. Ā'⁸maael la gā'xwōtōdē ts!ē'yī'mx·dās Lē'selag-i⁸la. Ā'⁸maael la tē'guxlawā⁸e Lē'selag-i⁸la. Ā'Em⁸lāwis ax⁸e'tsōsēs "nē-
 5 "nemō'kwē: "mā'dzēs gwē'x⁸idaasōs?" — "Q!ā'lelawisen,"
 "nē'x·⁸lat!a Lē'selag-i⁸la. Ā'Em⁸lāwis la hō'qawelsē "nē⁸ne-
 mō'kwas Lē'selag-i⁸la. Lae'm q!u'lba.

Mink goes to make War with his Friend Land-Otter.

(Dictated by Male'd, a Kwā'gūh, 1893.)

"Wē'x·ins wī'na, qāst," "nē'x·laē Lē'selag-i⁸lāx Xu'mdē.
 "maē'nox^utsens wī'nasō⁸la, qāst?" "nē'x·lat!a Xu'mdēx
 10 Lē'selag-i⁸la. "Hē'EmLens dā'g·ilidze'mlē Hō'stalag'imō."
 Lā'laē LEX⁸e'dxa gaā'la. Plē'lxela⁸laē. Lā'laē sē'xwīlāla
 lā'xa "mek·ā'la. "Ê, ê, ê, ê," "nē'x·lat!a Lē'selag-i⁸la.
 "K·lā'k!ak!ala, tē'x⁸sten k·ē'dzīfbēx·dāen." Lae'm⁸lāwis
 k·lā'k!ak!ālā'laē "nemō'kwas. Lā'laē lā'xulexsē Lē'sela-
 15 g-i⁸la qa's dā's⁸idē. Wī'la⁸x^udzē⁸laē gayē'nselexs g·ā'xāē
 ha'nq!abalaxa amdē⁸ma'. Lā'laē hamx·⁸i'deq. Ā'⁸maalaxōl
 Lē'lk!wālaxs "nē'k·aaq tē'x⁸sdēs k·ē'dzīfba⁸e. Hē'⁸maalaxōl
 "nē'nak·i'fēs dō'x⁸walelaēna⁸yaxa amdē⁸ma'. "Ts!ā'x·in,
 qāst!" "nē'x·lat!a "nemō'kwasē Xu'mdē. "Gwā'la g·ī," "nē'x·
 20 "lat!a Lē'selag-i⁸la. "Ts!ā'wap!aē wī'wunī⁸lāla? Halā'g·a
 ā'em, qāst," "nē'x·laē Lē'selag-i⁸lāxēs "nemō'k^u Xu'mdē.

Lā'laē Xu'mdē dā's⁸ida. G·ā'x⁸laē q!ā'x⁸wīda. Lae'm-
 "laē lō'pōlē Xu'mdē. "wālx·das, qāst?" "nē'x·lat!a Xu'mdē,
 wulā'xēs "nemō'kwē. "Nā'⁸naLemāla, t!ā't!ēk·Emalālaxs
 25 g·ā'xēlēx q!ā'x⁸wīdēL." Lā'laē dā's⁸idē Xu'mdē. Lā'laē
 Lē'selag-i⁸la dex⁸LE'xs qa's lē lā'g·iōd lā'xēs "yā⁸yats!ē;

ment. Now they became dry. He said, "MESĕ' mesĕ' mesĕ'k^u mesĕ'k^u!" and a spring salmon came. Then he jumped and soared. Then the intestines of Born-to-be-the-Sun just hung down, and Born-to-be-the-Sun just hung from the top of the tree. Then he was taken by his friends. "What are you doing?" — "I don't know," said Born-to-be-the-Sun. Then his friends went out. That is the end.

Mink goes to make War with his Friend Land-Otter.

(Dictated by Malĕ'd, a Kwā'g'ūł, 1893.)

"Let us go and make war, friend," said Born-to-be-the-Sun to Land-Otter. "Whom shall we make war against, friend?" said, on his part, Land-Otter to Born-to-be-the-Sun. "Those are the ones whom we will take, on the beach, the Innumerable-Ones." Then they started in the morning. It was foggy. They paddled to an island. "Ē, ē, ē, ē!" said Born-to-be-the-Sun. "Back-water! My nose-ornament fell into the water." Then his friend tried to back-water. Born-to-be-the-Sun stood up in the canoe and dived. He was not under water long when he came up carrying sea-eggs in the fold of his blanket. Then he ate them. He only lied when he said that his nose-ornament fell into the water. What he meant was, that he had seen the sea-eggs. "Give me some, friend," said his friend Land-Otter. "Don't," said Born-to-be-the-Sun. "Do those who war here and there give to each other? Just go, friend," said Born-to-be-the-Sun to his friend Land-Otter.

Then Land-Otter dived. He came up again, and Land-Otter did not get anything. "How did you do it, friend?" said Land-Otter, questioning his friend. "Put your face up and pull your knees up when you come up." Then Land-Otter dived, and Born-to-be-the-Sun jumped up in the canoe,

qa's dā'x'idēx q!ulē'g'īlselēs Xu'mdē. Lā'laē lā'xuxsē
 lē'selag-i'la g'wā'texs qa's nēmō'kwas g'ā'xaē nelō'stāla.
 Lā'laē q!ā'xumx'idēxs lā'as lē'selag-i'la sex'ts!ō'dex ha-
 nā'xawa'yasēs nēmō'x'dē. Lae'm lē'lē' nēmō'x'dēs.
 5 Ā'em'lāwis q!ō'densēxēs nēmō'x'dē.

Lā'laē ā'lē'stē lē'seg-i'la lā'xa awī'nagwis. Lā'laē
 lā'tō qa's k!wā'g'alīsē lā'xa ōbā'lis. Lā'laē qe'l'x'ōdxēs
 bō'l'xsta'ē. Lā'laē begwā'nēm'x'idāmasqēxs g'ā'xaē k!waē's-
 bidō'. Lā'laē yā'q!eg'a'ixēs bō'l'xsdēx'dē: "maē'noxwas,
 10 wīs?" nē'x'laē lē'selag-i'la. "Bō'l'xsta'yīnlas lē'selag-i'la,"
 ā'em'lāwis nē'k'ēda g'inā'nēm. "G'wā'la nē'k'ōl, wīs,"
 nē'x'latla lē'selag-i'la. "Lāwu'l'gama'yīnlas Hō'stalag'imō'
 nē'x'LES qasō wulā'sōlō." Lae'm'laē nā'nak^u. K!wā'g'i-
 wālxēs bō'l'xsta'ē. Lae'm nē'k'ixs wī'nānēmaa^q. Lā'laē
 15 lā'g'wa'tslāla qaēs nēmō'x'dē: "Tslanā'nanā', ā'laqenōdā-
 līsemk'āsdēn nēmō'k'asdē, tslanā'nanā'. Lā'saqenūdālī-
 semk'āsdēn nēmō'k'wasdēa, tslanā'nanā'." — "Laa'mk-
 awī'lag'a g'wē'k'lālag'ila'yaask'asg'īns g'ī'gamē'k," nē'x-
 latla g'ō'kulōtas. Lā'laē lā'g'alīs. Lā'laē lō'ītōwē lē'-
 20 selag-i'la. Lā'laē nē'x'wu'tō'yowē q!ā'k'ōlānēmas. Lā'laē
 wulā'sē'wēda q!ā'k'ō: "maē'noxwas, wīs?" nē'x'sō'laēs
 g'ō'kulōtas lē'selag-i'la. "Bō'l'xsta'yīnlas lē'selag-i'la,"
 ā'em'lāwis nē'k'ēda q!ā'k'ō. Lā'laē xā't'īdayō. Ā'em-
 lāwis lā'k'aplōlēmē bō'l'xsta'yas lē'selag-i'la. Lae'm q!e'm-
 25 t!ētsa'wē lē'selag-i'lāsēs wī'waq!wa: "K!wā'k!wasgā'mā',
 k!wā'k!wasgā'mā'xēs bō'l'xsta'ē." Lae'm'lā'wisē lē'selag-i'la
 k!wā'k!wasgē'maxēs bō'l'xsta'ē. Lā'laē lā'leq. Ē'ta'lā'-
 maseq.

Lae'm'lā'wis laē't lā'xēs g'ōk^u. G'ā'x'laē laē'lē genē'mas

went to the bow of the canoe, and took what murdered by itself Land-Otter. Then Born-to-be-the-Sun was standing in the canoe, ready for his friend to come up lying on his back. When his face came up, Born-to-be-the-Sun speared his friend just over the breast-bone. Then his friend was dead. He just pushed his friend into the water.

Then Born-to-be-the-Sun went ashore. He went out of the canoe and sat down on the beach. He pulled out his musk-bag and transformed it into a man, who was sitting there, small, on the beach. Then he spoke to his past Musk-Bag. "To what tribe do you belong, slave?" Thus said Born-to-be-the-Sun. "I am the Musk-Bag of Born-to-be-the-Sun," [only] said the child. "Don't say that, slave," said Born-to-be-the-Sun. "You shall say, when you are asked, 'I am the prince of the Innumerable-Ones.'" Then he went home. The Musk-Bag was sitting in the bow of the canoe. He said that he had taken him in war. Then he wailed for his past friend, "Ts!anā'nanā'! My friend died by going behind the houses, ts!anā'nanā'! My friend died by going in front of the houses, ts!anā'nanā'!" — "Our chief says something important on the water," said his tribe. Then he went ashore. Born-to-be-the-Sun went out of the canoe. Then he pulled out of the canoe the slave he had gotten. The slave was questioned. "To what tribe do you belong, slave?" Thus was said by the tribe of Born-to-be-the-Sun. "I am the musk-bag of Born-to-be-the-Sun," [only] said the slave. Then he was made fun of. They just threw at each other the musk-bag of Born-to-be-the-Sun; and Born-to-be-the-Sun's sister sang for him, "Try to sit on it! Try to sit on his musk-bag!" Then Born-to-be-the-Sun tried to sit on his musk-bag, and he caught it. He put it back in its place.

Then he entered the house. Then the wife of the dead

⁸nemō'x^udās. Q!wā'lenk^uk^{as}ō⁸l wā'walaqlax g^ā'ya⁸lasas
 lā⁸wunemx^udās. "Gwā'lagⁱ," ⁸nē'x⁸latla l!ē'selagⁱla.
 "Halā'g^a ā'em lāxs g^o'kwaōs, qa lē'LEN ts!ā'mi⁸lālaLES
 g^ā'yalasasen ⁸nemō'x^udāen. Ā'emLES ts!ā'ts!ōsta⁸walex
 5 kwā'xumso⁸wē lāxs g^o'kwaōs." Laem⁸lā'wis ā'em nā⁸na-
 kwēda ts!edā'q. Hē'x⁸idaem⁸lāwis ts!ā'ts!ōsta⁸wax⁸idxa
 kwā'xumx^usā. Lā⁸laē l!ē'selagⁱla laē'L, lāx g^o'kwas.
 "Yū'em g^ā'yalatsen ⁸nemō'x^udeōxda," ⁸nē'x⁸latla ts!ē'mx⁸-
⁸idex o'gwiwa⁸ē. Ba⁸nō'lela⁸l ts!ā'mē⁸lālaX o'gwida⁸yasa
 10 ts!edā'q. "Tlā't!ēklāfala qen ⁸wi⁸lēmōdē ts!ā'mi⁸lālas g^ā-
 yalatsen ⁸nemō'x^udē. Yā'yalāfā. Yū'emx^ust!ōxda g^ā'ya-
 latsen ⁸nemō'x^udē." K⁸leā's⁸el k⁸lēs ts!ēmā'sō⁸ lāx ē'wanu⁸-
 g^āyasa ts!edā'q. Lā⁸laē ā'em hōxts!ō'dala lāx Gō'ts!ax-
 semā'laga. Ā⁸maālaXōl l!ō'selax Gō'ts!axsemā'laga. "Wa,
 15 nō'gwadzāemxōl hē'x⁸idxen ⁸nemō'x^udē." Laē'm qu'lba.

13. The Deer and his Son.

(Dictated by Malē'd, a Kwāg^ul, 1893.)

Sī'ō⁸nākula⁸laē Gē'xustāla, klwā'gⁱwālaXēs xunō'kwē
 Tlō'p!exla⁸ya. Plē'lxela⁸laē, lā'yinx⁸laē. Lā⁸laē yā'qlē-
 g^ā'fē Tlō'p!exla⁸yaxēs o'mpē: "Gwa⁸s," ⁸nē'x⁸laē, "wī'na-
 l!āla." Laē'm⁸laē Tlō'p!exla⁸ē wu'lelaxa sē⁸wāla. "K⁸leā's
 20 wīl," ⁸nē'x⁸latla o'mpas. "Pē'l!fālem ā⁸ma, wīl; g^ā'das
 wu'le'lgⁱn pē'l!fē⁸."

K⁸lēs⁸latla gⁱwālaXs g^ā'xaē kⁱ'qela⁸yutsōsa wī'na.
 Lā⁸laē lā'qlug^ā'fē Gē'xustāla: "K⁸lē'k⁸lēk⁸l!lx⁸pēsai'!"
⁸nē'x⁸laē Gē'xustāla. "Laē'ms k⁸lēs nā'sōk!wālagⁱla⁸ya,"
 25 ⁸nē'x⁸lat!ēda alō⁸lēnoxwaq. "K⁸lēs ya'x⁸sa⁸men wā'ldemōl,

¹ For the story of Mink and the Wolves, see F. Boas, The Social Organization

friend came in. She was dressed well, and inquired what had killed her dead husband. "Don't!" said Born-to-be-the-Sun. "Go to your house. Let me point out what killed my dead friend. Just stop up all the holes in your house." Then the woman went home. Immediately she stopped up the holes. Then Born-to-be-the-Sun entered her house. "That is what killed my past friend," he said, pointing to her forehead. He went down pointing at the body of the woman. "Lean back, that I may point out all that killed my friend. Open your legs! That is what killed my friend." There was no place on the woman's groins that he did not point at. Then he climbed on Sawbill-Duck-Woman. He only wanted to cohabit with Sawbill-Duck-Woman. "I am the one who did it to my dead friend." That is the end.¹

13. The Deer and his Son.

(Dictated by Malé'd, a Kwá'grut, 1893.)

Deer was paddling along. His son Fawn was sitting in the bow of the canoe. It was foggy. It was the fall of the year. Then Fawn spoke to his father. "Stop!" he said, "there is the sound of warriors." Fawn heard the sound of paddles. "No, child," said his father, "it is only whistling in the nose, child. You hear the whistling in my nose."

They had not been on the water long when they were met unawares by warriors. Then Deer shouted, "You raw-meat eaters!" Thus said Deer. Then the Wolves said, on their part, "You on the water there are no

and the Secret Societies of the Kwakiutl Indians (Annual Report of the U. S. National Museum for 1895, p. 725).

āadē', "nē'x^olatlē Gē'xustālāq. "Ā'lawistlas k'li'maqelēla
 āadē', "nē'k'inlōl ā'ma." — "Hā'sōs wā'idēmē. Qwē'stā-
 lag'alāx qens g'ō'ig'īwa^oya," "nē'x^olatlēda alō'^olēnox^u.
 Lā'^olaē nē'xēmōdzem lē'wī's xunō'k^u. "Gwā'lax'ins ēā'ltla-
 5 qā'laxwa g'inā'nēmēx; q'lu'la'laLō," "nē'x^olaēda alō'^olēnox^u.

Wā, laē'm^olaē lā'g'alēdzem lāx Qā'lōgwis. Lā'^olaē
 tlē'qwaplālēsēda alō'^olēnox^u qa's neg'ā'slax Gē'xustāla.
 Laē'm^olaē k'lē'lax'itsōl qa lēxwā'itsa alō'^olēnox^u. Laem-
 'lā'wis lē'^olālā'sa^owē g'ī'g'igama^oyasa alō'^olēnox^u qa qlēsā'-
 10 lax Gē'xustāla. G'ā'x^oem^olaē; 'wī'^olaēlē g'ī'g'igama^oyasa
 alō'^olēnox^u; tlē'k'a'la^ol. "Nō's^oidadzā^omaasLōx wī'sa!" —
 "ēya, ā'las mē'xada^ox^ulaxōl." — "Wā'x·dzâeml lax'enu^ox^u
 k'lē'dzānu^ox^u mē'mx^oēma." — "Wē'g'ax'ōsen nō's^oida.
 Ē'x^oēma hē'x^oalīx·da^ox^ul qa's hē'latālx·da^oxaōs g'ā'xen."

15 Lā'^olaē dē'nx^oidē Gē'xustāla. Laē'm dē'nx^oitsēs nō'yam.
 "ēmā's^oānawisen nō'yamla qa's ā'g'anō? Hē'g'anēm^oxsten
 nō'yamla, 'ai'x·lā naē'n^olaxō'līla qē'qalōtsexō'līla' nū'yam^o-
 qaux ā'g'anōm, xendē." Mō'p'endzaqwa lā'la dē'nx^oid.
 'nemō'x^olatlēda lēklwā'na^oē k'lē's mē'x^oid. Qlē'nsa^olaēda
 20 lēklwā'na^oyaxēs 'nēx^ouna^oē. Lā'^olaē gwā'yaxstag'ilīfē Gē'-
 xustāla lā'xa lēklwā'na^oē. Lā'^olaē dē'nx^oidē Gē'xustāla:
 "ēmā's^oānawisen nō'yamla qau lē'k'!wanē^o? Hē'g'anēm^ox-
 sta'xaa nō'yamlē, 'ā'emla lāl lā'ladzā'līl qlēnsa^oyaqōl, lē'-
 k'!wanē^o, xendē." Lā'^olaēda lēklwā'nā^oē mē'x^oid. Ā'em^ola
 25 ladzā'līxēs qlē'nsa^ox·dē. Laē'mx·da^olaē gwā'līfē sa'x^udzō
 lāxsdēq, g'aa'ī'fē'm^olaxaā'wisēda g'ē'itsem sagwā'yu lāxsdēq.
 Lā'alas lā'xulīf^olaē Gē'xustāla qa's ax^oē'dēxa g'ē'itsem qa's
 t'ō'tlatslēxōdalēx g'ī'g'igamēx·dāsa alō'^olēnox^u. Mō'sgam-

noblemen." — "My words to you were not bad, my dear ones," said Deer on his part. "I just said to you, 'Indeed, you travel in calm water, my dear ones!'" — "That is not what you said. Go to him, (and take him) as our travelling-provisions." Thus said, on their part, the Wolves. Then he (Deer) and his son were pulled out of the canoe. "Don't handle that child roughly. Let him be alive," said the Wolves.

Then they arrived at the beach of Crooked-Beach. Then stones were put into the fire by the Wolves; for they were going to steam Deer, and they were about to kill him, to serve as food after travelling. Then the chiefs of the Wolves were invited in to eat Deer. All the chiefs of the Wolves came in and lay on their backs. "Let that slave tell a story." — "No, [else] you might go to sleep." — "Never mind, we are not going to sleep." — "Go on, let me tell a story. Make yourselves comfortable on the floor, and listen to me."

Then Deer began to sing. He sang a story. "What story shall I tell you? Perhaps I will tell the story [that] 'It is good to turn up your necks on one side, it is good to lean your heads on your shoulders.' That is the story for you! Snore!" Four times he said so, singing. Only one old woman did not go to sleep. The old woman was mending her blanket. Then Deer turned his mouth towards the old woman; and Deer sang, "What story shall I tell you, old woman? This story I will tell you: 'You shall just drop your head on what you are mending, old woman,' snore!" Then the old woman went to sleep. Her forehead dropped on what she had been mending. The meat-board was ready in the house on the floor, and the mussel-knife to cut meat with, which they were going to use on him. Then Deer arose in the house, took the knife, and cut the throats of the chiefs of the

am^olā'wis se'lpo^oyās xawē'k^u, la'ē lē'nts!ēs lē^owis xunō'kwē
 qa^os dex^owā'LEXSē lā'xa sē'sexuāq xwā'klunāsa alō'^olēnox^u.
 Lā^olaē sē'x^owidayu.

- Laē'm^olaē nā^ona^ox^u lā'xēs g'ōk^u. Lā^olaē ha^ofā'qase^owē
 5 Alē'wadzā^oē qa^os x'ō'x^owidēxēs plē'lxats!ē. Lā^olaē x'ō'x-
^owidē Alē'wadzā^oēyaxēs plē'lxats!ē. La^omē plē'lx'id. Wā,
 la^omē k'!ēs q!ā'LEla Gē'xustālxēs lā'laē. K'!ē's la dō'qu-
 laxēs gwayō'felas. Laē'm k'!ēs q!ā'LEla Gē'xustālxēs
 g'ā'x^omaē alō'^olēnox^u. Lē'nts!ēs^olaēda alō'^olēnox^u tlat!ā'la-
 10 lisālaq qō g'ā'x^oālisl. Hā'qowēnēk'āla^olaēda alō'^olēnox^u.
 G'ā'x^olaē k'ix^oā'lisē Gē'xustāla. Dzō'xumdalatla Gē'xustā-
 lāsa qā'g'ik^u. Laē'm ^onē'k'ē Gē'xustāla: "Hē^omis, g'ō'-
 kulōt," lā'g'ifas dzō'dzēxumasēs qā'g'ik^u. Lā^olaē dex^ou^oltā^olaē
 Gē'xustāla. Ē'k'!āqōtāla^olatla Gē'xustālxā wā'x'dē tlat!ā'-
 15 laq. Lā^olaxaa de'x^osqē!āx g'ō'kwasa alō'^olēnox^u. Lā^olaē
 alā'x^oitsō lā'xa ā'l!ē. Q!ē^ostase^owē^olāwisē. Lā^olaē gā'la
^onā'la, la'ē yā'x^oidēda ā'lā. G'ā'x^olaē hō'x^owu^olt!ēda ā'lāx'dēq.

- Lā'a^olasa tsā'xa ^owāp, hamā'^olālēda g'īng'īnānēm, bā'ba-
 gum^olaēda ^onēmō'k^u, ts!ā'ts!adāgem^olaēda ^onēmō'k^u. Laēm-
 20 ^olā'wis klus^oē'lsda^ox^u lāxa ^owāp. Hē'em^olāwis la dō'x^owalela
 lāx g'ā'g'ōmasas Gē'xustāla la'ē axstē'ls lā'xa ^owāp. Wu^o-
^oē'm^olāwis wā'waxsgēmālēda g'īng'īnānēm dō'qwa^o g'ā'g'ō-
 madzadā's. Lā^olaē k'!ēs nā'xsō klug'ā'^oda'ī^oidē Gē'xustāla.
 Hē'em^olāwis dō'x^owalelag'īttsa g'īng'īnānēmaqēxs klwax-
 25 lā'wa^oyaē Gē'xustāla. "Hā'g'a," ^onē'x^olatlēda ts!ā'ts!adā-
 gemaxēs wa'qlwa, "qa^os lā'ōs hō'wag'ilaxens g'ō'kulōta."
 Laēm^olā'wis qā's^oidēda bā'bagnm. Hē'x^oidaēm^olāwis g'ā'x-
 ēda alō'^olēnox^u la'ē q!ā'lax. "^owē'x^oidadzāle^ontsōx," ^onē'x-
^olatlēda alō'^olēnox^u. Lā^olaē wāx' g'īlg'iqō^onā'kula. Ā'em-
 30 ^olāwis l!ē'x'axānēm. Mō'plēna^olaē wāx' hē g'wē'x'g'wē'g'a

Wolves. He twisted off four of their heads. Then he went down to the beach with his child, and jumped aboard the paddle-side canoe of the Wolves. Then (the canoe) paddled away (with him).

He was going home to his house. Then Orion [the hunters in the sky] were paid to open their fog-box. Orion opened his fog-box, so it became foggy. Then Deer did not know where he was going. He could not see what he referred to (his village). Deer did not know that he was going to the Wolves. Then the Wolves went down to the beach, waiting for him to come ashore. The Wolves stood in rows. Then Deer came, and his canoe struck the beach. Deer held the heads in his hand, and said, "That's it, tribe." Therefore he held up the heads. Then Deer jumped out of the canoe. Deer jumped right over those who were waiting for him in vain. He also jumped over the house of the Wolves. Then they searched for him in the woods. He was looked for. Now it had been day a long time, and they gave up searching, and those who had been searching went out of the woods.

Then some one went to fetch water. Two children went together, — one a boy, and the other a girl. They sat on the ground by the water, and they saw the reflection of the Deer in the water. In vain the children looked about, looking for the one to whom the reflection belonged. Then (Deer) was not wise. He made a noise and laughed. Therefore the children discovered that he was sitting on a tree. "Go!" said the girl to her brother, "and give notice to our tribe." The boy started, and immediately the Wolves came, when they knew it. "What shall we do?" said the Wolves. They tried to stand on one another's backs, but they just fell down in a heap. Four times they tried to do this way. Then Mouse was

wā'x'i. Lā'laē yā'lagamē Hä'la'mā'laga qa's lē hō'lēlaxa
 ħē'k!wanā'ya. Gā'x'laē Hä'la'mā'laga aē'daaq. Lā'm
 de'nxet!ā'yas wā'idemasa ħē'k!wanē'. Lā'laē de'nx'idex-
 da'x^u, "E'xwa'lo' apso'idzētsēs gē'was." Gā'x'laē tē'qaxē
 5 apso'idzē'tsaasa gē'was. Lā'laē ē'dzaqwax·da'x^u: "Tē'qa-
 xala, tē'qaxala, apso'idzētsēs gē'was." Lā'laē tē'qaxē
 apso'idzētsēx·dāsa gē'was. Mō'plēndzaqwa, la'ē de'nx-
 idex·da'x^u. wī'lg·ilela'ēm'lāwis lā'slālx·dāsa gē'was.
 Ā'ēm'lāwis gāx lō'xwaxē bek!walē'x·dāsa gē'was. Ā'ēm-
 10 lāwis la qlē'mx'witsō'sa ā'la'ne'm. Lā'm lā'ba.

14. Great-Inventor.

(Dictated by Male'd, a Kwā'g-wū, 1893.)

Łā'laxwila'laēda nū'x'unē'mis qa's wā'pa. Lē'x'aēm'el
 nā'qasē wō'paqa'ya l!ō'p!ek'. Lā'laē Klwēk!waxā'wa'ē
 wā'wapa'yālx·id qa's g·ō'kulōt. Lā'laē qlā'laxa nē-
 mō'x^uma wā'bad ts!edā'q g·ō'kula lāx Qē'ya. Lā'laē
 15 xwā'na'īd qa's lē lāx Qē'ya. Lā'laē lā'g·aalēla lāx Qē'ya.
 Panē'g·a. Lēl laēda ts!edā'qē mē'xa. Lā'laē ax'ē'd lā'xa
 mēna'g·i qa's ax'axsteli'fēs lā'xa ts!edā'qa. Lā'laē lā'qo-
 liē Klwēk!waxā'wa'ē. "Gwā'flas mē'xōl," nē'x'laē lāxa
 ts!edā'q. "Lā'mxents amā'x'īdōl. Nā'naqlawan lōl,"
 20 nē'x'laē Klwēk!waxā'wa'yaxa ts!edā'q. "Dō'x'widasg'in
 sē'msdēg'in. Lē'mqag·as qaen nā'qlēxsda." — "Hā'g·a,
 nā'x'ēda lāq," nē'x'latlēda ts!edā'qax Klwēk!waxā'wa'ē.
 Lā'laē nā'x'ēdē Klwēk!waxā'wa'ē lā'xa wāp. Gā'la'latla
 k'īnxstāla; lā'alas yā'qleg·a'īēda ts!edā'q. "Gwā'ldzās,
 25 ā'LEN k'leā's nā'qa." Lā'laē Klwēk!waxā'wa'ē xī'tlēd qa's
 yā'qleg·a'īē: "Wī'la'x'udzā'mēn nā'x'ēd. Dā'xg'in sēms.
 Hē'em ā'lēsik·qwā'xē." Pō'xunsā'lāla pē'nts!ālasē'was
 Klwēk!waxā'wa'ē. "Lā'ms wu'nwunlx'isa," nē'x'laēda
 ts!edā'qax Klwēk!waxā'wa'ē, "qlē'qlēk·ēsxānawist!as lāx

sent to ask the old woman. Mouse came back, singing as she went along the words of the old one. Then they began to sing, "Come off, legs of one side of Deer!" Then the legs on the one side of Deer fell down. Then they said again, "Fall down, fall down, legs on the other side of Deer!" Then the legs of the other side of Deer fell down. Four times they began to sing. Then all the limbs of Deer were off, and his body just came rolling down. Then it was eaten by the Wolves. That is the end.

14. Great-Inventor.

(*Dictated by Male'd, a Kwá'gruk, 1893.*)

The myth people were hard up for water. They only drank the juice of roots. Then Great-Inventor went to get water for his tribe. He knew that only one woman, living at Bull Harbor, had water. Then he got ready to go to Bull Harbor. He arrived at Bull Harbor. She was warming her back. He went in, and the woman was asleep. Then he took some dung and put it behind the woman. Then Great-Inventor pushed her. "Don't sleep," he said to the woman. "Evidently your house is soiled. I want to have a drink from you." Thus said Great-Inventor to the woman. "Look at my mouth: it is all dry, for I desire to drink." — "Go on, drink there," said the woman, on her part, to Great-Inventor. Then Great-Inventor drank water. He had his mouth in the water for a long time. Then the woman spoke, "Don't, else I shall have nothing to drink." Then Great-Inventor looked up and said, "I have not drunk yet. Look at my mouth! it is just dusty." It is said that Great-Inventor had a bladder into which the water was poured. "You

nā'qa." — "Wē'g·ax·ōsen gwā'gwēx·s^ēāla lā'xēs amā'g·ilē-
na^{ōs}," ^ēnē'x·lāē Klwēk!waxā'wa^ē. "Wē'g·adzāx·ōs nā'x-
^ēed," ^ēnē'x·sō^ēlāē Klwēk!waxā'wa^ē. Lā^ēlāē nā'x^ēid ē'tlēd.
Lāē'm^ēlāē qlō'tēda lē'xēs pō'xuns. Lāē'm^ēlāē ^ēwī^ēla ^ēwā'p-
5 dāsa tslēdā'q.

Lā^ēlāē lē'nts!ēs qa^{ēs} lā'xsē lā'xēs dā'īdaḡa xwā'kluna
sēsexwē'q. Lā^ēlāē lā^ēwī qa^{ēs} lē lā'xa alō'tla. Hē'em-
^ēlāwis la k!l'lk·lilqwā'xtōdalatsē'xwa lāx wī'wa. Tē'lx·alā-
nemaxwa a'm^ēamā^ēēx wī'wa. Lē^ēstalisela^ēl wī'wag·ila qaō'x
10 awī^ēstāxsa ^ēnā'la. Mō'p!enxwa^sē^ēem^ēlāēxs la^ē gwā'īamas.

G·ā'x^ēlāē nā'qamts!ā lāx Qā'lōgwis. Hē'x·īdaem^ēlāwis
lē^ēlālaxēs g·ō'kulōt. Lāē'm gwā'gwēx·s^ēāla lā'xēs axā^ēēda
wī'wa. La nē'īaxēs g·ō'kulōtaxs gā'gak·lēl lāx Mā'ēsila
qaē'da wī'wa. Lā^ēlāē xwā'na^ēīd lē^ēwis g·ō'kulōt qaē's
15 gā'gak·lāē'nēl, lāx Mā'ēsila. Lā^ēlāē ^ēnā'x·īd. Gā'xse-
laem^ēlāwisēxs la^ē mō'xsa. ^ēwā^ēwī^ēxs^ēem^ēlāē g·ō'kulōtas
lā'xa dā'īdaḡa xwā'kluna. Lā^ēlāē lādzō'lisaxēns ^ēnā'lax.
"Gwadzā'x·īns hē gwā'īē," ^ēnē'x·latla g·ō'kulōtas. Ē'x-
^ēlāōxda ba^ēnā'x lāx sē'was. "K·lē's^ēlāō^ē yū'xyukwa."
20 "Gwā'lensa^ēm^ēlāwis lē'nsa. Lā^ēmē ba^ēnatse'nīxwa dē'ms-
x·ēx qa^{ēs} lē sē'swaba." Lā^ēlāē dō'xstōdēlax kwā'x·īlās
Mā'ēsila; lā'alas lē'lx·īdēx·da^ēx·xēs ^ēyā^ēyatslē. Lā^ēlāē
Klwēk!waxā'wa^ē lā'x^ēs^ēak·īlaxa lēqwa'. ^ēnē'mts!aq^ēem-
^ēlāwisa lā'x·lak·lēls. Lā^ēlāē Klwēk!waxā'wa^ē qwōx^ēē'ndeq.
25 Gāā'lak·as^ēlatla g·ā'xaas qlā'k·ās Mā'ēsila sē'xwaē'sēla.
Lā^ēlāē Klwēk!waxā'wa^ē lā'laqaxa lō's. Dō'x^ēula^ēem^ēlāwi-
sēda qlā'k·ā. Hē'ōhā^ēem^ēlāwis qa^{ēs} lē lāq. Lā^ēlāē lē'm-
k·lēxōdex; lā'a^ēlas Klwēk!waxā'wa^ē qlēx^ēbe'ndxa lē'mg·a-
yūxa k·lē'sdē lē'q·lēnox^ē g·ē'g·īlēlax g·ā'lāōlas beku'mg·a-
30 ^ēlisē Mā'ēsila. Q!wā'sa^ēlāēda qlā'k·ō qaēs lē'mg·ayux^ēdē.

are awful," said the woman to Great-Inventor. "You are evidently a great drinker." — "Then let me talk about your house being soiled," said Great-Inventor. "Then go on, drink!" Great-Inventor was told. Then he drank again, and his sea-lion bladder was full. Then the water of the woman was at an end.

He went to the beach and went aboard his folding paddle-side canoe. Then he crossed and went to the inland side (Vancouver Island). Then he urinated and thus made the rivers. Where he sprinkled water, there were small rivers. He went around the world making rivers. After four days he had finished.

Then he returned to Crooked-Beach. Immediately he invited his tribe in. Then he talked about the rivers he had made. Then he told his tribe that he would get a wife from Salmon for the rivers. He got ready, with his tribe, to get a wife from Salmon. Day came, and they started in the canoes. When the canoes were loaded, his whole tribe went aboard the folding canoe. Then they steered southward. "Don't let us be this way," said his tribe. "It is said that below is the place to paddle. There is no storm there." Then (the canoe) went right down. It was under the sea, and went along paddling underneath. Then he saw the color of the smoke of Salmon. They carried up the canoe, and Great-Inventor pushed back the trees. One tree stood alone on the ground. Then Great-Inventor whitened its trunk. Very early in the morning the slave of Salmon came paddling along the beach. Then Great-Inventor went into the tree. The slave caught sight of it, and went right out of the canoe, going up to it. Then he drove his wedge into the bottom of the tree, and Great-Inventor bit off the

G·ā'x^{laē} Klwēk!waxā'wa^ē, lō'qō lāx apsō't!ēna^{yasa} lōs.
 “mā'tsōs q!wā'yemaqlōs?” nē'x^{lat!a} Klwēk!waxā'wa^{yaxa}
 q!ā'k·ō. “G·ā'dag·in LE'mg·ayux^{dēk}; la^{mē}g·in k!ē'la-
 k·asō'tsen q!ā'gwidēqen.” — “Wā'entsōs,” nē'x^{lat!a} Klwē-
 5 k!waxā'wa^ē. Lā'laēda q!ā'k·ō ts!ās lāq. Lā'laē Klwē-
 kw!axā'wa^ē dā'x^{ideq} qa^s ha'nabendēx. “Dō'x^{wida}s
 q!āk·u,” nē'x^{lat!a} Klwēk!waxā'wa^{yaq}, “wā'lax·dē o'bēx-
 dāes. Ē'st!aē hē gwā'tag·a gwā'taasg·as laā?” — “Hē'emx-
 det gwā'tē,” nē'x^{lat!ēda} q!ā'k·ō.

10 Lā'laē wulā'laē Klwēk!waxā'wa^{yaxa} q!ā'k·ō: “Ē'saē
 xū'ngwadē g'ī'gama^{yas} Mā'ēsila? Ē'saē qā'sqasa xunō'-
 kwas Mā'ēsila?” — “Hā'maas g'il! lalā'laē k!ē'dēlas
 Mā'ēsila g·ā'xen. Wā'wig·ā'laixōx dō'maqaxsen anē'ngā-
 nemlēx.” Lā'laē Klwēk!waxā'wa^ē nē'taxa q!ā'k·āxs gā'-
 15 gak·laē lāx Mā'ēsila. “Ā'ma yā'l!lō,” nē'x^{sō'laē} Klwē-
 k!waxā'wa^{yasa} q!ā'k·ō. “Dā'laits lā'xwa tl'ēsemēx qa^s
 leqwa'yulōs. Qā'qak·laā'qōk.” Lā'laē Klwēk!waxā'wa^ē
 lā'xstasaxa lō'sdē. Ā'em^{lāwis} tō'las^{ēlsēda} gunē'pdē.
 Lā'laē hē'mē Klwēk!waxā'wa^ē LE'mlēnx^{sēndēq}. Laēm
 20 aē'kilaxa dō'maq qa^s lāl wu'nwaqayaasL. Lā'laē mō'x-
 sax·da^{xusa} leqwa'. G·ā'x^{em^{laē}} g·ō'kulōtas Klwēk!waxā'-
 wa^ē mā'muxts!āla. Lā'laē wī'lx^{sāmasxa} leqwa'. Laēm
 k·ā'ta^{yaēda} dō'maq, la wu'nwaqa^{yaats} Klwēk!waxā'wa^ē.
 Gwā'sguxlā'la^{m^xda^{lala}} Klwēk!waxā'wa^{yaxēs} g·ō'kulōt
 25 qa lē'itsēxa lāl nā'x^{idēL}. Lā'laē lā'g·aa^{lisēda} anē'qax·dē;
 g·axaā^{las} k!ē'dēlas Mā'ēsila lā'lalā'xa anē'qax·dē. Ta'tā-
 laem^{laē} qa^s lē axaLexsā'xa k·ā'taēx·dē leqwa', wu'nwa-
 qa^{yaats} Klwēk!waxā'wa^ē. Gwā'tēlaem^{lā'wis} Klwēk!wa-
 xā'wa^ē Lex^{wī'dex}. K!ē's^{maē} q!ā'q!oxmō, lā'laēda g·inā'-

point of the wedge, — the wedge that had never been blunted since Salmon first became a man in the world. The slave cried on account of his wedge. Then Great-Inventor came out of the opposite side of the tree. "Why do you cry?" said Great-Inventor, on his part, to the slave. "On account of this my broken wedge, I shall be struck by my master." — "Give it to me," said Great-Inventor. Then the slave gave it to him, and Great-Inventor took it and put it into his mouth. "Look at it, slave," said Great-Inventor to him. "How was its tip? Was it not this way?" — "That is the way it was," said, on his part, the slave.

Then Great-Inventor asked the slave, "Has not the chief of Salmon a child? Does not the child of Salmon take walks?" — "The princess of Salmon comes first to meet me. She will try to carry on her shoulder the heart of the fire-wood that I get." Then Great-Inventor told the slave that he wished to get a wife from Salmon. "Only take care!" was said to Great-Inventor by the slave. "Take this stone when you first cohabit with her. Her crotch is always biting." Then Great-Inventor pushed down the tree. The alder broke up on the ground. Then Great-Inventor wedged it to pieces. He took care of its heart, for he wanted to go and hide in it. Then the wood was taken aboard. The tribe of Great-Inventor came and helped (with) the loading. When all the wood was aboard, the heart of the tree was put on top, and Great-Inventor hid inside. Great-Inventor left word with his tribe that they should go at daybreak. Then the one who had gone to get fire-wood arrived at the beach, and the princess of Salmon came to meet him who had gone for fire-wood. She waded to meet him, and took the top piece of the wood that was lying there, in which Great-Inventor was hiding. Right away he cohabited with her.

She did not get ashore, when the girl threw the wood down on the beach. "Don't handle it roughly," the slave said to the girl. Then the girl carried it again in her arms in front of her body. Again Great-Inventor cohabited with her. Then she came to her house. The child went right to the rear of the house with the wood, to her room. Then at once Great-Inventor came out of it and took the girl for his wife. It is said that Great-Inventor held in his mouth gum of the white-pine. Immediately, the next day, the girl became pregnant.

In the morning the tribe of Great-Inventor came ashore. "Don't stay thus, friend," was said to the girl. "Come to the fire with the one who is lying down with you." Then the girl said to Great-Inventor, "Take care! this is that with which they try to kill those who come from time to time to us. It is the settee of my father. Squid-bones are in the settee." Then Great-Inventor put a sandstone on his back. He just met his tribe when they were coming into the house, and Great-Inventor came out of the room. "Don't be that way," said Salmon to his wife, "but give our son-in-law to eat." She just sent the younger sisters of Great-Inventor's wife to the beach to play in the water. Then the children became salmon. They became sockeye salmon. They were cut quickly, and were roasted. Then the woman, the mother-in-law of Great-Inventor, spoke. "Please gather up this clothing of these younger sisters and go and throw it into the water."

Then all that was roasted was placed before them. Great-Inventor pulled out the collar-bone of the sockeye and pushed it behind his ear. After they had eaten, the bones were gathered and were thrown into the water. Immediately the salmon jumped and came to life. Only one of them had no blanket-pin.

- Lā^ʷlaē yā^ʷq^ʷlēg^ʷa^ʷlē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē. “Gwā^ʷʔdzāsōx hē gwē^ʷʔōx g^ʷʔg^ʷaō^ʷlnōkwēx. Yā^ʷx^ʷse^ʷmdzōxs xē^ʷn^ʷl^ʷlaēx pēpē^ʷn^ʷl^ʷēs. Qwā^ʷx^ʷʔdadzāx^ʷʔnsa^ʷq. K^ʷlē^ʷs^ʷlōx lē^ʷʔl^ʷl. Dō^ʷ-qwalā^ʷlā^ʷs qen qwā^ʷx^ʷʔidēxēn tsā^ʷʔya l^ʷlaā^ʷl^ʷlē.” Lā^ʷʔlaē
- 5 K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē lē^ʷʔlālax l^ʷlaā^ʷl^ʷlē. “Yā^ʷl^ʷlānō,” ʔnē^ʷx^ʷsō-ʔlat^ʷla x^ʷō^ʷpē. “A^ʷem^ʷles lā^ʷwaboē^ʷlaxōx ʔnē^ʷmwōtdēx qa^ʷxō lē^ʷʔlō.” Lā^ʷʔlaē qwā^ʷx^ʷʔidē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷyax l^ʷlaā^ʷl^ʷlē. G^ʷʔl^ʷem^ʷlāwis ʔwī^ʷʔlōts!ā yā^ʷx^ʷʔig^ʷʔdās la^ʷa^ʷl ʔna^ʷx^ʷsemtse^ʷwē l^ʷlaā^ʷl^ʷlēx^ʷdē. G^ʷā^ʷx^ʷlaē x^ʷō^ʷpē lā^ʷx^ʷuqā lā^ʷxa ʔna^ʷx^ʷsemlī.
- 10 Laē^ʷm ʔnē^ʷx^ʷsōs la^ʷma^ʷē q^ʷl^ʷu^ʷlax^ʷʔid. Lā^ʷʔlaē lā^ʷx^ʷulīfē Mā^ʷēsila lē^ʷwis gē^ʷne^ʷmē qa^ʷs lē neletsō^ʷlīf^ʷaxa sa^ʷx^ʷdzō^ʷx^ʷ-dāx l^ʷlaā^ʷl^ʷlē. Hē^ʷx^ʷʔidaem^ʷlā^ʷwisē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē qwā^ʷx^ʷ-ʔidēx Mā^ʷēsila lē^ʷwis gē^ʷne^ʷmx^ʷdē. “Wā, mō^ʷp^ʷl^ʷen^ʷxwasles k^ʷlē^ʷs lō^ʷbalaleq,” ʔnē^ʷx^ʷʔlaē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷyaxa g^ʷō^ʷkulōtas
- 15 Mā^ʷēsila. “Wē^ʷg^ʷax^ʷʔns xwā^ʷna^ʷʔid qens nā^ʷʔnākulag^ʷi.” Lā^ʷʔlaē hō^ʷx^ʷwa^ʷl^ʷexsē lē^ʷlōtas. Lā^ʷʔlaē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē q^ʷl^ʷal^ʷlā^ʷʔl^ʷexsaxēs gē^ʷne^ʷmē. Laē^ʷm sē^ʷx^ʷwidēda sē^ʷsē^ʷxwāq.

- Lā^ʷʔlaēda k^ʷlō^ʷk^ʷutela hō^ʷx^ʷwa^ʷl^ʷexs o^ʷgwaq qas sā^ʷsē^ʷwēxēs o^ʷma. Ā^ʷem^ʷlāwisē ʔyā^ʷʔyatslās K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē ē^ʷsē^ʷsax
- 20 ʔyā^ʷē^ʷyatslāsa k^ʷlō^ʷk^ʷutela qa^ʷs ʔnē^ʷk^ʷaē qa^ʷs dō^ʷdequ^ʷmdēxwa naē^ʷng^ʷāqō lāl ʔyā^ʷwix^ʷʔidlēl. “Wē^ʷg^ʷadzāx^ʷʔn,” ʔnē^ʷx^ʷʔlaē Gē^ʷx^ʷustāla. “Gwā^ʷʔ lag^ʷa^ʷmasl qans dō^ʷdequ^ʷmdaē^ʷnsaxens awī^ʷnagwis.” Lā^ʷʔlaē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē dō^ʷx^ʷwale^ʷlaxa awī^ʷ-nagwis. “Wē^ʷg^ʷa, Gē^ʷx^ʷustāla,” ʔnē^ʷx^ʷʔlaē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē.
- 25 Lā^ʷʔlaē Gē^ʷx^ʷustāla lā^ʷx^ʷolī^ʷ qa^ʷs dā^ʷdax^ʷamōselē lā^ʷxa ʔyā^ʷē^ʷyatslāsa k^ʷlō^ʷk^ʷutela. La^ʷmē ʔwī^ʷʔla qap^ʷlē^ʷdē ʔyā^ʷē^ʷyatslāsa k^ʷlō^ʷk^ʷutela. Lā^ʷʔlaē ax^ʷʔī^ʷdēda k^ʷlō^ʷk^ʷutela. Lā^ʷʔlaē lā^ʷx^ʷu-^ʷl^ʷexsē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē qa^ʷs tsā^ʷmi^ʷlālēxa wī^ʷwa. “Hē^ʷts g^ʷax lēda,” ʔnē^ʷx^ʷʔlaē K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē lē^ʷl^ʷeqalaxa wī^ʷwa.
- 30 Lā^ʷg^ʷī^ʷaxs la k^ʷlō^ʷtēlōxda wī^ʷwax qa axā^ʷs K^ʷl^ʷwēk^ʷwaxā^ʷwa^ʷē. Laē^ʷm lā^ʷba.

Then Great-Inventor spoke, "Don't let your parents be that way. It is bad that they are too stout. Let us cut them. They will not die. Look! I will cut my younger brother, Duck." Then Great-Inventor called Duck. "Take care!" was said to the female duck. "Just rise from under your younger brother when he is dead." Then Great-Inventor cut open the duck. As soon as all the intestines were taken out, the duck was covered over. Then the female duck stood up from under the cover. Then they were told that he (the duck) had come to life. Then Salmon and his wife arose and lay down on their backs on the board on which the duck had been cut up. Immediately Great-Inventor cut up Salmon and his wife. "Don't touch them for four days," said Great-Inventor to the tribe of Salmon. "Let us get ready and go home." Then his crew went aboard, and Great-Inventor carried his wife aboard in his arms. Then the side-paddles paddled.

The various kinds of Salmon also went aboard their canoes to follow their chieftainess. The canoe of Great-Inventor just waited from time to time for the canoes of the Salmon, for he wished to see the face of the mountains when doing his work. "Do let me go ahead," said Deer. "Don't! we must see the face of our land." Then Great-Inventor discovered the land. "Go ahead, Deer!" said Great-Inventor. Then Deer arose in the canoe, and jumped from one canoe of the salmon to another, and all the canoes of the salmon capsized. Then the various kinds of salmon began to jump, and Great-Inventor arose in his canoe and pointed to the rivers. "You will go that way," said Great-Inventor, calling the names of the rivers. Therefore salmon go to the rivers made by Great-Inventor. That is the end.

15. X·ā'nelk^u.

Tradition of the Koskimo.

(Dictated by Yā'gōlas, a ^one'mgēs, 1900.)

K·lē'lak·asō^olaēda Gō'sg'imux^u hē'menāfēmsa Xō'yalas.
 Hō'laḥbido^ola. Lā^olaē ^owā^owu^onalēda begwā'nemasēs xunō'k^u,
 yīxs lā'a^ol wī^owu^ol lē'le^olē sā'semx·dās. ^onemō'x^oem^olawis
 la X·ā'nelk^u xunō'x^usa begwā'nem. Yū'dugwisem^olaē lē^owis
 5 xunō'kwē lē^owis gēne'mē. "Qō^olōqwīladzā qaen," ^onē'x·
^olatlē X·ā'nelk^u. Lā^olaē q!ō^olōqwīla o'mpas qa X·ā'nelk^u.
 Lā^olaē hā'nallē X·ā'nelkwaxa ts!esqwā'na. Q!ē'q!eyōl,
 q!anā'sō^ol qa ^onex^ounē's X·ā'nelk^u. Lā^olaē qā's'id qa's lē
 hā'nal!a lā'xa apsadzē^olīs. G·ā'x^olaē nā^onak^u, dā'laxa
 10 metsa'. Lā^olaē ē'tlēd, g·ā'x^olaē dā'laxa mā'yus. Lā^olaē
 ē'tlēdxa la lēns. G·ā'x^olaē nā^onak^u, ^one'mg'ilaxa metsa'.
 Amā'bido^onaḥwa^olaē la ^onex^ounā^oyas X·ā'nelk^u. Lā^olaē
 ē'tlēd. "Awī'lax·lāē gwe'g'ilasas ^onex^ounā^oyasens xunō'k^u,"
^onē'x·latla o'mpas X·ā'nelk^u. "Lā'lag·adzāx·in ^owunē'g·ē-
 15 xens xunō'kwē."

Lā^olaē qā's'idē o'mpas X·ā'nelk^u. G·ī'lnaxwae'm^olaē
 tlē'x·idē X·ā'nelk^u lā'xa a^owī'fbalis, yīxs lā'naḥwae dzī'lḥ-
^owidē o'mpas qa's dō'qwalāq. Lā^olaē ē'tlēd tlē'x·id lā'xa
 a^owī'fba^oya, lā'alas dzī'lḥ^owidē o'mpas qa's dō'qwalēxēs
 20 xunō'k^u. Lā^olaē l!ā'stālīsē X·ā'nelk^u. Lae'm^olaē dō'qulaxa
 metsa'. Lā^olaē laā'bodēda metsa' lāx awā'bōyasa tlē'sem.
 Lā^olaē lā'lanōdālē X·ā'nelk^u wāx· hē'lēxa metsa'. G·ā'x-
^olaēda ma^ol ala^one'm. Ā'em^olawis dō'qwaḥa o'mpas wā'x·
 sanōts!exstē^oēda ala^one'm q!ē'q!ēg·inōtsexsdēx wā'xsā'yas
 25 X·ā'nelk^u. K·lē'ts!emem^olawis q!ā'selēda g·inā'nemaxa āla-
^one'm. Lā^olaē lō'qawēda metsa' lā'xa tlē'sem. Lā^olaē
 hēltsawē'da metsa'. Lā^olaē dzī'lḥ^owidēda ala^one'm qa's
 q!lḥ·ī'dēxa ^ometsa'. Lae'm lē'la'. Ā'em^olawis q!lḥ·ā'lisag

15. X·ā'nelk^u.

Tradition of the Koskimo.

(Dictated by Yā'gōlas, a ^sne'mgēs, 1900.)

The Koskimo were always killed by the Xō'yalas, and they were only a few. Then a man went to hide his child when all his other children were dead. X·ā'nelk^u was the only child of the man. There were three, — he and his wife and his child. "Make a bird-arrow for me," said X·ā'nelk^u. Then his father made a bird-arrow for X·ā'nelk^u, and X·ā'nelk^u shot a wren. He obtained many (wrens), and they were sewed together for a blanket for X·ā'nelk^u. Then he started and went to the other side of the beach to shoot, and he came home carrying a mink. Then he came again carrying a raccoon; and the next day he came home again, and he had obtained one mink. Every time the blanket of X·ā'nelk^u became small. "It is very important, what happens to the blanket of our child," said the father of X·ā'nelk^u. "Let me go and hide behind our child."

Then the father of X·ā'nelk^u started. Whenever X·ā'nelk^u disappeared behind the point, his father would run to look for him. Then he disappeared again behind the point, and his father ran to look for his child. Then X·ā'nelk^u was in the direction towards the sea, and he saw a mink; then the mink went under a stone. X·ā'nelk^u went from side to side, trying to get the mink. Then two wolves came. His father only looked on. The wolves took hold at both ends of the cape, and bit at both ends of the cape of X·ā'nelk^u. The child did not take notice of the wolves. Then the mink came out from under the stone, and the mink got away. Then the wolf ran and bit the mink, and it was dead; and he put it down from his

qa's bowē's. Lae'm lāl nā'na^ux^ulēda ala^ene'm. Lae'm-
 xaā'wis X·ā'nelk^u nā'nakwa. Amā'bido^elaē la wā'xsā'yas
 q!ek·ā'sowa^elas ala^ene'm. Lā'laē dz!l^ex^uwidē o'mpas.
 "Hā'axōlas g^uwē'g·ilasa^ewens xunō'kwaqens? Lā'g·ilaxs
 5 hā'lak·a wā'xsā'yasens xunō'kwēx. Wē'g·ax·ins yā'l!ō.
 Hamē'sawaaxōlasens xunō'k^u." G·ā'x^elaē nā'nakwē X·ā'-
 nelk^u dā'laxa metsa'. Lā'laē l!exwī'lasō^e, hamg·ī'lasō^e.
 "Lae'ms g^uwā! hā'nal!a," nē'x^elat!a o'mpasa g·inā'nem.
 Lā'laē mē'x^eēd. "nā'qauali! lā'x·ins xunō'kwēx." Lā'laē
 10 y!tsē^estē'ndxēs g·ōk^u, y!xs la'ē mē'x^eēd. K·ipā'ta^elaē
 o'mpasa g·inā'nemaq. K·ipā'taem^ela^exaā'wis abe'mpasa
 g·inā'nemaq, q!ā'q!alālaqēxa gā'nul.

Lā'laē mē'x^eēdex·da^ex^u; lā'laē ts!ix·ī'dē o'mpasa g·inā'-
 nem. "Q!ā'k·u," nē'x^elat!a, "gwas mē'xōl," nē'x^elat!axēs
 15 gēne'm. "Lae'mxantē ax^etso^ewuns xunō'x^udāens; hamē'-
 sōxentē." Lā'laē ā'lēx·īdēda begwā'nem lāx awī'nakwīlasēs
 g·ōk^u. K·leā's^eel kwa'x^usō, k·lēs q!ā'lēlax g·ē'x^es^ewasasēs
 xunō'k^u. Lae'm q!wā'sē gēne'mas: "Gwa'la q!wā'sōl,
 q!ā'k·ō, qō nau'alax^ewidlaxens xunō'kwaens. Bekwā'tala,
 20 gūnō' q!wē'g·iallā'xō."

Laem qā's'idayuwē X·ā'nelk^u; ma^elā'laē olē'g·in hagwē'-
 g·a^eyaats. Qā'sala^eel lā'xa qwē'sala a^ewī'nagwis. Lā'laē
 wule'laxa hā'dzextālā. "Yā," nē'x^elaē wulelā's X·ā'nelk^u.
 nē'x^esō^elaē: "K·lēs'sles dō'qwa!āleq. Yū'em mā'xwag·ila
 25 lāx dō'qwa!ase^ewē." Lā'laē lā'g·aa lā'xa bē'begwanem-
 dzēk·as xē'lxēla. Lā'laē "Gwā! a^emā'wumōtōx," nē'x^ela-
 tlēda ala^ene'm. Lā'laē qā's'ida. Lā'laē wulelā'xa dē'-
 da!ēla. "K·lēs'sles g^uwē'gama!āl lāq^u, X·ā'nelk^u. Yū'em
 mā'xwag·ila lāx dō'qwa!ase^ewē. Yū'em dedā'tlā'tōx."
 30 Lā'laē mēq!eqā'sō^e. Lā'laē dē'da!ēla lē'x·img·ilsela dē'-
 da!ēla. Lā'laē ē'tōxwasō^e.

Lā'laē qā's'id. Lā'laē wulā'x^ealelaxa xē'lxēla. Lā'laē

mouth on the beach, and left it. Then the wolves went home, and X·ā'nelk^u also went home. His cape which had been bitten by the wolves was small. Then his father ran. "Behold! that is what happens to our child. Therefore the cape of our child disappears rapidly. Let us be careful. Behold! something terrible happened to our child." X·ā'nelk^u came home carrying the mink. Then he was fed and given to eat. "Now you shall stop shooting," said the father of the child. They went to sleep. "Let our child be between us in the house." Then he tied up his house, and they went to sleep. The father held the child in his arms, and the mother also held the child in her arms. They watched him during the night.

Then they went to sleep. The father of the child awoke. "Slave," he said, "stop sleeping!" Thus he said to his wife. "Evidently our child has been taken away. Evidently something dreadful has happened." Then the man searched on the floor of his house. There was no hole through it. He did not know where his child had gone through. Then his wife cried. "Don't cry, slave! Perhaps our child will become supernatural. Bear it with fortitude. Don't cry!"

Then X·ā'nelk^u was taken along by the two wolves. He lay on his stomach on them. They went to a far country. Then he heard the noise of people. "Yä," said what was heard. X·ā'nelk^u was told, "Don't look at it! That is causing potlatch when it is seen." Then they came to many people who were shouting. They finished. "This is left by potlatching," said the Wolves. They started. Then he heard laughing. "Don't look that way, X·ā'nelk^u! This is causing potlatch when it is seen. That is the laughing-dance." Then he was thrown among them. They laughed, and rolled about on the ground laughing. Then it was taken back.

They started. Then they heard shouting. Then they

lā'g'aa. "Gwā'la gwe'gemał lā'xwa, X·ā'nelk^u. Yū'em
 "mā'xwag'ila lāx dō'gwałasewē^s. Yū'em łełō'tlelał q!aq!ō'-
 pelał." Lā'laē "meq!eqā'se^swa. Lā'laē łełō'telēda "nā'xwa
 bē'begwānem łe^swa tsle'dāq. Ē'k'ael x'ix'inyāla. Lā'laē
 5 ē'tōxwasō^s.

Lā'laē qā's'idē X·ā'nelk^u. Lā'laē lā'g'aa lāq. "Gwā'la
 gwe'gemał lā'xwa, X·ā'nelk^u. Yū'em "mā'xwag'ila lāx dō'-
 qwałese^swē. Yū'em xu'mxumdēōx. Lā'laē "meq!eqā'se^swa."
 Lā'laē lē'x'img'ilis lā'xa dze'qwa, dze'dzeqwa'f'ena'. Ē'k'ael
 10 x'ix'inyālałextā'ya. Lā'laē ē'tōxwasō^s.

La qā's'idē X·ā'nelk^u. Lā'laē lā'g'aa lāq. "X·ā'nelk^u,
 gwā'la gwe'gemał lā'xwa. Yū'em "mā'xwag'ila lāx dō'-
 qwałese^swē. Yū'em q!aq!ē'lelał." Lā'laē "meq!eqā'se^swa.
 Lā'laē q!u'f'edēda bē'begwānemaxēs x·ōms. Lā'laē
 15 awō'xtōdzēla. Lā'laē ē'tōxwas. Ē'x· "nā'xwa^smaā'la bē'-
 begwā'nemx·ida.

Lā'laē qā's'ida. Lā'g'aa lāx g·ō'kwasā āla^sne'm. Laē-
 lem lāx g·ō'kwas g'igama^syas yā'l!ōsō^ssa āla^sne'm. Lā'-
 laē wulā'se^swa. "ma'sēlaens "nemō'kwē?" — "lā'lo-
 20 gwasdeya^slak." — "La^smōx ē'k'ōx wā'ldemaxsens "nemō'-
 kwēx." — "Gā'gak!lālak lā'xōx sā'semaxsens g'igama^syax."
 Lā'laē yā'qleg'ał: "Ē'smaēlōx ā'eml ax^sē'dēlxēs gōyō'la
 qa^ss gane'ml." Lā'laē lē'lałaxēs sā'sem. Lā'laē klus^sā'lił,
 yīpedzō'gwa^slił. "Wā, wī'dē ax^sē'xsde^sse^swasens "nemō'kwē.
 25 Ē'selaō'xwaxg·ada "nō'last!egemēg·a?" — "Ē'selag·aqwē,"
 "nē'x'latlēda wule'lāx ā^smałā "nē'nk!ēgēmsa begwā'nem.
 "Ē'selaōxwaxg·ada q!ā'yōtk·?" — "Ē'selag·aqwē." —
 "Ē'selaōxwaxg·ada "nemō'kwik·?" — "K·!ē's'em^slaā'xaa'-
 g·aq." — "Ē'selaōxwaxg·ada amā^sinxēk·?" — "Yū'em^sel
 30 ax^sē'tsōs." Laē'm^slaē geg·ā'dix^sides.

"Wē'g'a lāx "nemā^snakulōdlas, ē'selaōx ax^sē'xsde^sxg·ada

arrived. "Don't look this way, X·ā'nelk^u! That is causing potlatch when it is seen. That is the cohabiting dance." Then it was thrown among them. Then all the men and the women began to cohabit. They were breathing heavily. Then it was taken back.

Then X·ā'nelk^u started, and they arrived there. "Don't look that way, X·ā'nelk^u. That is causing potlatch when it is seen. Those are the Land-Otters." And it was thrown among them; and they rolled about on the ground with mud on their bodies, and they were grunting at the same time. Then it was taken back.

Then X·ā'nelk^u started, and they arrived there. "X·ā'nelk^u, don't look this way! This is causing potlatch when it is seen. This is the mosquito dance." Then it was thrown among them, and the men scratched their heads. Then they were very big. Then it was taken back. Now they were well, and became men.

Then they started, and they arrived at the house of the Wolves. He (X·ā'nelk^u) was taken into the house of the chief, and he was taken care of by the Wolves. Then it was asked, "What does our friend wish?" — "He wants supernatural power." — "This word of our friend is good." — "He wants a wife from among the daughters of our chief." Then he said, "Does he not only take the one he likes for his wife?" Then (the chief) called his children. They sat down, and sat in a row. "Where is the one desired by our friend? Is it not this eldest one?" — "He does not want her," said the one who just hears the thoughts of men. "Does he not want this middle one?" — "He does not want her." — "Does he not want the other one?" — "Not this one, either." — "Does he not want this youngest one?" — "That is the one desired by him." Then he married her.

"Go on, you shall move and be with her." — "Does he

“ma’x^uplēqek’?” — “K’lē’s^ulag’aq^u,” “nē’x^ulat!ēda hō’laqlēs
wulē’lax g^uwā’laasens “nē’nk’!ēqae^u. “Ē’selaōxwaxg^uada ha-
lā’yuk’?” — “K’lē’s^uem^ulaxaā’g’aq^u.” — “Ē’selaōx ax^uē’xs-
dexg^uada qlulā’^ustak’?” — “K’lē’s^uem^ulaxaā’g’aq^u.” —
5 “Ē’selaōxwaxg^uada qlwā’!qlwā’lag’ilak’ xu’mtxumtag’ilak’
halā’yuk’?” — “Yū’em ax^uē’xsdesō’sik’.”

Lā’^ulaē gā’la: “La^umēg’in laē’xsd.” Lā’^ulaē nē’n!elē
ganē’mas X·ā’nelk^u lā’xēs ōmp: “Le^umā’ax^uel ō’dzeqlālen
lā’^uwunemēx.” — “Qā’lō^u,” “nē’x^ulatla ō’mpasa g’inā’nem,
10 “ē’s^umaēlō^u lā’la.” Lā’^ulaē lē’^ulāxēs g’ō’kulōt. “Hē’dēn
ā’xēlōl qa’s g·ā’xaōs, lē’^umā’ēx laē’xsdōx lā’^uwunemaxsen
xunō’kwēx qa lā’lag’is Hē’!ts!āx Anō’bēx^uēd, qa lā’lag’is
Hē’!ts!āx Tsā’xmīs, qa lā’lag’is Hē’!ts!āx Lek’ō’sto’yu.”
Lā’^ulaē “nēk’ : “Ē’s^umaēlenu^ux^u lāl qā’s^uidl. Wī’la^ux^udzē’laē
15 gē’x^uidē yīxs g·ā’xaē. Laē’mx·denu^ux^u,” “nē’x^ulaē, “laē’mx·
denu^ux^u lē’^ustālis lāx ē’wunxa^uyā’xsens “nā’lax.”

G·ā’x^ulaēda “nā’xwa g·ī’lg·aōmas āLa^une’^um. “Gē’lak·as^ula,”
“nē’x^ulatla negu’mpas X·ā’nelk^u. “Hē’dēn ā’xēlōl qa’s
lā’ōs taō’du!t!entsens negu’mpē. La^umōx lāl “nemā’^unā-
20 kulal, lō’gwada halā’yuk^u. K’lē’s^ules qlunō’s!eqlāltsik’.
Mō’sgēmax^uemlēs ax^uē’daaslaōsasik’. Ā’naḡwamles x·ā’x-
ēl qa’sō “nēx·l qa mē’x^uēdēltsēs ax^uē’tsōnaḡwalaōs wī’na-
sō’^unaḡwalaōs. Laē’ms lāl Nū’nx·lāl. Hā’g·a taō’du!t!entsa
halā’yux,” “nē’x^usō’laē Hē’!ts!āx Anō’bēx^uēd, lē’^uwōx Hē’!ts!āx
25 Tsā’xmīs. Lā’^ulaē yū’ē’g·anō lāx Hē’!ts!āx Anō’bēx^uēd lō
Tsā’xmīs.

Lā’^ulaē qā’s^uid. K’lē’s^ulaē gā’taxs g·ā’xaē aē’daaq.
“Laē’mx·denu^ux^u ē’x·mig·anō’x^u se’lpaxa dēwē’x qa yū’yī-
lē’ms.” Lā’^ulaē taō’du!t!enēwē Nūn lā’xēs g·ōk^u. Laē’m
30 dā’laxēs halā’yu. Lā’^ulaē nē’taxēs ōmp. “G·ā’x^uemg’in
lō’gwēg’in. Ē’smaēlens kwā’kwēxā’lāl lāx hē’yakulāxens

not want this potlatch-pole?" — "He does not want this," said the Listener, who hears the ways of our thoughts. "Does he not want this death-bringer?" — "He does not want it." — "Does he not want this water of life?" — "He does not want it." — "Does he not want this destroying crazy-making death-bringer?" — "That is desired by him."

They were in the house for a long time. (Then he said,) "I desire to go now." Then the wife of X·ā'nelk^u told her father about it. "This my husband feels badly." — "Indeed, he does," said the father of the child. "Shall he not go?" Then he called his tribe. "This is the reason I want you to come, for the husband of my child here wishes to go; — and he shall go, Quick-Spark; — and he shall go, Quick-Raindrop; — and he shall go, Quick-Stonethrow." Then they said, "Shall we not start? It does not take a long time when he goes. "We will go," they said. "We will go around the edges of our world."

Then all the different kinds of wolves came. "Welcome!" said the father-in-law of X·ā'nelk^u. "This is the reason why I call you, that you may go and take our son-in-law out of the woods, and this death-bringer shall go at the same time. Don't use it often. You may use it against four tribes. Just blow from time to time when you desire that they shall sleep whom you wish to take, and against whom you make war. Now your name shall be Wolf. Now take the death-bringer out of the woods." Thus Quick-Spark and Quick-Raindrop were told, and he was tied on the backs of Quick-Spark and Quick-Raindrop.

Then they started, and it was not long before they came back. "We took time to twist cedar-twigs to tie him with." Then Wolf was taken out of the woods to his house. He carried his death-bringer, and showed it to his father. "My supernatural treasure has come! shall

g·ō'kulōdāens lē^uwun ^unō'nelā'laxsdāen." Lā'laē wī^{xu}ste'ndxēs xwā'kluna qa's lē lā'xēs g·ō'kulōt qa's lē wī'na. Lā'laē wī^{xu}ste'ndē g·ō'kulōtas; sē'x^uwidē ma'lgunā'itslaq xwā'kluna. Lā'laē wī'naŋxa Xō'yalas.

- 5 Lā'laē lā'g·aa lā'xa Gwa'tslēnox^u. Lā'laē lā'itāēxsdēda halā'yu, ha^umaē'xsdxa Gwa'tslēnox^u. "Gwā'la, adē," ^unē'x^ulatla Nūn, "nō'smensaq g·ō'kulōt." Lā'laē sē'x^uwida. Lā'laē lā'g·aa lā'xa G·ā'plēnox^u. Lā'laē lā'itāēxsd qa's ha^umx·ī'dēq. "Gwā'la adē," ^unē'x^ulatla Nūn, "nō'smensaq
10 g·ō'kulōt," ^unē'x^ulāēxēs halā'yu. Lā'laē sē'x^uwida, lā'laa lāx Xudē's. Lā'laē wule'lax tle'm^uyāla. Lā'laē lā'g·aaxa gā'nul. Kwē'xelālaēda Xō'yalas. Ā'em^ulā'wīs ha'ngamlāyudeq. Lā'laē x·ā'x^uwuhtōtsēs mē'xmēxag·ila. Lā'laē ā'em ha'nwāla hō'lēlaxa tle'm^uyāla. Hā'la^unākulax·lāel
15 hō'lel^unākulak·lāla. Lā'laē ma'itslā'x^uem^ulaē lēda tle'm^uyālayā. Lā'laē qlwē'ī'd. K·leā's la tle'm^uyāla.

- Lā'laē lā'x^uwalēxsē Nūn. Yā'laqlug·a'ī. Lā'laē qlwē'ī'd. "Ā'l^uemles hō'x^uwuhtāl, qenlō lāl qlā'lex mō'sga^umē'l^ula k·lā'watslēla." Lā'laē lā'itoē Nūn. Dō'x^uwidxa kwē'xe-
20 lax·dē. ^unā'xwa la mē'xēda kwē'xelax·dē. Ā^umaael la xē'xēā'plaxdēlīfēda g·īng·īnānem. Ā'em k·lē'k·laguxstalītxa dzā^umsēs ē'bemp. Lā'laē qā's^uidē Nūn ā'lā lā'xa g·ō'kula. Lā'laē lā'xa mā'x^ubalas. Lā'laē yā'laqlug·a'ī. Lā'em^ulaē qlā'xa k·lā'watslē. Lā'laē hō'x^uwuhtāwēda ^unā'xwa bē'bē-
25 gwānem qa's lē dō'x^uwidxa kwē'xelax·dē. Lā'laē bās qa's wī^{xu}ste'ndē xwā'xwaklunax·dās ^umō'xelaxa ^unā'xwa hē-

we not then strike back at those who killed our tribe, and those who would have been my brothers?" Then he launched his canoe and went to his tribe to make war. Then his tribe launched their canoes, and eight canoes paddled. They were going to make war against the Xō'yalas.

Then they arrived at North-People. Then the death-bringer desired to go out, wanting to eat North-People. "Don't, my dear!" said Wolf, "that is our tribe." Then they paddled. Then they came to the G-â'p!ēnox. Then he desired to go out to eat them. "Don't, my dear!" said Wolf, "that is our tribe." Thus he said to his death-bringer. Then they paddled, and came to Cut-Beach. Then he heard beating of batons. They arrived at night. The Xō'yalas were having a winter dance. He just stopped in front of the village on the water. Then he blew on his sleep-bringer. Then they stopped on the water to listen to the sound of beating time. Very quickly the noise became less. Then they heard that only two sticks were beating, and now the beating of time stopped.

Then Wolf arose in his canoe. He sang a sacred song. Then he was silent. "Later on you shall go out of the canoe, when I have found four [?]." Then Wolf stepped out of his canoe, and saw those who had performed the winter ceremonial. All those who had performed the winter ceremonial were asleep. Only the legs of the children were in the cradles. They held the breasts of their mothers in their mouths. Then Wolf went along searching in the village. He went to the last house at the end. Then he began to sing his sacred song, and he found the [?]. Then all the men went out of the canoes to look at those who had performed the winter ceremonial; and they left them and launched their canoes,

maomas. Lā'laē q!ē'ā'!exselaxa bē'begwānem lē'wa
ts!ē'dāq qa's q!ā'q!ēk'ā lē'wis lē'lēlāla. Lā'la wī'lg'aa'-
!exsā'masxēs lē'lēlālada nā'xwa begwā'nem.

Lā'laē mex'ā'la'ya q!ē'nem'ēla xwā'k!una, yā'yats!esa
5 wī'na. Lā'laē xwē'x'idē Nū'naxēs halā'yu. Lā'laē x'ē'x'id
g'ō'x'dāsa Xō'yalas. Wī'wu'la. K!ēā's q!u'la, nā'xwaem
x'ē'x'ida. Lā'laē nā'nakwēda wī'nax'dē. Lā'g'aa lā'xēs
g'ō'k'; q!ē'nemēs q!ā'q!ēk'ā.

Lā'laē pō'sq!a halā'yās Nūn. Lā'laē hē'laxēs g'ō'kulōt
10 qa's lā'lag'ī wī'naxa Dzā'wadex'lā lā'xa Dena'x'da'x' qa's
lē'nemēxa a'wī'nagwis. Lā'laē wī'x'stē'ndxēs xwā'xuk!una,
ma'lgunā'ts!aq yā'yats!ēs. G'ā'x'laē sē'x'wid. G'ā'x'laē
lā'g'aa lā'x axā's Dzō'dzadē. Lā'laē lā'!tā'ēxsd, ha'ma-
ē'xsdxa lā'lasiqula. "Gwā'la, adā," nē'x'lat!a Nūn,
15 "nō'smenseq g'ō'kulōt." Lā'laē gā'la lō'ma lāx Dzō'dzadē.
Mē'm!ēs neqā'plēnxwas'laē lāx nē'lk'ōtexsta'yas Dzō'dzadē.
Lā'laē pō'sq!a lō'mēda halā'yu. Lā'laē yā'wix'a. Dā'lael
wā'x'ē Nū'naxēs halā'yu. K!ēā's'ēl gwē'x'idaas !āk' lā'xēs
halā'yu. Lā'laē plē'ē'd halā'yux'dās. Lā'laē nēxwā'ba-
20 laxa neg'ā', x'ē'x'idāmas. Laem nā'nakwa. Yē'k'ilqalē
Nūn, ts!ix'ī'lē nā'qa'yas. Laem q!u'lba.

16. The Q!ā'nēq!lax^u Legend.¹

(Dictated by Q!ō'mg'ilis, a nēq'ē'mg'ilisala, 1894.)

Q!ā'nēq!lax^u and his Brother Only-One.

Mā'q!wans geg'a'dēs lā'lanā'elāga. G'ā'x'laē Q!ā'nē-
q!lax^u lē'wis nē'mō'gwis sā'sembōlas Mā'q!wans. G'ē'x'.

¹ The dialect of the nēq'ē'mg'ilisala and of the lā'lasiqula differs somewhat from that of the more southern Kwakiutl tribes. It seems that at the present time

taking on board all kinds of food. They carried aboard the men and the women as slaves, and also his relatives. Then all the men related to him were on board.

Then many canoes in which were warriors were on the water. Then Wolf swung his death-bringer, and the village of the Xō'yalas took fire. They were all gone. Not one was alive. They were all burned. Then the warriors went home. They arrived at their house. Their slaves were many.

Then the death-bringer of Wolf was hungry. He engaged his tribe to go to the place named Having-Olachen to war against the Dēna'x'da⁶x^u, to take from them their land. They launched their canoes, — eight hunting-canoes, — and they came along paddling. They came to Dzō'dzad. Then it desired to go out to eat the Seaward-Dwellers. "Don't, my dear!" said Wolf, "that is our tribe." Thus said Wolf. They were a long time at Dzō'dzad. The southwest wind continued for ten days at the south entrance of Dzō'dzad. Then the death-bringer was very hungry. It was moving all the time. Wolf tried to hold his death-bringer, but he could not do it. It was too strong. Then his death-bringer flew away. It came near a mountain and made it burn. Then he went home feeling badly. His heart was sick. That is the end.

16. The Q!ā'nēqī⁶lax^u Legend.¹

(Dictated by Q!ō'mg'ilis, a ⁶naqE'mg'ilisala, 1894.)

Q!ā'nēqī⁶lax^u and his Brother Only-One.²

Heron had for his wife Woodpecker-Woman. Q!ā'nēqī-lax^u and Only-One came, pretending to be the children

the Kwakiutl dialect is considered more "fashionable," and for this reason a number of Kwakiutl expressions have crept into the text as here told.

² See Publications of the Jesup North Pacific Expedition, Vol. X, p. 185.

- ^oidEXō ai'k·lēx, yīx Q!ā'nēqī^olax^u. G·ā'x^oEl dō'qwa lā'xō
 awī'nagwisēx. Lā'^olaē ax^oē'dē Mā'q!wans lā'xē k!waxlā'^owē
 qa's lā'wayō lā'xē wā. Lā'^olaē dō'qwaxēs lā'wayū. ^one'm-
^olaē mā'tslāēs lā'wayōs. Pā'^olaē, ^onē'x·^ola Mā'q!wans.
 5 Lā'^olaē pō'x^owid yīx Q!ā'nēqī^olax^u lō^o ^onemō'gwis. Lā'^olaē
 l!ō'plid, yīx lā'lanai^olā'ga. Lā'^olaē l!ō'pa; lā'^olaē sē'mx·
^oidx. Lā'^olaē hā'nakuila ha^omx·^oi'd lā'xē mā. Lā'^olaē
^owī'^ola, ha^omā'pxē mā. K·leō's^oem^olaē Q!ā'nēqī^olax^u, la'ē
 pā'laē aā'l!a. G·ā'x^olaē Q!ā'nēqī^olax^u lō^o ^onemō'gwis.
 10 "Ā'k'as adē," ^onē'x·^olaē Mā'q!wansaxēs sā'sem, lāx Q!ā'-
 nēqī^olax^u lō^o ^onemō'gwis. "Xwē'dēsaxlēdzā'^oxōlā yī'xen
 dō'gu^ol."

- Lā'^olaē mē'x^oid. Lā'^olaē ^onā'x^oid. Lā'^olaē dō'qwaxēs
 lā'wayū. Lā'^olaē mā'tslā'^olaē lā'wayōs. Pā'^olaē, ^onē'x·^olaē
 15 Mā'q!wans. Lā'^olaē pō'x^owidē Q!ā'nēqī^olax^u lō^o ^onemō'gwis.
 Lā'^olaxaa hā'nakwila l!ō'plid; ha^omx·^oid. Lā'^olaē ^owī'^ola
 ha^omā'pxē mā'^oidē mā. Lā'^olaē dzix·^oi'dasē q!ē'mlālē lāx
 x·ō'mas hēk!wā'nē. "Gē'la," ^onē'x·^olaē hēk!wā'nē lāx Q!ā'-
 nēqī^olax^u. "Dō'x^owidlxa^o." Lā'^olaē dō'x^owidē Q!ā'nēqī^olax^u.
 20 Dō'x^owalēlaxē q!ē'mlālā lā'x x·ō'mas hēk!wā'nē. l!ō'p!ex-
 k·lixstelīē lē'gemasa hēk!wā'nē.

- "mā'sōxda q!ē'mlālēx?" ^onē'x·^olaē Q!ā'nēqī^olax^u lā'xē
 hēk!wā'nē. Lā'^olaē yā'qleg·a^ol, yī'xē hēk!wā'nē. "Hē'em
 pepō'^olag·iīnaxwasāyūla, yī'xōs yā'nemna^owax lā'naxwa-
 25 ^oyasē hā'lag·ila ha^omā'pa," ^onē'x·^olaē abē'mpas Mā'q!wans.

- Laē'm^olaē dō'qwaxat! la'xēs lā'wayū. Lā'^olaē mō^o ^oyā'-
 nemas mā. Lā'^olaxaa ^onē'k·a: "Hā'lag·a l!ō'plidx." K·lē'-
 ase^ola q!ā'lapā^o, yīx Q!ā'nēqī^olax^u lō^o ^onemō'gwis. Ō'em-
^olaē hō'gunēgwī^ol qa's lē ^owu^onē'la. G·ā'x^olaē Mā'q!wans.
 30 Lā'^olaē hā'lag·ila l!ō'plid, lā'xē mō^o mā. Lā'^olaē l!ō'paxē
 mō^o mā. Ha^omx·^oid. Lā'^olaē qat!ē'dē Q!ā'nēqī^olax^u, lā'xēs

of Heron. Q!ā'nēqī⁸lax^u came from above. He came to see this world. Then Heron took cedar-wood (to make) a salmon-weir in the river. Then he looked after his salmon-weir. One salmon was in his weir. Heron said that he was hungry. Q!ā'nēqī⁸lax^u and Only-One were starving. Then Woodpecker-Woman roasted (the salmon). Then it was roasted, and she tried out (the oil). They ate the salmon quickly. They ate all the salmon. Q!ā'nēqī⁸lax^u had nothing. He was dying of hunger. Q!ā'nēqī⁸lax^u and Only-One came, and Heron said to his children, Q!ā'nēqī⁸lax^u and Only-One, "Oh, my dear ones, behold! you must run away on account of what I have seen."

Then they went to sleep. Day came, and (Heron) looked at his salmon-weir. Then there were two (salmon) in the salmon-weir. Heron said that he was hungry. Q!ā'nēqī⁸lax^u and Only-One were starving. Then (Heron) cooked it quickly, roasted it, and ate it. He ate both salmon. Then (Heron) rubbed some of the salmon-flesh on the head of the old woman. "Come," said the old woman to Q!ā'nēqī⁸lax^u, "look at this!" Then Q!ā'nēqī⁸lax^u looked at it, and he discovered salmon-meat on the head of the old woman. Rooted-to-the-Floor-of-the-House was the name of the old woman.

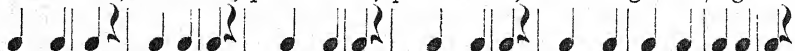
"What is this meat?" said Q!ā'nēqī⁸lax^u to the old woman. Then the old woman spoke. "That is what makes you all starve, — this, what he obtains whenever he goes, and what he eats quickly." Thus said the mother of Heron.

Then (Heron) looked again after his salmon-weir, and four salmon were caught. Again he said, "Go roast it." Q!ā'nēqī⁸lax^u and Only-One did not know (about it). They were hungry. They just went into the corner of the house, and hid in the house. Heron came and quickly roasted the four salmon. Then the four salmon were

L!Ek!wē's qa's ha'n!idēx Mā'q!wans lō lā'lanaiŋelāga.
 Lā'laē tē'la', yix Mā'q!wans lō lā'lanaiŋelāga. Lā'laē
 dā'x'idēx, yix Q!ā'nēq!lax^u, lāx Mā'q!wans qa's klu'klulps-
 'ālēq. Lā'laē tseqemē'stālis, yis Mā'q!wansdē: "Lāts
 5 q!wā'q!u! yis ā'la lē'lqwalālē'L," nē'x'laē Q!ā'nēq!lax^u.
 Lā'laē pe'ē'dē Mā'q!wansdē. "Qwā, qwā, qwā," nē'x'laē
 Mā'q!wansdē, la'ē ts!ē'klux'ida. Lā'laē ē'tlēdxēs abā'tsō-
 x'dē, lāx lā'lanaiŋelāga. "Lāts lā'lanaiŋelōl," nē'x'laē
 Q!ā'nēq!lax^u. Lā'laē pe'ē'd qa's lē lē'n!ida, yix lā'la-
 10 naiŋ. Lae'm gwā'la. Lae'm ts!ē'klux'ida yix ma'lō'x'dē,
 yix Mā'q!wansdē lō lā'lanaiŋelāgax'dē. Lā'laē 'lā'p!id
 lāx l!ō'pek!Exsteliŋ, yix abe'mpdas Mā'q!wans. Lā'laē
 o'em l!Ek^unā'kula lā'xē ba'nē'. Lā'laē ē'x'ax'idē Q!ā'-
 nēq!lax^u wāx 'lā'pa lā'xē l!ō'pex. Lae'm'laē gwā'la.

Q!ā'nēq!lax^u and Ts!ā'ts!ō.

15 "Gē'la," nē'x'laē Ts!ā'ts!ō, "qa'nts a'mlē," nē'x'laē
 Ts!ā'ts!ō lāx Dzā'dzaḡwitelāga. Lā'laē ts!ā'ē Ts!ā'ts!ō
 yisēs klu'taaldē lāx Dzā'dzaḡwitelāga. Lā'laē klutā'aŋ-
 'idesēs ēg'ā'nem. Lā'laē Q!ā'nēq!lax^u nē'x'laē: "Gwa'-
 dzēs 'yā'lag'ilis," nē'x'laē Q!ā'nēq!lax^u. Lā'laē yā'q'leg'aŋē
 20 Dzā'dzaḡwitelāga: "Gwa'la hē'k'lāla g'ā'xen, ā'g'anē,"
 nē'x'laē Dzā'dzaḡwitelāga. "Tsē'x'ōstēs q!ē'mxExstix,'
 nē'x'la g'ā'xen, ā'g'anē." Lā'laē

"Tsē'xwistē', tsē'xwistē'; q!ē'mxExstē', q!ē'mxExstē';" nē'x'la g'ā'xen, ā'g'anē'


Lā'laē l!ā'psta lā'xē de'msx. Q!ē'mxExstē; s++xa'laē
 25 q!ā'ma; tsē'x'ōstēs lā'xē awī'nagwis. Ax'ē'tse'wēs g'ō'kulōt.
 Lā'laē lā'x'wilālaē gēnē'mas Ō'māŋ, yix ē'lxsāayūgwa qa's
 k'inā'la lā'xē q!ā'ma. Lā'laē ax'ē'd lā'xēs habā'gāē qa's
 yix'ē'dēx qa's ax'ē'dēs lā'xē q!ā'max.

roasted, and he ate. Then Q!ā'nēqī⁸lax^u strung his bow and shot Heron and Woodpecker-Woman, and they were dead. Then Q!ā'nēqī⁸lax^u took Heron and tore him to pieces, and threw the pieces of the dead Heron about. "You shall be the herons of later tribes," said Q!ā'nēqī⁸lax^u. Then Heron began to fly. "Qwā, qwā, qwā!" said the dead Heron, and became a bird. Then he did the same to his dead stepmother, Woodpecker-Woman. "You shall be the woodpecker." Thus said Q!ā'nēqī⁸lax^u. Then she began to fly and began to peck wood. That was the end. Then the two — Heron and Woodpecker-Woman — became birds. Then he began to dig out the woman rooted to the floor, the mother of Heron. (The root) only became thicker below. Then Q!ā'nēqī⁸lax^u gave up trying to dig out the root. That is the end.

Q!ā'nēqī⁸lax^u and Ts!ā'ts!ō.

"Come," said Ts!ā'ts!ō, "that we may play!" Thus said Ts!ā'ts!ō to Olachen-Woman. Then Ts!ā'ts!ō gave his blanket to Olachen-Woman. Then she put on the blanket that she had gained in gambling. Q!ā'nēqī⁸lax^u said, "Don't go on the beach." Thus said Q!ā'nēqī⁸lax^u. Then Olachen-Woman spoke. "Don't say that to me, lord!" Thus said Olachen-Woman. "Say to me, 'Dried herrings are jumping on the beach,' lord." (Then he said,) "'Jump on the beach, jump on the beach! Dried herring, dried herring,' say to me, lord." Then she put the corner of the blanket into the sea. Behold! dried herrings made a noise, "Ssss!" Shoals of herrings were jumping ashore on the land. They were taken by the tribe. Then the wife of Ō⁸māl, Fog-Woman, found it difficult to scoop up the herrings. Then she took her pubic hair and netted a net to take the herrings.

Q!ā'nēqī'lax^u kills the Whales.

Qā's^{id} Q!ā'nēqī^{lax}^u. Dō'x^{walelax} ō'mas ts!ē'kwa,
 yīx ku'n^{xwa}. Ha^{mā'p} ku'n^{xwaxa} sī'siūL. Wā, ax^{ē'dex}
 sē'lig^{aas} sī'siūL. Wusē'x^{idē} Q!ā'nēqī^{laxwax} sē'lig^{aas}
 sī'siūL. Ax^{ē'dex} gaā'gasē sī'siūL qa's yīnk^{līx}^{idēs} lā'xē
 5 gwō'yī'm. Łē'l^x^{idēda} gwō'yī'm. Dā'x^{idxē} gwō'yī'm,
 yīx Q!ā'nēqī^{lax}^u qa tsex^{idēs} lāx ā'l^{la}. Ē'tl^{ēd} yīnk^{līx}^{idxē}
 gwō'yī'm. Łē'l^x^{idēda} gwō'yī'm. Wa, ē'tl^{ēd} yīn-
 k^{līx}^{id} lāx ā'l^{la} gwō'yī'm. Dā'x^{idxē} gwō'yī'm qa ts!ē-
 xusdēsēs. Ē'tl^{ēd} yīnk^{līx}^{id} lā'xē gwō'yī'm, lāx ā'l^{la}.
 10 La dā'x^{idxē} gwō'yī'm qa ts!ēxusdēsēs. Laē'm gwā'la.
 Laē'm hē'ta qa ha^{mā'ēlēs} ^{nemō}gwis.

Q!ā'nēqī'lax^u makes a House for Only-One.

Dō'x^{walelē} Q!ā'nēqī^{laxwax} tetē^{xmōt} qlē'nem. Ax-
^{ē'dex} qa's g^{ō'kwilēq}. Laē'm gwā'ldē g^{ōx}^u. Ax^{ē'dxē}
^{wāp} qa's xīā'x^{ēdēx} lā'xē g^{ōx}^u. La ō'mas^{ida}, yīxē
 15 tetē^{xmōtē} g^{ōx}^u. Laē'm g^{ōx}^{us} ^{nemō}gwis. Ax^{ē'dxē}
 k!waxlā^{wē} qa's lā'xsīg^{ē'ndēs} lā'xēs g^{ōx}^u. Ax^{ē'dē}
 Q!ā'nēqī^{laxwaxē} qlē'nem begwā'nem qa's g^{its!}ā'laxē laē's
 hō'xplēq.

Q!ā'nēqī'lax^u begins his Wanderings.

"Gwa'la qa'sa," ^{nē'xē} Q!ā'nēqī^{lax}^u lāx ^{nemō}gwis.
 20 "Lā'len dō'qwalax xunō'kwas Gwā^{nalālis}." Qā's^{idē}
 Q!ā'nēqī^{lax}^u. Dō'xwalelē Q!ā'nēqī^{laxwa} Hē'lik^{ilaga}.
 K'ī'lelē Q!ā'nēqī^{laxus} Hē'lik^{ilaga}. Qā's^{idē} Q!ā'nēqī^{laxus}
 ā'l^ē, ā'laqōtalāx Hē'lik^{ilaga}. Qā's^{idē} Q!ā'nēqī^{lax}^u; qā's^{id}.

1 See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 192, 193.

2 Ibid., p. 192.

Q!ā'nēqī⁸lax^u kills the Whales.¹

Q!ā'nēqī⁸lax^u went on. He saw a large bird, the thunder-bird. The thunder-bird was eating the double-headed serpent. Q!ā'nēqī⁸lax^u took the back of the double-headed serpent. He put the back of the serpent on as a belt. He took the eyes of the double-headed serpent and threw them as sling-stones at the whale. The whale died. Q!ā'nēqī⁸lax^u took the whale and threw it inland. Then he threw sling-stones at another whale, and the whale died. Then he threw sling-stones at another whale. He took the whale and threw it up shore; and again he threw sling-stones at a whale, — at another whale. He took the whale and threw it up shore. Then he finished. Then he had enough for food for Only-One.

Q!ā'nēqī⁸lax^u makes a House for Only-One.²

Q!ā'nēqī⁸lax^u saw much dirt. He took it and made a house. He finished the house. Then he took water and blew it on the house. Then the house made of dirt became large. It was the house of Only-One. He took cedar-sticks and put them up outside the house, and Q!ā'nēqī⁸lax^u took many men and put them inside as posts.³

Q!ā'nēqī⁸lax^u begins his Wanderings.⁴

"Don't go away!" said Q!ā'nēqī⁸lax^u to Only-One. "I shall go to see the child of Gwā'⁶nālālis." Q!ā'nēqī⁸lax^u started. He saw Shaman-Woman. Q!ā'nēqī⁸lax^u was afraid of Shaman-Woman, and he went past inland from Shaman-Woman. Q!ā'nēqī⁸lax^u started, and he saw

³ The house was named Yū'ibalag'ilis; the post's name was Bē'bēgumlisila.

⁴ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210, 222.

- Dō'x^uwalelē Q!ā'nēqī^ulaxwaxa Ō'dzāla. K'leas ā'la^m be-
 gwā'nem; dō'x^uwalelas Q!ā'nēqī^ulax^u. Qā's^uid. Dō'x^uwa-
 lelax LEXyā'lik'a^ulayū. K'īe'las LEXyā'lik'a^ulayū; ā'laqō-
 dālaX LEXyā'lik'a^ulayū. Qā's^uidē Q!ā'nēqī^ulax^u; qā's^uid.
 5 Dō'x^uwalelax Hai'alik'awaē lax Lē'la'dē, awī'nagwisas Hai'-
 alik'awaē, lāx ā'laqōtalax Hai'alik'awaē.

Q!ā'nēqī^ulax^u marries the Daughter of Gwā^unalālis.

- Lae'm lā'g'aa lāx Gwā^unalālis. Lae'm ax^uē'dē Q!ā'nē-
 qī^ulax^u qa's nō'masbōfē. Wā, klwā'g'alisē Q!ā'nēqē^ulax^u
 lāx ^uwāp. "Kwā'sa, kwā'sa xonō'xwis Gwā^unalālis."
 10 G'ā'x^ulaē qā's^uidē xonō'xwis Gwā^unalālis. Mōx^u ts!ē'ts!ē-
 dāx. Lae'm dō'x^uwalelax Q!ā'nēqī^ulax^u. "Lae'm ē'x'bidzō-
 kwa klwāi's," ^unē'x^ulaē xonō'xwis Gwā^unalālis. "Nō'slex
 q!ā'k'ōl," ^unē'x^ulaē ^unō'lasnegama xonō'xwis Gwā^unalālis.
 Ax^uē'dxē ^uwāp qa ts!ō'xwēt!ēdē. Lā^ulaē lē^ulēg'a^ulēx
 15 Q!ā'nēqī^ulax^u: "Gē'la ts!ō'x^uwidxg'īn awē'g'īx," ^unē'x^ulaē
^unō'lasnegama xonō'xwis Gwā^unalālis. Lā^ulaē ts!ō'x^uwidē
 Q!ā'nēqī^ulax^uaxē awī'g'aas ts!ēdā'xa. Lā^ulaē ax^uē'dēs,
 Q!ā'nēqī^ulaxwaxus gwa^ulē'x. Lā^ulaē ax^uē'tsēs gwa^ulē'x
 lāx ts!ēmā'lax'tslāna. Lā^ulaē ts!ēmXstē'ndēs lāx mē'ng'as
 20 xonō'xwis Gwā^unalālis ^uwī^ulaēm^ulaē ts!ēmXstē'ndxē yū'dux^u.
 Lā^ulaē q!ē'msa ts!ēmXstē'ntsaxē ^unēmō'x^u. "^umā'sēs nā'la-
 g'ītaōx? Q!āō'lalaensa g'ai'ō^ulases?" — "Lae'ms geg'ā'd-
 las," ^unē'x^ulaē Q!ā'nēqī^ulax^u lāx ts!ā'yās xonō'xwis Gwā'-
^unalālis. Lā^ulaē geg'ā'dis xonō'xwis Gwā^unalālis. Lā^ulaē
 25 bowē'x^uwidē ^unō^unalas gēnē'mēs Q!ā'nēqī^ulax^u. Lā^ulaē
 bowē'x^uwidē gēnē'mas Q!ā'nēqī^ulax^u. Lae'm xu'ngwad.

something that was wrong. It was not a real man. It was not a real man, what was seen by Q!ā'nēqī⁸lax^u. He started, and he saw Łxyā'lik·a⁸layū. He was afraid of him, and went past inland from Łxyā'lik·a⁸layū. Q!ā'nēqī⁸lax^u started. He was Greatest-Shaman at Having-Dead-Ones, the place of Greatest-Shaman. He passed inland from Greatest-Shaman.

Q!ā'nēqī⁸lax^u marries the Daughter of Gwā'⁸nalālis.

He arrived at Gwā'⁸nalālis. Then Q!ā'nēqī⁸lax^u pretended to be an old man. He sat down by a water. "Wash, wash, child of Gwā'⁸nalālis!" (he thought). Then the children of Gwā'⁸nalālis came. They were four girls. They saw Q!ā'nēqī⁸lax^u. Then one of the children of Gwā'⁸nalālis said, "A nice little one is sitting on the beach. He shall be my slave." Thus said the oldest child of Gwā'⁸nalālis. She took water and washed herself. Then she called Q!ā'nēqī⁸lax^u. "Come, wash my back," said the oldest child of Gwā'⁸nalālis. Then Q!ā'nēqī⁸lax^u washed the back of the girl. Then Q!ā'nēqī⁸lax^u took gum and put it on his first-finger. Then he touched with his first-finger the womb of the child of Gwā'⁸nalālis. He touched three of them from behind with his finger, but he did not want to touch the one. "Why is this one so daring? Do I know where you come from?" — "You will have her for your wife," said Q!ā'nēqī⁸lax^u (referring) to the youngest child of Gwā'⁸nalālis.² Then he married the child of Gwā'⁸nalālis. Then the older sisters of the wife of Q!ā'nēqī⁸lax^u became pregnant. Then the wife of Q!ā'nēqī⁸lax^u became pregnant, and she had a child.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 196 et seq.

² "That means I will have you for my wife," thought Q!ā'nēqī⁸lax^u in regard to the youngest daughter of Gwā'⁸nalālis.

- Lā'laē yā'qleg'a^{te} Gwā'nalālis: "Wai'x'ints klunā'xwa,"
 "nē'x'laē Gwā'nalālis. Lā'laē sē'x'wīd. Lā'laē dō'xwa-
 lelaxēs klunā'xwalē. Lā'laē lē'mx'idē Gwā'nalālis.
 Lā'laē āqelā'la klwā'xlā'wē. Lā'laē tē'x'id o'sdas.
 5 Tē'xpōl lā'xē klwā'xlā'wē. "Gē'lag'a, ax'ē'dex o'sdē'x-
 dānts. Laē'm tē'xpōla." Lā'laē Q!ā'nēqī'la^xwē ax'ē'dxē
 o'sdē. Lā'laē kwē'x'idē Gwā'nalālis. Lā'laē qē'mx'wīd;
 g'ā'x'laēdē ē'lkwa. Laē'm'laē lē'la' Q!ā'nēqī'la^x. G'ā'x-
 'laē dō'x'walelax ē'lkwa's Q!ā'nēqī'la^x. Lā'laē ax'ē'dxē
 10 lā'nūt; axtslō'tsē lā'nūt lā'xē q!wa'tslē. "Yilā'la, g'ā'xēx-
 dēx hamā'x-tsala g'ā'xēn." Qā's'idē Gwā'nalālis o'xlālaxēs
 q!wa'tslē. G'ā'x'laē Q!ā'nēqī'la^x, dā'la^xē o'sdē. "mā'sēs
 qā'sag'ilaōs?" "nē'x'laē Q!ā'nēqī'la^x. "nē'x'laē Gwā'na-
 lālis: "Gē'lag'a qants axē'xg'ants axso'." G'ā'x'laē Gwā'-
 15 'nalālis. Lā'laē lē'mx'id. Lā'laē aqā'lelā'edē klwā'x-
 lā'wē. Lā'laē qat!exsde'ndex. Lā'laē tē'xpōl'ex o'sdē.
 "Gē'lag'a ax'ē'dex. Laē'm tē'xpōla o'sdēx'dāts." Lā'laē
 Q!ā'nēqī'la^x ax'ē'dex. Lā'pōlaxē klwā'xlā'wē. Lā'laē
 kwē'x'idē Gwā'nalālis lāx qā't!exsdēx'dālasē klwā'xlā'wē.
 20 Qē'mx'wīd. G'ā'x'laēda ē'lkwa. "Yilā'la, g'ā'xēx-dēx
 hamā'x-tsala g'ā'xēn. Ā'tlas dō'qula gwē'x'idaasaul."
 Qā's'idē Gwā'nalālis. "Gwā'tdzēs qā'sa," "nē'x'laē Q!ā'-
 nēqī'la^x. "G'ā'x'ēmk o'sdēg'aōs." — "Ā'k'as ā'dai,"
 "nē'x'laē Gwā'nalālis. "nē'x'ēnlaul la lē'la'." Lā'laē
 25 gwā'xēs axsa'wē; naē'nax^u, sē'x'wīd.

- Lā'laē tsexstā'ntsē lē'nq!wa'ē Q!ā'nēqī'la^x. "G'ā'xlēs
 dēstō'luxl," "nē'x'laē Q!ā'nēqī'la^xwaxē lē'nq!wa. G'ā'x'laē
 dex'wī'da yīxē lē'nq!wa, yīxs la'ē dēstō'lux ā'ēda. G'ā'x'laē
 dex'wī'dex x'ō'mes Gwā'nalālis. Lā'laē hax'ē'd, k!ē'as'ēl
 30 dō'gula gaā'gas Gwā'nalālis; lē haqa', la'ē ax'ē'tsōsē
 dēstō'lux. Lā'laē ax'ē'dxē gō'lalē, yīx Q!ā'nēqī'la^x.
 Lā'laē axtslō'tsē gō'lalē lā'xē nā'gēm. Lā'laē sē'x'wīd,

Then Gwā^ʔnalālis spoke. "Let us go and split boards." Thus said Gwā^ʔnalālis. Then they paddled. They saw what was to be split. Then Gwā^ʔnalālis drove in wedges, and the cedar-tree opened. Then the hammer dropped. It fell into the cedar-tree. "Come get our hammer. It dropped in," (said Gwā^ʔnalālis). Then Q!ā'nēqī^ʔlax^u took the hammer. Gwā^ʔnalālis knocked out (the spreading-sticks. The tree) clapped together, and blood came out, and Q!ā'nēqī^ʔlax^u was dead. Then he saw the blood of Q!ā'nēqī^ʔlax^u. He took the wedge and put it into the wedge-bag. "Serves you right! You came to make me ashamed." Gwā^ʔnalālis started, carrying his wedge-bag. Then Q!ā'nēqī^ʔlax^u came, carrying the hammer. "Why are you going away?" said Q!ā'nēqī^ʔlax^u. Gwā^ʔnalālis said, "Come, let us go and do our work!" Gwā^ʔnalālis came and began to drive in his wedges. Then the cedar-tree opened. It was spread out. Then the hammer dropped in. "Come get it! My hammer dropped in." Then Q!ā'nēqī^ʔlax^u went into the cedar and got it, and Gwā^ʔnalālis knocked out the spreading-stick of the cedar-tree. It clapped together, and blood came out. "Serves you right! You came to make me ashamed. You did not see what I was going to do to you." Gwā^ʔnalālis started. "Don't go away!" said Q!ā'nēqī^ʔlax^u. "I am bringing your hammer." — "Oh, that is good, my dear!" said Gwā^ʔnalālis. "I thought you were dead." Then they finished their work and paddled home.

Then Q!ā'nēqī^ʔlax^u threw rotten wood into the water. Q!ā'nēqī^ʔlax^u said to the rotten wood, "You shall become dolphins." Then the rotten wood began to jump and became dolphins. They came and jumped at the head of Gwā^ʔnalālis. Then his face began to swell. His eyes could not be seen because he was swollen. That was done by the dolphins. Then Q!ā'nēqī^ʔlax^u took salmon-

naē'naḥ^u. Lā'⁸laē ax⁸ē'dxē gō'lalē qa's ha⁸mg·ī'lēs lā'xēs
negu'mp, lā'xē ts!ēdā'x negu'mp. Lae'm!a yā'lkwē Gwā'
⁸nalālis.

Lā'⁸laē ku'lga⁸līlē Q!ā'nēqī⁸laḥ^u. "mā'sē xu'lyemaus?"
5 ⁸nē'x⁸laē gēnē'mas Q!ā'nēqī⁸laḥ^u. Lā'⁸laē yā'q!eg·a⁸lē
Q!ā'nēqī⁸laḥ^u. "Hē't!an xu'lyemē lā'g·anemaasē hē'la' ⁸ne-
mō'gwisā," ⁸nē'x⁸laē Q!ā'nēqī⁸laḥ^u. Lā'⁸laē yā'q!eg·a⁸lē
Gwā'⁸nalālis: "Halā'g·a, dō'x⁸widqē," ⁸nē'x⁸laē Gwā'⁸nalā-
lisaxēs xunō'ḥ^u. "Ō'ema dā'laḥ kwā'ts!aqōs," ⁸nē'x⁸laē
10 Gwā'⁸nalālisaxēs xunō'ḥ^u, gēnē'mas Q!ā'nēqī⁸laḥ^u. Lā'⁸laē
qā's⁸id dō'x⁸widxē ts!ā'⁸ya. Lae'm⁸laē hē'la' yīx ⁸nemō'gwis.
Lā'⁸laē q!wai'g·a⁸lē Q!ā'nēqī⁸laḥ^u qae's ts!ā'⁸ya, la'ē hē'la'.
K!eō's⁸laē la ē'ldzēs yīs ⁸nemō'gwis. Ō'em⁸laē la xā'axa.
Lā'⁸laē ax⁸ē'dē gēnē'mas Q!ā'nēqī⁸laḥwaxēs kwā'ts!ē qa's
15 xō's⁸idē lāx ⁸nemō'gwis. Lā'⁸laē q!ulā'x⁸ida. "Hē," ⁸nē'x-
⁸laē ⁸nemō'gwis, "lae'mx·den gē'sa mē'xa," ⁸nē'x⁸laē ⁸ne-
mō'gwis. "Wī'la⁸ḥ^udas mē'xa," ⁸nē'x⁸laē Q!ā'nēqī⁸laḥwaxēs
ts!ā'⁸ya, lāx ⁸nemō'gwis. "Lae'mx·des hē'la'."

Lā'⁸laē yā'q!eg·a⁸l, yīx ā'da Q!ā'nēqī⁸laḥ^u: "Lā'LEN ē'dēl
20 qā's⁸idL. Q!ē'nem dō'guḥg·ān ō'dzāfa qen lē hē'ī'id."
Lae'm lā'ba.

Q!ā'nēqī⁸laḥ^u meets Shaman.¹

Qā's⁸idē Q!ā'nēqī⁸laḥ^u. Dō'x⁸walelax Hē'lig·iliqala.
Dō'x⁸walelax gu'tas; ā'lala gu'tas. Dō'x⁸walelax l!ā'-
gēxus, dō'xwalelax yā'qwaēs. Kīfē'lē Q!ā'nēqī⁸laḥ^u, ā'la-
25 qōdālax.

berries, and put the berries into a bucket. Then he paddled, going home. He took the salmon-berries and gave them to his mother-in-law [his parent-in-law; namely, his woman parent-in-law] to eat. Then Gwā^unalālis was hurt.

Q!ā'nēqī^ulax^u lay down in the house. "Why are you downhearted?" said the wife of Q!ā'nēqī^ulax^u; and Q!ā'nēqī^ulax^u spoke, and said, "The reason that I am downhearted is that Only-One is probably dead." Thus said Q!ā'nēqī^ulax^u. Then Gwā^unalālis spoke. "Go and see him," Gwā^unalālis said to his child, "only take your chamber-vessel." Thus said Gwā^unalālis to his child, the wife of Q!ā'nēqī^ulax^u. Then he started to see his younger brother. Now Only-One was dead. Then Q!ā'nēqī^ulax^u cried on account of his younger brother, when he was dead. The flesh of Only-One was all gone. There were only bones. Then the wife of Q!ā'nēqī^ulax^u took her chamber-vessel and sprinkled Only-One. He came to life. "Hë!" said Only-One, "I have been asleep for a long time." Thus said Only-One. "You did not sleep," said Q!ā'nēqī^ulax^u to his younger brother Only-One, "you were dead."

Then Lord Q!ā'nēqī^ulax^u spoke. "I am going to start again. I have seen much that is wrong, that I will set right." That is the end.

Q!ā'nēqī^ulax^u meets Shaman.¹

Q!ā'nēqī^ulax^u started. He saw Shaman, and he saw his fire. The fire was in the woods. He saw his ring of red cedar-bark, and he saw his wood-worms. Q!ā'nēqī^ulax^u was afraid, and he went past behind him.

¹ Here the story is resumed at the time when he leaves his brother (see Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210).

Q!ā'nēqī'lax^u revives the Ancestors of the Koskimo.

- Dō'x^uwalelax g'ōx^u. K!eō's kwā'x'ilasē g'ōx^u. ^une/ms-gemēda kwā'x'ilasē g'ōx^u. Dō'x^uwīdexa ^unemō'x^u g'inā'nem k!waē't lā'xē g'ōx^u. Yā'q!eg'a^utē Q!ā'nēqī'lax^u: "wīs waō'kwēlaōs?" ^unē'x^ulaē Q!ā'nēqī'laxwaxē g'inā'nem. "Ha^umā^uē
 5 yisō' Ts!ē'gisēx." — "Nā'x^uīdg'a!" — "Gwā'lelag'a, ā'lān tē'la', qa ^uwī'la^ulaxō yixō wā'pēx. Hē'g'a^umen q!u'layūx." Dā'x^uīdxē ^uwāp Q!ā'nēqī'lax^u. Ts!ō'x^uwīd; nā'x^uīdē g'inā'nem. Tsā'ēqālalis lē'gēmas. Nā'x^uīdē Tsā'ēqālalisaxē ^uwāp. "Halā'g'a, tsē'x^uīd ^uwāp." — "Gwā'tles ā'lān tē'la'x."
 10 — "Halā'g'a, ō'^umłts wusē'g'ex^uL." Lā'^ulaē wusē'x^uīda. Ts!ā'ē Q!ā'nēqī'lax^u, yīsē's wusē'g'anō lā'xē g'inā'nem. Qā's^uīd dā'laxē nā'gēm. Laē'm wusē'g'ex^u, yīsē sē'textstix'. Wā, hamx^u't'ō, yīsē Ts!ē'gis; la^umē nex^uwi'tsa. Lā'^ulaē yā'q!eg'a^utē Q!ā'nēqī'lax^u: "Sī'tsēlis, sī'tsēlis, sī'tsēlis, sī't-
 15 tsēlis." Lā'^ulaē hō'x^uwīd. G'ā'x^ulaē yixē' g'inā'nemx'dē, yīxs la'ē tē'la'. G'ā'x^ulaē g'ō'kulōtasg'ē'qaē g'inā'nema. Lā'^ulaē mē'nx^uīd lā'xē xā'ax qa^us nā'naqawēxens xā'axē. Lā'^ulaē ^uwī'la. Lā'^ulaē ax^uē'tsēs q!u'la^usta lāq. Lā'^ulaē q!ulā'x^uīd. ^uwī'la q!ulā'x^uīda, yixē' begwā'nem q!ē'nem.
 20 Lā'^ulaē qā's^uīdēda bē'begwanem q!ē'nem. Lā'^ulaē ts!ex-k!ō'tsēs yī'xē waō'x^u begwā'nem. Laē'm g'wāf. Hē'em Gō'sg'imux^u.

Origin of the Deer.

- Dō'x^uwalelax tek!ō's, g'ē'xa^ula lā'xē gē'tse'm. "^umā's-lōx?" lā'^ulaē ^unē'x^ulaē Q!ā'nēqī'lax^u. "Yī, lē'x'axents k!eō's
 25 q!ā'La g'āxLa^ulaē hē'x'ilisilal Q!ā'nēqī'lax^u?" — "^unemō'x^u, ē'x'a gē'laans, [qaen] dō'x^uwīdex." Lā'^ulaē ts!ō'x^uwīd lāx

Q!ā'nēqī⁸laḥ^u revives the Ancestors of the Koskimo.¹

He saw a village. There was no smoke of the village. Only one house had smoke. He saw one child sitting in the house. Q!ā'nēqī⁸laḥ^u spoke. "Where are [your] the other ones?" Thus said Q!ā'nēqī⁸laḥ^u to the child. "They were eaten by this sea-monster." — "Drink!" — "No, else I shall die when all this water is gone. That is all I live on." Q!ā'nēqī⁸laḥ^u took the water. He gave it to him, and the child drank. Winter-Dance-of-the-World was his name. Winter-Dance-of-the-World drank the water. "Go and draw some water." — "No, else I'll die." — "Go put this belt on!" Then he put the belt on. Q!ā'nēqī⁸laḥ^u gave his belt to the child. He went and carried the bucket. He was girded with the snake-back. Then he was devoured by the sea-monster. He was swallowed. Then Q!ā'nēqī⁸laḥ^u spoke. "Snake in belly, snake in belly, snake in belly, snake in belly!" Then (the monster) began to vomit. The child that had been dead came out among its tribe. Then he picked up the bones and put them together. They were all together. Then he took the water of life to them, and they came to life. All the many men came to life. Then the many men started. Some had short legs. Then he finished. These are the Koskimo.

Origin of the Deer.²

He saw Deer sharpening shells. "What is that?" said Q!ā'nēqī⁸laḥ^u. "Yī! you are the only one who does not know that Q!ā'nēqī⁸laḥ^u, who is going to set things right, is coming." — "Give it to me, and let me see it, friend!"

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 217.

² Ibid., p. 211.

Q!ā'nēqī^ēlax^u. Dā'x^ēid lā'xē gēltse'm. "Lae'mL ē'x'a. Wā'andzōs gwa'sgumx^ēid." Lā'^ēlaē ax^ēē'dīs lax x'ō'msēs. Lā'^ēlaē gē'ls^ēid g'ē'g'axmōtas. "Gwā'sa^ēxsdix^ēidEX." Lā'^ēlaē gwē'yaaxsdix^ēid lāx. Lā'^ēlaē gē'lts!EXstend, yīsē g'ē'g'ax-
 5 mōt. "Halā'g'a; tEX^ēwī'dōL. Lā'ts tek'ō'sas ā'ta begwā'-
 nEML." Lā'^ēla tEX^ēwī'da. Lae'm tek'!ō's^ēida.

Origin of the Mink.

Qā's^ēidē Q!ā'nēqī^ēlax^u; dō'x^ēwalelax ku^ēna' g'ē'xaa.
 "mā'sLōx?" — "Yā'syīnk'!ā'layulīk'." — "Gē'laentsōs qen
 dō'x^ēwidēx." — "La^ēmōx ēx. Gwā'saxsdix^ēidae'ns." Ax-
 10 ^ēaxste'ndesela. "Hā'lag'a qā's^ēidEX. Lā'ts ku^ēnā'lō ā'ta
 begwā'nEML."

Origin of the Raccoon.

Qā's^ēidē Q!ā'nēqī^ēlax^u; dō'x^ēwalelax mā'yus; lae'm^ēlaē
 gwā' seg'ā'yUL. Lā'^ēla axselaxē guld. Me'lx^ēwidEX^ēlaē
 yīx seg'ā'yuas. "Lae'mx' ē'x'a; gwā'saxstix^ēī'dae'ns."
 15 Lā'^ēlaē gwē'aaxsdix^ēila. Lā'^ēlaē LENq!EXsde'ndes lāx.
 Lā'^ēlaē ax^ēē'dxē ts!ō'īna qa's k'!ā'tstōdēs lāq. TEx^ēwī^ēdē
 mā'yus.

Origin of the Mallard Ducks.

Ē't!ēd qā's^ēidē Q!ā'nēqī^ēlax^u; dō'x^ēwalelax nē'nEXustāla.
 Nek'ā'^ēlaē lā'xē LEX'sE'm. K'lē'as^ēlaē dō'qula. Lā'^ēlaē
 20 mē's^ēaLEla: "Hm, qaō' mē'^ēmayaxsālag'īlīslāxē ā'da Q!ā'-
 nēqī^ēlax^u q!ā'n^ēpāla," nē'x^ēlaē. Lā'^ēlaē L!ōp. Lā'^ēlaē
 dā'x^ēid, q!olā'ī^ēidē Q!ā'nēqī^ēlax^u lā'xē LEX'sE'm lā'xē ^ēNE-
 mō'x^u tē'kwā'na. Lā'^ēlaē ē't!ēd q!olā'ī^ēid lā'xē ^ēnEMō'x^u.

Then (Deer) gave them to Q!ā'nēqī⁸laḡ^u. He took the shells. "That is nice. Turn your face this way!" Then he put them on his head. He rubbed the ground dust on him. "Turn your back this way!" Then (Deer) turned his back to him. Then he rubbed the ground dust on his back. "Go, jump away! You shall be the deer of later man." Then he jumped and became a deer.

Origin of the Mink.¹

Q!ā'nēqī⁸laḡ^u started, and saw the Mink sharpening (something). "What is that?" — "This will be for taking revenge." — "Give it to me, that I may see it!" — "This is nice. Turn your back to me." Then he put it on his back. "Go start! You shall be the mink of later man."

Origin of the Raccoon.²

Q!ā'nēqī⁸laḡ^u started, and saw Raccoon. He was finishing what was going to be a spear. He put it over the fire and marked rings around his spear. "This is pretty! Turn your back to me!" Then he put it into his back. He pushed it into his back. Then he took coal and painted with it across his eyes. Then Raccoon jumped away.

Origin of the Mallard Ducks.³

Q!ā'nēqī⁸laḡ^u went again, and he saw the Mallard Ducks. They were steaming clover-roots. They could not see. Then they smelt him. "Hm! what should bring our lord Q!ā'nēqī⁸laḡ^u here? It smells like Q!ā'nēqī⁸laḡ^u." Then (the roots) were done. Then Q!ā'nēqī⁸laḡ^u took them and hid them from one of the old women. Then he hid them from

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 214.

² Ibid., p. 212.

³ Ibid., p. 215.

La ē'tlēd qlulā'ī'id lā'xē 'nemō'x^u qlu'lē'x^u. "Hē'mas
 gwē'x'sa?" — "Hē'menēx'menu'x^u gwē'x'sa. K'lē'asme-
 nē'xenu'x^u dō'qwala." — "Wē'antsōs gwā'sē'sta." Lā'laē
 gwē'ē'sta lāx Q!ā'nēqī'la^x^u. Ax'ē'daaxēs gu'lgwaxmūt qa's
 5 ts!ē'tx'astōtē's lāq. Lā'laē dex'ī'da; dō'x'wid. "Ā ha'ēlaux
 gwē'x'sai 'nā'gamag'ilisaxs, ā'da Q!ā'nēqī'la^x^u." Laē'm
 'wī'la. Ax'ē'd lā'xē mōx^u hē'lk!wana. Lā'laē 'wī'la
 dō'x'walelaxtsens 'nā'lax. Lā'laē dā'x'ī'd qa's plēlō'stō-
 'dēs. Lā'laē ts!ē'klux'īda.

*Q!ā'nēqī'la^x^u gives Man and Woman their
 Present Form.*

- 10 Lā'laē qā's'īdē Q!ā'nēqī'la^x^u; dō'x'walelax gwā'semōlisa.
 Lā'laē qē'lqatōd lā'xēs 'nemō'x^uk!ā'la qa's qē'x'widē.
 Hā'alaxōl gwē'x'saē. Na'xwiwā'laaxōl; mē'siwalaxē
 'nemō'x^u. "Wā'antsōs ku'lg'alisōl qa's qē'x'wida'yōs."
 Lā'laē ku'lg'alis. "K'īplaxō'taax, hauxts!ō'dex qēx'wī'd.
 15 Wā, hē'la gwē'x'sa." Laē'm hē'ī'idex. Lāē'm gwāl.

Transformation of the Man with many Mouths.

- Lā'laē qā's'īdē Q!ā'nēqī'la^x^u; dō'x'walelax dē'talāla.
 Lā'laē k'ī'ē'ta'las. Dō'x'witēla, hā'alaxōl gwē'x'sa sē'm-
 sēmsītaalaxōl. Q!ē'nem'laē sē'msas. Qā's'īdē Q!ā'nēqī-
 'la^x^u: "Hē'mas gwē'x'sa." Lā'laē 'nē'x'īq: "Hē'menu'x^u
 20 gwē'x'sa." — "Gwa'la hē gwē'x'sa qa ā'la begwā'nēml."
 Lā'laē 'nē'x'īq: "Gē'laans gwā'sē'stax qaa'n hē'ī'ēdaōl,
 ā'la hak!wā'l hē'lax gwēx'slaxaē ā'la begwā'nēml." Lā'laē
 gwē'ē'sta lāq qa's lēx'wī'tlēdēx lāx sē'msdās. 'nē'm'ēm-

another one. Then he hid them from still another old woman. "Is that the way you are?" — "That is the way we little ones are. We little ones cannot see." — "Come this way!" Then they went towards Q!ā'nēqī⁸lax^u, and he took the gum that he had chewed and spit into their eyes. Then their eyes opened and they saw. "Ah! this is the light on the face of our world, Lord Q!ā'nēqī⁸lax^u." That was all. He took the four old women. Now they could see the light of our world. He took them, and they flew upward, and they became birds.

*Q!ā'nēqī⁸lax^u gives Man and Woman their
Present Form.¹*

Then Q!ā'nēqī⁸lax^u saw (two people) coming towards him. Then the one moved his head toward that of the other. They cohabited. Behold, they were this way, the one had her vulva on the forehead, the other had his penis on the forehead. "Go on, lie down on the beach and cohabit!" Then they lay down. "Embrace her neck, place yourself between (her legs), cohabit. That is the way." Then he fixed them. It was finished.

Transformation of the Man with many Mouths.²

Then Q!ā'nēqī⁸lax^u started. He saw people laughing. Then he became afraid. Behold! he discovered Mouth-Body, who was this way. Behold! he had many mouths. Q!ā'nēqī⁸lax^u started. "Is that the way you are?" Then he said to him, "That is the way we are." — "Don't be that way in later generations." Then he said, "Come to me, that I may set you right, else you might continue this way in later generations." Then (Mouth-Body) came

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 216.

² Ibid., p. 220.

³lāwisela yīx sē'msas. Lā'³laē yā'qleg'a³l: "Lā'ems waax-
³ē'd g'axen."

Q!ā'nēqī³lax^u meets Oldest-One-in-the-World.

Qā's³idē Q!ā'nēqī³lax^u. Lā'g'aa lāx Nō'masēnxēlis.
Lā'³laē lē'ntsēs Nō'masēnxēlis qā's lā'x^ustag'alisē lā'xē
5 dē'msx·ē. "Hē'ēml lē'³lag·ā'maḗēlas," ³nē'x·laē Nō'ma-
sēnxēlis. Lā'³laē lēk'laa'x·³idēmātsōl, yīs Q!ā'nēqī³lax^u.
K'īlālā'lalāis yīs lēxyā'lik·ilayō.

Q!ā'nēqī³lax^u meets Ō'³māl.

Qā's³idē Q!ā'nēqī³lax^u, la'ē dō'x³walelax Ō'³māl. Lā'³laē
tsē'mx·idē Ō'³māl lāx Q!ā'nēqī³lax^u. Lā'³laē hē tsē'mk·aā-
10 lā³x^u ō'gwiwa³s Q!ā'nēqī³lax^u. Lā'³laē xupl'ē'dex ō'gwiwa³s
Q!ā'nēqī³lax^u. Lā'³laē yī'nk·a tsē'mx·id. Tsā'tsemā'ma-
qāq qwēsā'lak'as³ā'lalal. Ā'la³l na³nā'lux^u, ³nemā'x·is³ēl
yīx Q!ā'nēqī³lax^u lō³ Ō'³māl.

Origin of the Perch.

Lā'³laē dō'x³walela lāx tsē'nōma. "Gwā'la nē'xwabā-
15 lag'ilē g'ā'xen. Bā'xusa hē'." — "Nō'gwak'as³ēm ³mā'ma-
q'agamā'is. Ō'lalahahē'; ā'ēdzē qāstai'!" Lā'³laē ³nē'x·ix,
"Paxa'ladzēēmlas," ³nē'x·laē Q!ā'nēqī³laxwaq. "Hē'hehehe,
hē'g'axtse³x^umaē yē'laqwala pē'xala; ā'³mīx·ēx·qlā'lag'ilē-
g'ān k'ēmā'gēlēlēk." — "Gē'lax·ōs, qā'stai, qā'nts bā'k·āē,"
20 ³nē'x·laē Q!ā'nēqīlaxwaq. G'ā'x³laē tsē'nōma g'ā'xs³āla

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 221.

² Ibid., p. 222.

³ Ibid., pp. 196, 223.

⁴ That means not initiated in the winter-dance.

to him, and he stroked with his hand over his body, over his past mouths, and he had only one mouth. Then (Mouth-Body) spoke. "You have taken pity on me."

Q!ā'nēqī⁶lax^u meets Oldest-One-in-the-World.¹

Q!ā'nēqī⁶lax^u started and came to Oldest-One-in-the-World. Oldest-One-in-the-World went down to the beach and stood on the beach in the sea. "I [you] am going to die here," said Oldest-One-in-the-World. Then he was turned into stone by Q!ā'nēqī⁶lax^u, who was afraid of LEXyā'lik·ilayō.

Q!ā'nēqī⁶lax^u meets Ō⁶māl.²

Q!ā'nēqī⁶lax^u started and saw Ō⁶māl. Then Ō⁶māl pointed at Q!ā'nēqī⁶lax^u. Then he pointed at the forehead of Q!ā'nēqī⁶lax^u, and there was a hole in the forehead of Q!ā'nēqī⁶lax^u. Then he took revenge, and pointed from a long ways off. Truly, they were supernatural beings. Q!ā'nēqī⁶lax^u and Ō⁶māl were equal.

Origin of the Perch.³

Then he saw a perch. "Don't come near me on the water. You are secular."⁴ — "I am really the greatest thrower of all,⁵ Ō'lalahahé', great friend!" Thus he said to him. "You are a great shaman," said Q!ā'nēqī⁶lax^u to him. "Hē'hehehe! you only say that I sing my sacred shaman's song. I feel only glad on the water because it is calm." — "Come, friend, and let us meet," said Q!ā'nēqī⁶lax^u to him. The perch came ashore, and his cedar-bark head-

⁵ See The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895, p. 485).

lāq, yā'mg'itālaem^olaē L!ā'gexwas. Lā^olaē dā'x^oidex
Q!ā'nēqī^olaxwaq qa^s mā'x^oidēs. La^oē tsē'nōmax^oida.

17. Meskwa' (Greedy-One).

(Dictated by Q!ō'mg'ilis, a ^onaqE'mg'ilisala, 1894.)

The Birth of Greedy-One.

Lā^olaē hē^ol' yīxē ts!edā'x. Wā^olad^olaē yīsē begwā'nem.
Ō^omaā^olaxōl k!wē'x^oida lē^owis wā^ol'ela qa^s hē^ol'bō^ol'ē yīxē'
5 ts!edā'x. Lā^olaē g'ī'tslō^oyā lā'xē g'ī'ldas qa^s lē ā'lē^ostayā
lā'xē ā'l'ē. Lā^olaē wā^ol'ela^oyas lā'sgemaq qa^s lē qax-
^owī'dax lā'xēs g'ī'tslō^oās. Ō^omaā^olaxōl hē^ol'bō^ol'ā yī'xē ts!ē-
dā'x. Lā^olaē ē't!ēd qax^owī'da lā'xēs wā^ol'ela. Lā^olaē
dō'x^owalela yīx q!ā'k'ās yī'sē g'ī'gama^oē. “mā'tsai lā'xla-
10 k'as^oās yīsē begwā'nem lā'xēs gēnē'mx^odaās!” ^onē'x^olaēda
q!ā'k'ō lā'xēs q!ā'gwidē. “Wai'x'ints dō'x^owīdqē,” ^onē'x-
^olaēda g'ī'gama^oē, lā'xēs q!ā'k'ō. Lā^olaē qā's^oid qa^s
xā'ux^oidēx lāx g'ī'tslāsas yīsē's gēnē'mx^odē. Lā^olaē
k'!ixē'mx^oida. Ō^omaā^olaxōl q!ē'q!ēk!wāla. Lā^olaē ax-
15 ^oē'dxē k!ā'wayū qa^s qwā'x^oidēx lā'xēs gēnē'mx^odē. Laē'm
ā'lax^oida hē^ol'ā' yīx gēnē'mx^odas. Lē^omaā^olaxōl bowē'x-
^owīda. Lā^olaē ax^oē'da lā'xē g'inā'nem qa^s k!wā'tslōdē
xwē'laqas lā'xē g'ī'ldas. Lā^olaē bā^olas.

Lā^olaaxaa dō'x^owalela yīx q!ā'k'ōs lā'xē g'inā'nem;
20 laē'm^olaē q!u'la yīx qwā'ganemas lā'xēs gēnē'mx^odē. Lā^olaē
^onē^olāla lā'xēs q!ā'gwidēx: “mā'dzē dō'guṭān?” ^onē'x^olaēda
q!ā'k'ō lā'xēs q!ā'gwidē. “mā'dzēda g'inā'nem qao hē'em-
laxō, yīxēs qwā'gānemwuṭaōs lā'xēs gēnē'mwuṭaōs,” ^onē'x-
^olaēda q!ā'k'ō. Lā^olaē dō'x^owīd. ^omā'slē^olaē k!wā'tslāya
25 lā'xē g'ī'ldas. Lā^olaē q!a^oē'dex qa^s lē laō't!las lā'xēs
g'ōx^o.

Lā^olaē q!u'lyax^owīda. Ha'n^ol'idēl lā'xē ^onā'xwa ts!ē'lts!ē-
k!waē'masa lē^owē ^onā'xwa g'ī'lg'aōmasa. Lā^olaē yā'q!eg'a^ola

ring was dragging along on the water. Then Q!ā'nēq!-
 'lax^u took him and put him into the water. He became
 a perch.

17. MESKWA' (Greedy-One).

(Dictated by Q!ō'mg'ilis, a *naqē'mg'ilisala, 1894.)

The Birth of Greedy-One.

A woman was dead, the sweetheart of a man. Behold! she only planned with her sweetheart that the woman should pretend to be dead. Then she was in the box, and she was taken into the woods. Then her sweetheart followed her, and cohabited with her in the coffin. Behold! the woman only pretended to be dead, and she cohabited again with her lover. Then a slave of the chief discovered (them). "Why does this man go to your dead wife?" said the slave to his master. "Let us go and see," said the chief to his slave. Then they went and opened the grave-box of his dead wife. She shut her eyes, but behold! she was only lying. Then he took his knife, and he cut open his dead wife. Then his wife was really dead. Behold! she was pregnant. Then he took her child and put it back into the box. He left it.

Then that slave again discovered the child. The one who was cut out of the dead wife was alive. Then he told his master. "What have I seen?" said the slave to his master. "What is that child, if it is (not) the one who was obtained by being cut out of your dead wife?" Thus said the slave. Then they looked. What should there be sitting in the box! Then he took it up in his arms and took it out of the woods to his house.

Then (the child) grew up, and shot all kinds of birds and all kinds of animals. Then (the child) spoke to his

lā'xēs "nemō'x^u, hē'emlaāxaa "wā'lasai. "mā'sōs nā'qaya-q!ōs," "nē'x^u laxēs "nemō'x^u, "qants lē lā'xō ē'k'ladza'ya-q!ēsens "nā'lax," "nē'x^u lā'xēs "nemō'x^u. "nē'x^uasqens wē'x^u-idē?" — "Ō'emlen ts!ā'etsg'an y!sg'an ts!ē'k!ugēm!ēk'."

- 5 Lā'laē p!ēl!ē'da lāx ē'k'ladza'yasens "nā'lax. Lā'laē klwā'g'alis lāx "wā'pas. Gā'x^ulaē xunō'xwas y!sē'ns g'ī'gama'yax; dā'g'ilisālax lā'xē ts!ē'k!wē. Lā'laē xu'ngwades. Lāē'l!l. Lā'laē q!ō'x^uts!ōda lā'xēs ts!ē'k!ugēm!, Qwā'qēnit. "La'men geg'ā'dlōs," "nē'x^ulaē Qwā'qēnit lāx xunō'xwasens
10 g'ī'gama'ya. Ku'lx^uidel lē'wē xunō'xwasens g'ī'gama'ya lax ē'k!ē.

Lā'laē yā'qleg'a^u yixens g'ī'gama'ya lāx ē'k!ē: "Gē'lag'a, gā'x^uōt!ā'l!lōl lē'wuxs lā'wunemaq!ōs," "nē'x^ulaē yixens g'ī'gama'ya. Lēplā'l!lā yisē wā'nemdzō lē'wa'ya. Lāē'm-
15 "lāwis klwā'dzōl!lax; lāē'm^ulāwis dō'qwala qa lē'lē's y!x Qwā'qēnit. Nau'alax^ulaē, k!ēā's^ulaē lē'la', y!x Qwā'qēnit. Gā'x^ulaē klus'ā'l!lā. Lā'laē ha'mx^uī'da lē'wis gēnē'm. "Wā, lāē'ms lā'ōlēq yixen xunō'xwix," "nē'x^ulaē yixens g'ī'gama'ya lā'xō ē'k!ē.

- 20 Lā'laē xu'ngwadix^uida lā'xō ē'k!ā xunō'xwasens g'ī'gama'ya. Lā'laē tseqā'xōd yisē's xunō'x^u. Lā'laē sē'x^uwida q!ā'k'āsēda g'ī'gama'yē. Lā'laē wulā'x^ualela lā'xē q!wā'yāla. Lā'laē dō'x^uwidx q!wā'yālasasē'. Lā'laē dō'x^uwalela g'ī'qēlēl lā'xē q!ā'xq!alis. Lā'laē dā'x^uidx qa's q!ē-
25 nē'msemdēq yisē wā'xsā. Lā'laē g'ēxlā'ndes lā'xēs yā'yats!ē. Sē'x^uwid. Nā'ēnaxwa, lā'g'alis^uel lā'xēs g'ō'x^u. "Halā'g'a, dō'x^uwidqē yā'nemaqlēn," "nē'x^u laxēs q!ā'gwidē. Lā'laē qā's^uida q!ā'gwidās, q!al!ē'da^uel lā'xē g'inā'nem. Ā'lāel hē'fax lā'xē g'inā'nem. Lā'la wā'x^uel ha'mg'ī'lax.
30 K!ē'as^ulaē ha'mā'p. Lā'laē yā'qleg'a^uēda g'ī'gama'ya qa's wulē'x pet!ē'noxwa. Lā'laē q!ā'el lā'xē nō'mas. "Nō'gwaem q!au'lēla lāx gwē'x^usdāmasē," "nē'x^ulaēda q!u'l^uyax^u. Lā'laē: "Wai'g'ax^ui ax^uē'tsēā y!x ma'ēma' k!ō'mā'," "nē'x^u-

friend, who was of the same size as he. "What do you think?" he said to his friend. "We will go up to the upper world." Thus he said to his friend. "How do you wish to do it?" — "I shall just give you my bird-mask." Then they flew to the upper world. They sat on the beach by a water. The daughter of our chief came and took up from the beach that bird. Then she had him as a pet [child]. She went in. Then Qwā'qēnit (that was the name of the child) took off his bird-mask. "Now you shall be my wife," said Qwā'qēnit to the daughter of the chief. He lay down with the daughter of our chief above.

Then spoke our chief above. "Come, come out of your room with your husband!" Thus said our chief. He spread the death-mat, and he sat down on it. He looked (thought) to kill Qwā'qēnit, but he was supernatural, and Qwā'qēnit did not die. Then he sat down in the house and ate with his wife. "Now you got my daughter," said our chief above.

Then the daughter of our chief above there had a child. Then she threw down her child. The slave of a chief was paddling about, and he heard crying. He looked for the place where the crying came from, and he discovered (the child) among the seaweeds. He took it and wrapped it up in his cape. Then he put it in the stern of his canoe and paddled home to the beach of his house. "Come and see what I got," he said to his master. Then his master went and carried the child in his arms. He was very glad on account of the child. Then he tried to give food to the child, but it did not eat. Then the chief spoke and asked for those who could cure it. He found an old man. "I am the one who knows what to do," said the old man. Then, "Go on and get two bull-

5 ³laēda q!u'l⁶yaḡ^u. Lā'⁶laē ax⁶ē'tseā yīxē' ma'tē'm k!ō'ma'.
 Lā'⁶laē ax⁶ē'dayūel lā'xē g'inā'nem. Lā'⁶laē gwā'nix⁶īd
 ha'mg'ī'lax⁶ītseā yīxē g'inā'nem. Lā'⁶laē ha'mx⁶ī'da;
⁶wī'la lā'xēs ha'ma'ē. Lā'⁶laē ɣwē'laq pō'x⁶īda. Lā'laaxa
 10 ha'mg'īlax⁶ītseā. Lā'laaxa ⁶wī'la lā'xēs hama'ē. Ō'em-
 lāwis la lā'ɣuḡa, yīxē g'inā'nem qa's ha'mx⁶ī'dē lāx
 dē'idamālax⁶dās yisē's ōmp. Lā'⁶laē ⁶wī'la, lā'las⁶el lā'xē
⁶nem g'ō'ɣwa. Lā'laxaa ⁶wī'la lāx hē'tē'layux⁶dās, lā'las⁶el
 ha'mx⁶ī'dē lāx hē'tē'layux⁶dās yisē ⁶ne'msgems g'ō'ɣwa.
 10 Lā'⁶laē ⁶wī'la ha'mā'px lā'xē ⁶nā'ɣwa g'ō'kwala. Lā'⁶laē
 bō'ɣwīda, yīx g'ō'kulōtas. ⁶nemō'k!us⁶em⁶lāwis la yīxē
 g'inā'nem. K!eō'sēlda hamā'ēs yīxē g'inā'nem.

Greedy-One steals Crabapples.

Lā'⁶laē qā'sēd ā'lēx⁶īda qa's ha'mā'p. Lā'⁶laē q!ā lā'xē
 lē'n⁶xadē. Haxwā'em⁶lāwis yīx lē'n⁶xadenōɣwas. Lā'⁶laē
 15 ē'tēda g'inā'nemx⁶īda. "Wuā', wuā', wuā'," ⁶ne'x⁶el yīxē
 meskwa'. Lā'⁶laē dō'x⁶walela yīxē tsledā'x lā'xē g'inā'-
 nem. "Ā, ā, ā, ā," ⁶ne'x⁶laēda tsledā'x lā'xē g'inā'nem,
 yix la'ē ē'tēda g'inā'nemx⁶īda. La'mē'x⁶dā'alal wāx⁶
 q!u'l⁶yaḡwa. Lā'⁶laē laē'l⁶el lāx g'ō'ɣwas yisē tsledā'x,
 20 yīx lē'n⁶xadenōɣ^u. Lā'⁶laē xu'ngwades yisē meskwa'.
 Lā'laaxa ha'mx⁶ī'd lāx hē'tē'layux⁶dās yisē tsledā'x.
 Laem⁶laē ⁶wī'la ha'mā'p.

Greedy-One catches the Salmon.

Lā'⁶laē ē'tēda dō'x⁶wīda qa's g'ā'yanemasx ha'mā'ya.
 La'ya⁶el pō'x⁶īda yīxē Meskwa'. Lā'⁶laē ku'lg'a⁶līla lā'xē
 25 awīnagwis. "Hē, hē, tslix'ī'lag'a, tslix'ī'lag'a," ⁶ne'x⁶el.
 "Gē'ladzālis, woax⁶ē'dg'a, tslix'ī'lax," ⁶ne'x⁶laxē mā. G'ā'x-
⁶laē yīxē mā. Tēx⁶wīd⁶el lā'xō aowā'xsawa. Laem⁶lā'wis
 kwē'x⁶īdx lā'xē mā qa's hamx⁶ī'dēx, yīxē Me'skwa.

heads," said the old man. Then the two bull-heads were taken, and they were taken to the child. Then they tried to give them [to eat] to the child. Then it ate. It finished its food. Then it was hungry again and it was fed again. Then it finished its food. The child just stood up to eat all that was in the house of its father. Then it finished. Then (it ate all that was) in another house. Then it went on and ate all kinds of food in another house. It finished the food in all the houses. Then the tribe left. The child was all alone, and the child had nothing to eat.

Greedy-One steals Crabapples.

Then he went search in of food. He found Crabapple-Owner. Crabapple-Owner was climbing about. Then he became a child again. "Wuā', wuā', wuā'!" said Greedy-One. Then the woman saw the child. "Ā, ā, ā, ā!" said the woman to the child, for he had again become a child, although he had been full grown. Then he entered the house of the woman, Crabapple-Woman. She had Greedy-One for her child. Then he ate the food of the woman, and he ate it all.

Greedy-One catches the Salmon.

Then (Greedy-One) looked about again where to get food. Greedy-One became hungry. Then he lay down on the beach. "Hë, hë, I am sick, I am sick!" he said. "Come, take pity on this sick one!" Thus he said to Salmon. The Salmon came and jumped on his back. Then Greedy-One clubbed the Salmon and ate it.

Greedy-One kills Bear, Cormorant, and Gum.

Lā'laē ax'ē'da lā'xē dē'nem qa's mō'x'widēs lā'xē mā.
 Ō'em'laē la ō'xsta'ya yix mō'x'witsâēs qa's wusē'x'idēs.
 Lā'laē hanē'nax'ōel lā'xē bā'kula. Hē'laxōla yixō nā'nex
 lē'wē l'ō'pāna, l'ō' la'ē gwa'lē'x', yū'dux'uts:lā'laē. Laem-
 5 'lā'wis mō'alax'ida l'ō' Meskwa'. Sē'x'wid. "mā'sō'x'us
 tē'laq'ōs?" lā'laē 'nē'x'a yixē Meskwa'. 'nē'x'ix Nān:
 "Taqwa'g'anu'x' tē'lix," 'nē'x'laē Nān. "Gwā'lax'is hē
 tē'lux, hē'lax'is tē'lux yixō'xs xwā'xutenē'yaq'ōs," 'nē'x'laē
 Meskwa' lāx Nān. "Wā'andzōs qen dō'qwalāol," 'nē'x'-
 10 'laē Nān. "Wā'g'i dō'qwalax," 'nē'x'laē Meskwa'. Lā'laē
 t'ō's'idbōla lā'xēs xwā'watanē', yix Meskwa'. Hē'mā'la-
 la, t'ō's'itse'wē yixē mā. Hē'bōlael yix xwā'xwatanē'yas.
 Lā'laē dō'x'ustānd; qlēx'itsō'el yisē plā'ē. Lā'laē t'ō's-
 'idē Nān lā'xēs xwā'xwatanē'x'dē. Lā'laē tē'lx'ī'da, yix
 15 Nā'nx'dē.

"Hē," 'nē'x'laē Meskwa'. "Gē'ndzēk'asik'." Lā'laē hē
 gwē'x'ida. "Wā'andzōs ē'l'x'wid qa's mux'wī'dausaxg'a'."
 Lā'laē ē'l'x'wid; ē'l'kwāla; t'ō's'idex. "Wā'andzōs yā'qle-
 g'a'ōl," 'nē'x'laē Meskwa' lāx l'ō'pāna. Lā'laē wā'x'ēl
 20 yā'qleg'a'la yix l'ō'pāna. "Ā'lelele," ō'em'lāwis 'nē'x'a.
 K'leā's'el la hē'le la yā'qlantlāla yix l'ō'p'lāna, la'ē t'ō's-
 'itsāe yix k'li'lemx'dās yis Meskwa'.

Lā'laē ā'lē'st lā'g'alis. "A, lā'ēndzōs dō'x'widx lēqwa'ya,"
 'nē'x'laē Meskwa' lāx gwa'lē'x'. Lā'laē hax'wī'da gwa'lē'x'.
 25 lā'xē lā'us. Lā'laē gu'ldēsa yix Meskwa' yisē ō'mas gu'lta.
 Lā'laē x'ī'x'ēd. K'leō's'el la gwā'xaats yis gwa'lē'x' qāē
 x'ī'qāla. "Gwa'lē'x'," 'nē'x'laē Meskwa'. "Yau," 'nē'x'ēl
 gwa'lē'x'. Bekuxstedzē'k'as'el, la'ē yau'xwa yix gwa'lē'x'.
 Lā'laē āē'tleg'a'ēl lē'qleg'a'la yix Meskwa': "Gwa'lē'x'." —
 30 "Yū," 'nē'x'ēl amā'yaxstel. Lē'mā'a'laxōl ēlā'x tē'la'.
 "Gwa'lē'x'," 'nē'x'laē Meskwa'. "Hm," 'nē'x'la Gwa-
 'lē'x'dē. Laēm'tē'la'. Hē'em'lāwisōx lā'yaqens gwa'lē'x'wa.

Greedy-One kills Bear, Cormorant, and Gum.

Then he took a rope and tied it to the salmon. Only its tail he tied to it, and put it on as a belt. Then he asked some one to go with him fishing halibut. Behold! that was the Grizzly Bear and the Cormorant and also Gum. There were three in the canoe. Then, with Greedy-One, there were four in the canoe. They paddled. "What is your bait?" Thus said Greedy-One to Grizzly Bear. "Our bait is squid," said Grizzly Bear. "Don't take that for your bait. Let your testicles be your bait." Thus said Greedy-One to Grizzly Bear. "Let me see," said Grizzly Bear. "Look at this!" said Greedy-One. Then he pretended to cut off his testicles. Behold! what he cut off was salmon. He pretended to cut his testicles. Then he put it into the water, and the halibut bit. Then Grizzly Bear cut his testicles, and Grizzly Bear died.

"Hë," said Greedy-One. "There are many lice here." Then he did this. "Put out your tongue and bite this!" Then (the Cormorant) put out his tongue and kept it out. (Greedy-One) cut it off. "Now, speak," said Greedy-One to Cormorant. Then Cormorant tried to speak. "A'lelele," he only said. The Cormorant did not speak in the right way when his tongue had been cut out by Greedy-One.

Then he went ashore. "Go and look for fire-wood," said Greedy-One to Gum. Then Gum climbed the tree, and Greedy-One made a fire under it, — a large fire. Then it burned. Gum could not do anything on account of the fire. "Gum!" said Greedy-One. "Yau!" said Gum. His voice was that of a large man, when Gum said "Yau!" Then Greedy-One called his name again. "Gum!" — "Yu!" he said with a small voice. Behold! he was nearly dead. "Gum!" said Greedy-One. "Hm!" said Gum. Then he was dead. That is our gum now.

18. *Ö^omāl.*

(Dictated by *Q!ō'mg'ilis*, a *naqē'mg'ilisala*, 1894.)

- Lā^olaē qā's^oidē *Ö^omāl* wulā' lā'xē deg'aa': "K!eō'sas
 L!ā'L!aats!a^oyōs?" ^onē'x^ola. "Hē'tlan qwē'sālasōx." —
 "K!ē'asas L!ā'L!aats!a^oyōL?" ^onē'x^ola. "L!ā'L!aats!ē^omen."
 — "Gē'lag'ayōs qaen gēg'a'dayōs," ^onē'x^olaē *Ö^omafaq*.
 5 Lā^olaē qā's^oid lē'wē deg'aa'x'dē. Laē'm gēg'a'des.
 "Hā'lag'a tsē'x^oid qaen ts!ō'ts!enux^oidaāsa." Lā^olaē ts!ō'-
 ts!enux^oida. "Hā'lag'a qapstā'ntsōx," ^onē'x^olax lā'xē g'inā'-
 nem. Lā^olaē qapstā'ns. Lā^olaē ak'ō'stā^olaē ^onem mā.
 Mē'x^oid. Lā^olaē ^onā'x^oid; ts!ō'ts!enux^owid. Lā^olaē qap-
 10 stā'nō^o lā'xē de'm^osx. Lā^olaē ak'ō'stā^o mā'^olaē mā. Lā^olaē
 wā'xa^oelxēs g'ō'x^okulōt qa's lā'wayūkwilē. La g'wāt yix
 lā'wayōs. Lā^olaē lā'wē lā'xē mā. Q!ē'nem^olaēda mā. Lē'mx-
 widāla lā'xē mā. Qā's^oidē *Ö^omāl*. Lā^olaē qā'lixla^oē lā'xē
 xā'k!adzō. Elā'ta lāx x'ō'msas. Lā^olaē yā'k!āla. "Qā'-
 15 qalāla lāxs lō'tsaēx," ^onē'x^olaq. Lā^olaē qā's^oidēda mā.
 K!eō's^oel g'ā'ēla lā'xē g'ō'x^o. Laē'm ō'dzaxa.

Ö^omāl marries the Daughter of the Killer-Whale.

- Lā^olaē dō'x^owidxēs nā'qē^o. Lā^olaē dō'x^owalela lā'xēs
 nā'qē^o. Laē'm^olaē lā'L^oel L!ā'tenil lāx gēnē'mas ē'lxsiwalis.
 Sē'x^owida yisē's dā'ldala. ^owi'lexs^oem^olaē ts!ā'ts!a^oyas sē'x-
 20 ^owid. ^owu'nx^oid lāx ^onēxwā'taax g'ō'xwas yis Mā'isila.

18. *Ō^ʷmāŋ*.

(Dictated by *Q!ō'ng'ilis*, a *ʷnaqē'ng'ilisala*, 1894.)

Then *Ō^ʷmāŋ* started and asked the Grave, "Are there no twins (here)?" Thus he said. (The Grave replied,) "That one far away from me." — "Are there no twins among you?" Thus he said. (The Grave replied,) "We are twins." — "Come, let me marry you!" said *Ō^ʷmāŋ* to them. Then he started with the one who had been buried. He married her. (The woman said,) "Come dip water, that I may wash my hands in it." Then she washed her hands. "Go on, and pour it into the water!" Thus she said to a child. Then (the child) poured it into the water. Then one salmon jumped up [and became a salmon]. Day came, and she washed her hands. Then (the water) was poured out into the sea, and two salmon were jumping. Then she told her tribe to go ahead and make a salmon-weir. The salmon-weir was finished. Then they obtained the salmon. There were many salmon, it is said. They dried the salmon. *Ō^ʷmāŋ* went, and the backbone of the drying salmon hooked the top of his head. They stuck on his head. Then he scolded. "You hook on, you who come from the ghosts." Thus he said to them. Then the salmon went, and nothing was left in the house. He had spoiled it.

Ō^ʷmāŋ marries the Daughter of the Killer-Whale.

Then he considered what to do [looked at his heart]. Then he made up his mind. He was going to make love to the wife of Killing-at-North-End-of-World. He paddled in his folding canoe. All his younger brothers were in the canoe. They paddled, and hid near the house of

“A’n^eēqa, a’n^eēqa, a’n^eēqa, q!ā’k·ōs Ha’lxiwalis.” G·ā’x^elaē
 siō^enā’kula. Dō’qwi·āla lāx leqwa’laa. Lā’^elaē dō’x^ewa-
 lela lā’xē leqwa’. “wī’dza dō’qwasnaḡwadaōs lāq,” yaie’-
 q!ent!ālael lō k!iō’ yix q!ā’k·ās E’lxiwā’lis. La’uhtāla qas
 5 ax^eēdē lā’xēs lā’nūt. LE’mx^eid. LaE’m^elaē k!wā’k!waqaē
 Ō^emā! lāx ā’waqa^eyasēda la’us, yix Ō^emā!. LE’mx^eidē
 q!ā’k·ās E’lxiwā’lis. Lā’^elaē tE’ms^eidē lā’nūt. Ō’dzix^eidxēs
 lā’nūt. Dō’x^ewidxēs lā’nūt. LE^ema’alaxōl q!Emx^ubā’ntsōō
 yis Ō^emā!. “Dā’g·i!dzō, dā’g·i!dzō, dā’g·i!dzō,” ^enē’x·a.

10 Lā’^elaē dā’g·i!dzō, dalā’xēs lā’nūt qa^s LE’mx^eidēx. Lā’^ela-
 xaē ō’dzix^eidēx lā’nūtas. Q!wā’ig·a^e! yix q!ā’k·ās E’lxi-
 wālis. “Haai’! lā’k·as^eEmx^e ō’dzix^eida lā’nūtēg·as E’lxi-
 wālis, LENā’k·asdēx LE’q!Enoxwa g·ā’layō! ^enā’g·ilisa ^enā’la-
 qans. Lā’k·asg·ānemēx k!ē’lak·asōl yis E’lxiwā’lis qag·a’s
 15 lā’nūtix.” LaE’m^e wī’^ela ō’dzix^eida lā’nūtas, mō’waē yix
 lā’nūtas. Lā’^elaē lā’aqālis^el qa^s yā’q!eg·a^e!ē yix Ō^emā!.
 “^eya wīs,” ^enē’x·laē Ō^emā!; “^emā’sē q!wā’yimaōs?” ^enē’x·lax.
 “Hē’dan q!wā’yimg·a lā’nūtik·g·as Ha’lxiwā’lis. Lā’k·as-
 g·ā’nemēx k!ē’lak·asōltsē qag·a’s lā’nūtik·.” — “^emā’sēs
 20 q!wā’sag·i!aōs? Gē’laantsōs qae’n k!lilembā’ndēq.” Lā’^elaē
 ts!ō’x^ewides lāx Ō^emā!. Lā’^elaē axbā’ndes ō’ba^eyas yisēda
 lā’nūt. Lā’^elaē senā’lax^eida. “^emā’sēs k!ē’sg·ilaōs dō’-
 qwalaōs lā’xg·a gaā’gisg·as?” ^enē’x·laē Ō^emā!aq, lā’xē
 q!ā’k·ās E’lxiwā’lis. Lā’^elaē LE’mx^estōdeq gaā’gasas yisēda
 25 leqwa’. Lā’^elaē t!ā’x^eida. Ō^em^elaē q!ōpemē^esta. Lā’^elaē
^emō’x^usas lā’xē ḡwā’kluna. “^eya, wīs,” ^enē’x·lax q!ā’k·ās
 E’lxiwālis. “K!ē’asnaḡwē lā’lala gēne’mas E’lxiwā’lis

Master-of-Salmon. (He thought,) "Come to get fire-wood, come to get fire-wood, come to get fire-wood, slave of Killing-at-North-End-of-World!" He came paddling along, looking for fire-wood. Then he discovered fire-wood. "Where do you look for it?" (said) the slave of Killing-at-North-End-of-World, speaking to nobody. He went ashore and took his wedges and split the wood. Then $\bar{O}^e m\dot{a}l$ was inside of that tree. The slave of Killing-at-North-End-of-World split the wood. Then the wedge jumped out. The wedge was spoiled. He looked at his wedge. Behold! the point was bitten off by $\bar{O}^e m\dot{a}l$. "Take it out, take it out, take it out!" he said.

(The slave) took another wedge and split wood. Then his wedge was spoiled again. Then that slave of Killing-at-North-End-of-World began to cry, "Haaí! I am in for it! This wedge of Killing-at-North-End-of-World, that has never been blunted since first daylight appeared in our world, is spoiled. Surely I am in for it. I am going to be struck by Killing-at-North-End-of-World on account of his wedge here." Now all his four wedges were spoiled. Then $\bar{O}^e m\dot{a}l$ came out and spoke. "O slave!" said $\bar{O}^e m\dot{a}l$, "why are you crying?" Thus he said to him. "I am crying on account of this wedge of Killing-at-North-End-of-World. Surely I am in for it. I am going to be struck by him on account of this wedge." — "Why do you cry? Come, and let me put my tongue at its end!" Then he gave it to $\bar{O}^e m\dot{a}l$, who put the point on to the wedge, and it was whole. "Why don't you look at the heart of the wood [eye]?" said $\bar{O}^e m\dot{a}l$ to the slave of Killing-at-North-End-of-World. Then he wedged the heart [eye] of the fire-wood. Then it fell. It just fell to pieces. Then he loaded his canoe. "O slave!" said he to the slave of Killing-at-North-End-of-World, "does not the wife of Killing-at-North-End-of-World

- la'ol." — "Lā'la naxwā^smē;" lā'laē ^snē'x^sla yix qlā'k'ās
 e'lxiwālis. Sē'x^swida. Lā'laē lā'laqa lā'xē leqwa'.
 Qalō'tē ē^sm'lā'wis lāx ē'k'lik'ēē, yī'sē leqwa'. Sē'x^swid.
 Lā'galisa. Gā'x^slaē gēnē'mas e'lxiwālis. Lā'laē ax^sē'da
 5 laxē leqwa'. K'leā's^sem^slā'wis la'usta lā'xē de'msx^sē la'ē
 k'ap!ē'da, yix Ō^smāl lā'xē ts!edā'x. Lā'laē tsex^sā'lisas
 qa^ss dō'duxs^salēsēq. "K'epelī'sa, k'epelī'sa, k'epelī'sa."
 Lā'laē k'epelī's lā'xē leqwa'. Lā'laxa Ō^smāl k'ep!ō'yō-
 daax. K'leā's^slat!a la tsex^sē'dēs, wā'x^sem^slā'wis la k'epā'laq.
 10 Laēl^sel lā'xēs g'ōx^u. Lā'eqa^slaē Ō^smāl qa^ss ku'lga'liḥē
 lē'wē ts!edā'x, gēnē'mas e'lxiwālis. Gā'x^slaē dō'x^swalela
 yix e'lxiwālis, gā'x^smaa^slaxōl. ē'waqa qō'qut!a^sl lā'xōx
 mē'gwat. Lā'laē, "Wē'lela" ^snē'x^slaē Ō^smāl. "Wai-
 g'aamaxs dō'qwaḥa qa^ss laā'sōs." Lā'laē lā'xulīḥ qa^ss
 15 lā'laqē lā'xē lām yisē g'ōx^u. Gā'x^slaē gā'xēl yix e'lxi-
 wālis. Mō'x^ulaē pēpē'n!lēsa. Lā'laē dō'x^swalela lāx
 Ō^smāl yix e'lxiwālis. "ē'mā'sē hē'g'ilaōs gwaē'tai?" lā'laē
^snē'x^sel yix e'lxiwālis lāx Ō^smāl. "Gē'lag'a, gā'x^sexqāx."
 Gā'x^slaē Ō^smāl gā'x^sexqā lā'xē lām. Lā'laē klwā'g'alīḥ
 20 yix Ō^smāl. Lā'laē yā'q!eg'a^sḥ yix Ō^smāl: "ē'mā'sē hē-
 g'ilaōs gwē'x'saē?" ^snē'x^sla yix Ō^smāl lāx e'lxiwālis.
 "Pēpē'n!lēsg'ilaōs." — "Hē'mēnu^sx^u gwē'x'saē." — "Gwā'la
 hē gwē'x'saē. Halā'g'a lā'xen ts!ā'tsla^sya," ^snē'x^slaē
 Ō^smāl.
- 25 Lā'laē axsō'el ts!ā'tsla^syas. Gā'x^slaē; dawī'l^selk'atsele.
 "Lē'wō'," ^snē'x^sel yix Ō^smāl. "Hē'stamō gwē'x'saē yixen
 ts!ā'tsla^syax," ^snē'x^sla yix Ō^smāl. Gā'x^slaē gē'xīl yix
 X'ō'opēn. Lā'laē aō'dzig'ila pē'n!lēsil. "Wa, wa, wa;
 wa, wa, wa," ^snē'x^slaē Ō^smāl. "Hē'mux ^snēmō'x^umux

sometimes meet you?" — "She meets me sometimes," said the slave of Killing-at-North-End-of-World. They paddled. Then he went into the piece of fire-wood that was lying crosswise on top of the wood. (The slave) paddled. He landed, and the wife of Killing-at-North-End-of-World came and took the fire-wood. She was not yet out of the sea when $\bar{O}'^e m\bar{a}l$ embraced the woman. Then she threw down (the wood) and stared at it. "Take it up, take it up, take it up!" (thought $\bar{O}'^e m\bar{a}l$.) Then she took the wood up in her arms, and $\bar{O}'^e m\bar{a}l$ embraced her; but she did not throw it down, although he had embraced her. She entered the house. Then $\bar{O}'^e m\bar{a}l$ came out and lay down with the woman, the wife of Killing-at-North-End-of-World. Then he caught sight of Killing-at-North-End-of-World. Behold! he was coming around the point, (his canoe) filled with seals. Then $\bar{O}'^e m\bar{a}l$ said, "Get ready. Go on, and see where you go." Then he arose and went into the post of the house. Then Killing-at-North-End-of-World entered. There were four of them. They were stout. Then Killing-at-North-End-of-World caught sight of $\bar{O}'^e m\bar{a}l$. "Why are you in this way here in the house?" said Killing-at-North-End-of-World to $\bar{O}'^e m\bar{a}l$. "Come, come out!" Then $\bar{O}'^e m\bar{a}l$ came out of the post and sat down on the floor. Then $\bar{O}'^e m\bar{a}l$ spoke, and said, "Why are you this way?" Thus said $\bar{O}'^e m\bar{a}l$ to Killing-at-North-End-of-World. "You are too stout." — "We are that way." — "Don't be that way! Go to my younger brothers." Thus said $\bar{O}'^e m\bar{a}l$.

Then his younger brothers were called, and they came. They jumped into the house. "How pretty they are!" said $\bar{O}'^e m\bar{a}l$. "All my 'younger brothers are this way." Thus said $\bar{O}'^e m\bar{a}l$. Then Buffle-Head-Duck came into the house. He did not walk rightly. He was stout. "Wa, wa, wa; wa, wa, wa!" said $\bar{O}'^e m\bar{a}l$. "He is the only one

k'!ē's^ēEm qwā'x^ēitsa^ēwa," nē'x^ēlaē Ō^ēmāḷ. "Gē'la, wīs,"
 nē'x^ēēl yix Ō^ēmāḷ. Gā'x^ēlaē Xō'ōpēn, nēl^ēā'liḷ. Lā^ēlaē
 qwā'x^ēitsōēl. Tsex^ēēda^ēlas pō'xunsdas nā'x^ēsemdēx^ēqēxs
 la^ē lē'la'. Qlōlā'lēlaalax Mā'tsin. Lā^ēlaē dēx^ēwaqā' yix
 5 Mā'tsin. Laem^ēlā'la ā'lax^ēida lē'la' yix Xō'ōpēn. Lā^ēlaē
 hē'bōlāel yix Mā'tsin. Lō's^ēidalaxs gā'x^ēlaē dēx^ēwaqā' yix
 Mā'tsin. Wā, hē'em wā'was^ēida. Wī'laxwē gē'x^ēida.

"Wē'g'a woax^ēē'd gā'x^ēenu^ēx^ē," nē'x^ēlaē ē'lxiwā'lis.
 Lā^ēlaē nīl^ēā'liḷ. Qwā'x^ēitsō'ēl yisē' k'lā'wayū. Laa'm
 10 lē'la'. Lā^ēlaē ē'tlēda, lāx nēmō'x^ēdas. Lā^ēlaē ē'tlēda,
 lāx nēmō'x^ēdas. Lā^ēlaē q'lālē'da, lāx gēnē'mx^ēdas xunō'-
 xwas Mā'esila qa's lā'xsēs lā'xēs xwā'kluna qa sē'x^ēwidē.
 Lae'm lā'ōla, lāx gē'nēm^ēx^ēdas ē'lxiwā'lisdē, laā'la lē'la'
 yix ē'lxiwā'lisdē. Lā^ēlaē wī'x^ēstē'nda, yix Mā'esila, yix
 15 gō'kulōtas. Sā'sēwix^ēideq lāx Ō^ēmāḷ.

Lā^ēlaē ē'x'alael hē'itsaax^ē, yix Ō^ēmāḷ. "Wai'g'a sē'x-
 wīdōl," nē'x^ēsō^ēwa yix Ō^ēmāḷ. Lā^ēlaē sē'x^ēwīda, yisēs
 hē'lēmba sē'wayō. Lā'ēllisā' lael lā'xē qwē'sēnax^ē. Lā'-
 laxaa ku'lx^ēid lē'wis gē'nēm^ēx^ēdas ē'lxiwā'lis, xunō'xwas
 20 Mā'esila. Lā^ēlaē dō'x^ēwalēla lā'xō naē'ng'ax, yixē mā
 lō^ē Ō^ēmāḷ. Lā^ēlaē lā'x^ēwīda, yix Ō^ēmāḷ qa's tsē'mx^ēidē.
 La ts'lēmā'alsita nē'x^ēla Ō^ēmāḷ. Lā^ēlaē gēwē'ēstael lā'xē
 wāp qa's lē mā^ēs.

Ō^ēmāḷ gets the Soil.

Lā^ēlaē lē'itslōda, lā'xēs gō'kulōt. "Wai'g'ax'ins lā'laō-
 25 llix^ēida, lāx tsē'qlus lā'xē ba^ēnē' lē'wē q'lwā'sqlux." Lā^ēlaē
 alē'x^ēwīda; sē'x^ēwīda. Lā^ēlaē dā's^ēida Xā'wē. Gā'x^ēlaē
 q'lā'x^ēwīda. K'!eō's^ēēl yā'nems. Lā^ēlaē wā'nag'ilax Mē'gwat.

who has not been cut open." Thus said $\bar{O}^s m\bar{a}l$. "Come, brother!" said $\bar{O}^s m\bar{a}l$. Buffle-Head-Duck came and lay down on his back. Then he was cut open, and his stomach was thrown away. They covered him when he was dead. Harlequin-Duck was in hiding, and he jumped out. Then Buffle-Head-Duck was really dead, but Harlequin-Duck pretended to be he. Harlequin-Duck lifted the cover and jumped out. That took a short time. It was not long.

"Go on, take pity on us!" said Killing-at-North-End-of-World. Then he lay down on his back, and he was cut open with a knife. He was dead, and also another one, and again another one, and still another one. Then ($\bar{O}^s m\bar{a}l$) took up his past wife, the daughter of Master-of-Salmon, and took her aboard his canoe and paddled away. Thus he obtained the wife of Killing-at-North-End-of-World, and Killing-at-North-End-of-World was dead. Then Master-of-Salmon and his tribe launched their canoes and paddled after $\bar{O}^s m\bar{a}l$.

Then $\bar{O}^s m\bar{a}l$ nearly reached the shore. "Go on, paddle!" $\bar{O}^s m\bar{a}l$ was told. Then he paddled with his one-day paddle. Then they went far away over the water. Then he sat down again with the past wife of Killing-at-North-End-of-World, the daughter of Master-of-Salmon. Then the salmon and $\bar{O}^s m\bar{a}l$ caught sight of these mountains. $\bar{O}^s m\bar{a}l$ arose and pointed about. Then he turned to the water and let the salmon go (to the rivers).

$\bar{O}^s m\bar{a}l$ gets the Soil.

Then he called his tribe in. "Let us try and get the soil and the leaves from below." They started and paddled, and the loon dived. He emerged again. He had not obtained anything. Then he changed with the seal, and

Lā'laē gē'nsēla. Lā'laē q!ā'x^owid. Wē'g'ilis^oEm lāxaa
 la'ē q!u'lba hā'sa^oyas. "Sō'gwanEmLa," nē'x'sō'laē X'ō-
 x^opstaōx^o. K'!ā'lag'ilēxs la'ēxē k!wā's. Lā'laē yā'q!eg'a^o!:
 "Wai'g'ax'in anā'gwai naé'ngats!āxsemlisax qala'ē." 1ā'xu-
 5 laxs^oEl; dā's^oid. Wā'x^oEl g'ē'nsāla; gā'laem^olaē. G'ā'x-
 ēlaē q!ā'xwa. Nēlō'stāel. "Q!wā'sq!ux^o, tse'q!us," nē'x-
 ēlaē. Lā'laē dā'xdzem^oEl, lae'm lā'ōLa, lā'xē q!wā'sq!ux^o
 lē^owē tse'q!us. Hē'Em^olāwis lā'g'itents tseq!usnō'xwa;
 hē'Em^olāwis lā'g'itents q!wā'sq!ux^onō'xwa.

Ō'ēmāl obtains the Water.

- 10 Lā'laē Ō'ēmāl ax'ē'dxa pō'xunl yis K'leg'itbala qa's
 wā'nis lā'xēs pō'xunl. Laa'm^olaē lā'laōllix'ēidel lāx wā'pas,
 yis K'lē'sk'lēsmē'nga. Lā'laē ax'ē'd, lā'xē menā'x' qa's
 lē laē'l^oEl lāx g'ō'xwas K'lē'sk'lēsmē'nga. Mē'xaem^olāwis.
 Lā'laē lō't!exsdend qa's g'it'xsdelēlēs yisē menā'x' lāx
 15 K'lē'sk'lēsmē'nga. "Yau," nē'x'laē Ō'ēmāl, lāx K'lē's-
 k'lēsmē'nga. "Gwā'flēs mē'xa," nē'x'laē Ō'ēmāl. "Laa'ms
 amā'x'ida. Wai'g'ax'in xā'lēk'lesa lā'xōxs wā'paq!ōs,"
 nē'x'laē Ō'ēmāl. Wai'g'ix'sāla la nē'x'laē K'lē'sk'lē-
 smē'nga. Lā'laē nā'x'ida. Wisā'latla q!ē'k'lesa lā'xē
 20 wāp, la'ē daā'p!entsā^o yis K'lē'sk'lēsmē'nga. Lā'laē
 k'laai'lexōda, yisē guna^oē. "Wī'lo'x^odzāen nā'x'ida.
 Dō'qwax qwaxā'ēyāsen k'li'lem." Lē'mā'alalal k'laai'le-
 xōda, yisē guna^oē. "Wai'xōs^onwa amā'k'!" nē'x'laē Ō'ēmāl.
 "Wai'g'idzōla nā'x'idōl." Lā'laē nā'x'ida. Lā'laaxaa
 25 br'lk'lig'a'itsō^o: "Laa'ms hē'lak'!isa," nē'x'sō'laē Ō'ēmāl
 yis K'lē'sk'lēsmē'nga. Lā'laaxaa k'ladzō'da, lā'xēs k'li'lem.
 "Dōx, qwaxā'ēyas k'li'lem'g'aen. Wī'laxun lā'k'!isa lā'xōxs
 wā'paqōs," nē'x'laē Ō'ēmāl. "Wāi'xōsenwa amā'k'!"
 nē'x'laē Ō'ēmāl. "Wai'dzōl lā'g'a nā'x'idōl." Lā'laē

he staid under water a long time. Then he emerged. He also did not reach the bottom, and his breath was at an end. "You ought to be the one," was said to Charitonetta (female). "You are opening the shells of mussels on the water." Then she said, "Let me go on, there are ten waves (ř)" She stood up in the canoe and dived. She staid under water a long time. Then she came, emerged, and lay on her back. "Leaves, soil!" she said. Then she was taken aboard, and they obtained the leaves and the soil. That is the reason why we have soil and leaves.

Ö⁸māl obtains the Water.

Then Ö⁸māl took the stomach of K·leg·řľbala and put it in place of his own stomach. He was trying to get the water from Virgin. Then he took excrements and entered the house of Virgin. She was asleep. Then he lifted her blanket and put the excrements behind Virgin. "Oh!" said Ö⁸māl to Virgin, "don't sleep!" Thus said Ö⁸māl to Virgin. "You have made a mess. Let me swallow some of your water," said Ö⁸māl. "You may do so," said Virgin. Then he drank. He had not swallowed much water. Then he was taken by the nape of the neck by Virgin. He put ashes into his mouth (and said,) "I did not drink any, look at the grayness of my tongue!" Behold! he had put ashes into his mouth. "Let me tell about the mess you made," said Ö⁸māl. "Then go on and drink!" Then he drank. She stopped him again. "You have had enough." Thus was said to Ö⁸māl by Virgin. Again he put something on his tongue. "Look at the grayness of my tongue! I have not swallowed any of your water." Thus said Ö⁸māl. "Let me tell about the mess you made," said Ö⁸māl. "Then go

nā'x^ēida. Lā'laē wī'la nā'x^ēida lāx wā'pdas yis K'lē's-
 k'lēsmē'nga. Lā'laē kū'skus'ida yix K'lē'sk'lēsmē'nga,
 la'ē k'leō's la wā'pa. Lā'laē pla'lē'da yix Ō'māl lāx
 oē'stālisa'sens nā'lax, wā'pēlax'ida. Hē'mōsox yixō'
 5 lā'āqens nā'xwa wī'wag'āns nā'xwēx lē'lqwaala'ya.

Ō'māl makes War on Southeast-Wind.

Lā'laē Ō'māl lē'ts!ōda, lā'xēs ts!ā'tsla'ya. "Wē'g'ax'ins
 wī'na lāx Me!ā'lanux^u." Hē'nax'ide'l nē'x'ēlaē elā'xa
 pō'pēsdāna yix Ō'māl lē'wis g'ō'kulōt. Hē'menā!a'maa'el
 yā'lasaō. "Wā'ix'ins," nē'x'laē g'ō'kulōtas. Lā'laē hō'guxs
 10 lā'xēs dā'ida. Lā'laē q!ē'g'aa lā'xēs dā'ida. Lā'laē:
 "Dā'īd, dā'īd, dā'īd," nē'x'el lā'xēs dā'ida. Lā'laē
 dā'īd. Lā'laaxaa hō'guksa; wī'laxs'el. "Anā'gwants
 klwā'g'iwā!a?" — "Nō'gwaeml," nē'x'laē lē'selag'ila.
 Lā'laē sē'x'wida. Wīśā'lat!a laē'ibānda lā'xē awī'iba'ē,
 15 la'ē nē'lelexsa yix lē'selag'ila. Laa'm q!u'lba hā'sa'yas
 lāx gwe'p!ālasas.

Lā'laē wā'na yix Xā'wē. Ō'em'lāwis yā'was'atexsa
 laā'laxat! q!u'lba hā'sa'yas lā'xē yā'xp!āla yixē yā'la. Lā'-
 laē wā'na yix Mē'gwat. Sē'x'wid. Lā'laē qwē'sgr'ila;
 20 lā'laaxaa q!u'lba hā'sa'yas lā'xē yā'xp!āla yā'la. Lā'laē
 wā'na Plā'ē. Klwā'g'iūda, sē'x'wida, lā'g'aa lāx g'ō'xwas
 Me!ā'lanux^u. Lā'ultā^s yix Plā'ē qa's pā'x'ulsē lāx tlēx'ilā'ēs
 Me!ā'lanux^u. Lā'laē dē'x'ultā^s yix Kwī'k-ā qa's lā'laē-
 lix'ide lāx tlēx'īla'ēs Me!ā'lanux^u. Lā'laē laē'l'el; haē'-
 25 lālaem^llā'wis lāx mē'ng'asas yis Me!ā'lanux^u qa's lē selō'-
 dix'ida lāx tek'lā's Me!ā'lanux^u. Lā'laē x'ī'x'ida yix
 a'nxwas, yix Kwī'g-ā. Lā'laē lā'x'laenda yisē's wā'xsāx-dē

on and drink!" He drank. He drank all the water of Virgin. Then Virgin became a bluejay, when she had no more water. *Ō'māł* began to fly all around our world, making water. That is how all our people obtained water.

Ō'māł makes War on Southeast-Wind.

Then *Ō'māł* called in his younger brothers. "Let us go and make war against Southeast-Wind!" It is said that he had to do it, since *Ō'māł* and his tribe were dying of hunger. The wind was always blowing. "Let us go!" said his tribe. Then they went aboard the folding canoe, and too many were in the folding canoe. Then he said to his folding canoe, "Unfold, unfold, unfold!" Then it unfolded. Then they all went aboard. "Who will be in the bow?" — "I will," said Mink. Then they paddled. They did not quite reach the point of land, when Mink fell back. His breath was at an end, on account of the stench of Southeast Wind.

Then Fur-Seal took his place. He just staid a little while. Then his breath was also at an end on account of the bad smell of the wind. Then he changed places with Seal. They paddled, and they went farther, and his breath was also at an end on account of the bad-smelling wind. Then he changed places with Halibut. He was sitting in the bow of the canoe, and they paddled, and they arrived at the house of Southeast-Wind. Halibut stepped off the canoe and lay down flat by the door of Southeast-Wind. Then the Wren jumped out of the canoe and entered the door of Southeast-Wind. He went in, and went right into the anus of Southeast-Wind, and made a fire in the belly of Southeast-Wind. Then the fire of the Wren began to burn, and he put his cape

lāxla'ē xī'x^ēida yixē's selō'dānem lāx a^ēwa^ēgā^ēyas yis Meḥā'lanux^u.

Lā^ēlaē p^ēELō'lsa lāx me'ng'asas Meḥā'lanux^u. Lā^ēlaē lā'xuliḥa yix Meḥā'lanux^u qa^s lexō'x^ēwidē. “Wā'wanemōs,
 5 q^ēlā'k·ū Kutē'na.” Lā^ēlaē g^ēī'lg·iliḥa qa^s lā'qudzōdē lāx Plā^ē. Hē'xse^ēlaam^ēlā'wis lāx dā'fdaḥaas yis Ō^ēmāl, la'ē t^ēlē'bedzōda lāx Plā^ē. Lā^ēlaē “Lep^ēlē'd, lep^ēlē'd, lep^ēlē'd,”
 ēnē'x^ēlaē Ō^ēmāl lāx bek!wē'mas.

Lā^ēlaē yā'qleg'a^ēḥ yix Meḥā'lanux^u: “Gwā'la lep^ēlē'd
 10 g^ēā'xEN,” ēnē'x^ēlaē Meḥā'lanux^u. “La^ēmō'x q^ēlā'qōqug·ā'-
 naḥwal yixō's ēnā'laqōs,” ēnē'x^ēlaē Meḥā'lanux^u lāx Ō^ēmāl.
 “Yibē'dzōx q^ēlā'qōqug·ōx,” ēnē'x^ēlaē Ō^ēmāl. “Lep^ēlē'd,
 lep^ēlē'd, lep^ēlē'd.” — “Gwā'la lep^ēlē'd g^ēā'xEN,” ēnē'x^ēlaē
 Meḥā'lanux^u. “La^ēmō'x ēnā'nempe^ēlē'n^ēxwasā'lal yixō'xs
 15 ēnā'laqōs,” ēnē'x^ēlaē Meḥā'lanux^u. “Yibē'dzōx ēnā'nem-
 pe^ēlē'n^ēxwasā'la,” ēnē'x^ēlaē Ō^ēmāl. “Lep^ēlē'd, lep^ēlē'd, lep^ēlē'd.”
 — “Gwā'la lep^ēlē'd g^ēā'xEN,” ēnē'x^ēlaē Meḥā'lanux^u. “La-
 ēmō'x hai'anxdā'yaxlō ēnā'laya'qōs,” ēnē'x^ēlaē Meḥā'lanux^u.
 “Yi, lā'las xānl^ēeg·a^ēḥa,” ēnē'x^ēlaē Ō^ēmāl. “Tslawu'nx-
 20 ēaxsā'laa'mlālasīlaux qa ā'ḥa begwā'nemL,” ēnē'x^ēlaē Ō^ēmāl,
 “qa pā'lax·pālag·itsē yix ā'ḥa begwā'nemL,” ēnē'x^ēlaē
 Ō^ēmāl. Wā, laa'm laō'la.

Ō^ēmāl obtains the Tides.

Lā^ēlaē Ō^ēmāl lē'k·ā lāx x·ō'msas taqwa' qa^s ax^ēē'dēs
 lā'xēs x·ōms qa^s lā'grasē lā'xēs g·ōx^u, qa^s q^ēlwaē'g·a^ētē:
 25 “Hānanai'sen ts^ēlā^ēyak·asdē. Llā'dzalēsemk·asen ts^ēlā^ēya-
 k·asdē,” ēnē'x^ēlaē Ō^ēmāl. Lā^ēlaē ts^ēlek·ā'ḥitsō^ē, yix alō'-
 ēlēnox^u. “Laa'mx·lā'x^ustaqa^ē yixg·a Ō^ēmaḥik·; Llā'dzalē-
 sem^ēlaē ts^ēlā^ēyax·da^ēsik·,” ēnē'x^ēsō^ēlaē alō^ēēlēnox^u. Laa'm-
 ēlaē ha'ng·a^ēldzē'ma yix bek!wē'mas lāx ā'lan^ēās yis

into the fire, and the fire obtained by drilling burned inside of Southeast-Wind.

Then he flew out of the anus of Southeast-Wind, and Southeast-Wind arose and began to cough. "I wish you were dead, slave, Golden-Eye!" Then he crawled on the floor of the house, and put his hand on the Halibut. He slipped right into the folding canoe of *Ō'māł* when he stepped on the Halibut. Then *Ō'māł* said to Deer, "Strike, strike, strike!"

Then Southeast-Wind spoke. "Don't strike me!" Thus said Southeast-Wind. "Now your world shall be sometimes calm." Thus said Southeast-Wind to *Ō'māł*. "That is too little, if it is calm after a gale," said *Ō'māł*. "Strike, strike, strike!" Then Southeast-Wind said, "Don't strike me! Now one day at a time shall be (calm) in your world." Thus said Southeast-Wind. "It is too little to have it calm one day at a time," said *Ō'māł*. "Strike, strike, strike!" — "Don't strike me!" said Southeast-Wind. "Now your world shall always be summer." Thus said Southeast-Wind. "Yi! you said too much," said *Ō'māł*. "There shall also be winter for future people," thus said *Ō'māł*, "that future people may sometimes be hungry." Thus said *Ō'māł*. Now they got it.

Ō'māł obtains the Tides.

Then *Ō'māł* borrowed the head of the squid and put it on his head, and went to his house and cried, "Oh, my good younger brother, my good younger brother, died at sea!" Thus said *Ō'māł*. Then the news was reported to Wolf. "*Ō'māł* has a hard time. His younger brother died at sea." Thus was said to Wolf. Then Deer was put down on the ground behind the house of *Ō'māł*.

g·ō'xwas Ō^emāļ. G·ā'x^elaē alō^elēnox^u wu'l^ex·īd^ezēmd lāx
handzā'sas bek!wē'mas. Lā^elaē plē'wīla yisē's hā'ts!exsda^e
lāx bek!wē'mas. "Xwā'xwiqal, xwā'xwiqal, xwā'xwiqal,"
nē'x·laē Ō^emāļ. Lā^elaē ē'tlēda, plē'wīla yisēs hā'ts!ex-
5 sda^e lāx bek!wē'mas. Lā^elaē dā'x·īda bek!wē'mas lā'xēs
k!ā'wayū qa's t!ō'ts!exsde'ndē lāx hā'ts!exsda^eyas alō^elē-
nox^u. Ō^em^elāwis la qlē'qluxsta. K·lēō's^ela hā'ts!exsdē's
yix alō^elēnox^u.

Lā^elaē lā'utls!ā yix bek!wē'mas lā'xēs g·ī'ts!āsdē. Lā'-
10 laē laē'l^eel yix Ō^emāļ qa's "mē'ntslix·īd, mē'ntslix·īd,
mē'ntslix·īd" nē'x·laē Ō^emāļ. Lā^elaē gu'ldīla, tēx^ustō'-
dayū. Lā^elaē qā'sīda g·ī'g'aatsaga qa's lē nē'fax lāx
alō^elēnox^u. "Sā'k'ats qwā'lalelas^eas yisēs hā'ts!exsdēx-
dāōs," nē'x·laē g·ī'g'aatsaga. Lā^elaē yā'qlēg'a^elē alō^elē-
15 nox^u: "Gwā'lax·ī, gwā'lag·ilīlai' yī'xēn begwā'nēm^eōta.
Lē'mō'x xā'l^elix·īdl mā'īdenā'xalisl qlā'x^ewidlē ts!ō'ts!ō^ema,"
nē'x·laē alō^elēnox^u. Lā^elaē qā'sīda yix g·ī'g'aatsaga.
"Gwā'lag·ilaōsēī', gwā'lag·ilīlī', " nē'x·laē g·ī'g'aatsaga.
"Lā'e'm^elaōx mā'īdenā'xalisl qlā'x^ewidlē ts!ō'ts!ō^ema." —
20 "Yibē'dzox ts!ō'ts!ō^ema," nē'x·laē Ō^emāļ. "Banē^esta,
banē^esta, banē^esta."

Lā^elaē banē^esta'yā yix hā'ts!exsdā^eyas alō^elēnox^u.
Lā^elaaxaa qā'sīda yix g·ī'g'aatsaga. Lā^eel lāx g·ō'xwas
alō^elēnox^u. "Ō^emayas banē^estā'yā^s" nē'x·laē g·ī'g'aatsaga
25 lāx alō^elēnox^u. "Gwā'lax·ī, gwā'lag·ilīlī'. Lā'mō'x qlā'x-
^ewidlōx g·ā'wēqlānēm," nē'x·laē alō^elēnox^u. Lā^elaaxaa
qā'sīda yix g·ī'g'aatsaga. "Gwā'lag·ilaōs, gwā'lag·ilīlai'.
Lā'm^elaōx qlā'x^ewidlōx g·ā'wēqlānēm." — "Yibē'dzā,"
nē'x·laē Ō^emāļ. "Banē^esta, banē^esta, banē^esta," nē'x·
30 laē Ō^emāļ. Lā^elaē banē^estā'yā^s yix hā'ts!exsdā^eyas yis
alō^elēnox^u. Lā^elaaxaa qā'sīda g·ī'g'aatsaga. "Ō^emayas
banē^estā'yā^s hā'ts!exsda^eyaōs," nē'x·laē g·ī'g'aatsaga.
"Gwā'lax·ī, gwā'lag·ilīlai'; lēmōx lēnā'lal yix^ewīdl nā'laxsē.
Ō^emlē^elal qā'xsig·ilīsl lā'xō mā'smag·ilisēx plā'ēx, nē'tsa-

Wolf came and went around the place where the box with the Deer was. Then he felt with his tail for Deer. "Swing it about, swing it about, swing it about!" said Ō'māļ. Then he again felt with his tail for Deer. Then Deer took his knife and cut off the tail of Wolf. He was just notched behind. The Wolf had no tail.

Then Deer went out of the grave-box. Ō'māļ entered, and said, "Split, split, split!" Then there was a fire in the house, and (the tail) was pushed into the wood (like a peg). Then the Mouse went and told Wolf. "Oh, great one! your tail has been put up." Thus said Mouse. Then Wolf said, "Don't! Don't do this in the house to my fellow-warrior! (The sea) shall run down two fingers' widths, and the barnacles shall emerge." Thus said Wolf. Then Mouse went. "Don't do this in the house! Stop in the house!" Thus said Mouse. "It shall be two finger-widths. The barnacles shall emerge." — "The barnacles are too little," said Ō'māļ. "Farther down, farther down, farther down!"

Then the tail of Wolf was lowered, and Mouse started, going to the house of Wolf. "Yours has only been lowered." Thus said Mouse to Wolf. "Don't, don't do this in the house! The clams shall emerge." Thus said Wolf. Then Mouse went again. "Don't do this! Stop in the house. The clams shall emerge." — "That is too little," said Ō'māļ. "Farther down, farther down, farther down," said Ō'māļ. Then they put down the tail of Wolf. Mouse went again. "Your tail has just been lowered," said Mouse. "Don't, don't do that in the house. It shall never be flood-tide in the world. They shall only carry

yēx, nā'tēm^ux." Lā'laē qā's^uida g'ī'g'aatsaga. "Gwā'l^ulag'ilaōs, gwā'lag'ilīlai," nē'x^ulaē g'ī'g'aatsaga. "Laa'm^ulaux lē'm^ux^udzāx^uidl nā'laqōs," nē'x^ulaē g'ī'g'aatsaga. Lā'laē lā'ōla a^ulō'lēnox^u lā'xēs hā'ts!exsda^uē.

Ō'māl paints the Birds.

- 5 Lā'laē Ō'māl k'!ā'tlēda lā'xēs g'ō'kulōt. Laa'm^ulaē qā'xsig'ilīsl. Lā'laē k'!ā'tlētsā^u yix mā'tsin lō^u l!āā'lē, yixō nā'xwax plē'plalō'masa lō^u nā'xwax g'ī'lg'aēmasa. Lā'laē q!ā'x^uwidēda l!ā'saōx. Lā'laē hā'lag'ilax^uida. Ō'em^ulāwis gwa'wina dzex'se'mtsō^u yisē ts!ō'lna. Lā'laē
10 ō'gwax^uitsō^u ts!ē'g'inaga. Kuxse'mtsō^u yisē qwex yix ts!ē'g'inaga. Lā'laē hō'qlunts!ēsa. Qā'xsix^uida lā'xē plā'ē, nā'xwax mā'semag'ilisa. Hē'g'aem^ulā'wis q!ē'plēnux^udēsa yix Tā'minas lō^u Hā'lamaualaga. Lā'laē yix^uwī'da. Yix^usō'kwala yix^uwī'd. Lā'laē hē'tdzaā'xwa yixē waō'x^udē
15 g'ō'kulōta yis Ō'māl. Hē'em^ulāwisōxda lāx dā'sa lā'xō awī'nak'ā^ulax. Hē'em^ulāwis a'lqlē'nem plē'plal!ōmasēda yixē wī'dza^ux^uwuła yisē de'msx^uē; lā'ōlēx hā'lag'ila yix^uwī'da. Lā'laē wī'sālā'xalisa yix q!wā't!ex.

Ō'māl obtains Daylight.

- Lā'laē Ō'māl lā'laōl^ulix^uida lā'xens nā'lax. Lā'laē
20 hā'lag'ilael xunō'x^uwidālas yis nā'laats!ēqs. Lā'laē mā'yū^uida yix nā'laats!ēqs yisēs xunō'x^u. Lā'laē hā'lag'ila yā'qleg'a^ula yix xunō'xwas yix nā'laats!ēqs. Lā'laē nē'x^uēl qa^us hā'naig'ī yisē hā'naig'im. Lae'm^ulāwis hā'naig'ilag'ila yisēs abē'mp, yix nā'laats!ēqs. Lā'laē ē'tlig'ā^ula, yā'qle-
25 g'a^ula yix xunō'xwas nā'laats!ēqs nē'x^uēl qal sā'siwalak'ī. Lā'laē ts!ē'lgwālem^uel wā'x'a yisēs abē'mp yix nā'laats!ēqs. Ō'em^ulāwis q!wā'sa. Lā'laē wī'x^uste'ndg'ila lā'xē xwā'k'lun. Lā'laē ē'tleg'a^ul, yā'qleg'a^ul hanā'giwālaēxsda lāx nā'laa-

up from the beach fishes, — halibut, red-cod, black-cod." Mouse started. "Don't do this in the house, stop, in the house!" said Mouse. "Your world will be dry." Thus said Mouse. Then Wolf got his tail.

Ö'māl paints the Birds.

Then Ö'māl painted his tribe. They carried up the fishes. Then the harlequin duck, and the buffle-head, and all the birds, and all the animals, were painted. Then the land seaward emerged. (Ö'māl) was in a hurry, and he only rubbed coal over the raven, and he also rubbed clay over the sea-gull. Then they went down to the beach and picked up the fish, — halibut and all kinds of fish. The squirrel and the mouse went many times. Then the flood-tide came quickly. The flood came. It reached several of the people of Ö'māl. These dived on the islands; and those who were not caught by the sea became the land-birds. The flood came quickly. The snail had not gone down to the beach.

Ö'māl obtains Daylight.

Then Ö'māl tried to get our daylight. He quickly became the child of Daylight-Receptacle-Woman (the gull). Then Daylight-Receptacle-Woman gave birth to her child, and the child of Daylight-Receptacle-Woman quickly began to speak. Then he said that he wanted to play with a toy canoe. Therefore his mother, Daylight-Receptacle-Woman, made a toy canoe for him. Then the child of Daylight-Receptacle-Woman spoke again, and said that he wanted to paddle on the water. His mother, Daylight-Receptacle-Woman, tried to forbid him, but he just cried, therefore she launched the canoe. Then he spoke again,

- ts!ā's yis "nā'laats!eqs. Wā'x·^{em}lāwis ts!ē'lkwālema yixē
 "nā'laats!ē. Lā'^{laē} la'uk!wīmas^ēel q!wā'sa yixē grinā'nem
 xunō'xwas "nā'laats!ēqs. Lā'xsiwaam^{lā}wis ax^ētsō^ē yixē
 "nā'laats!ē. Lā'^{laē} hā'nag·iwālaēxsda lā'xē "nā'laats!ē.
- 5 Lā'^{laē} hanā'g·iūdayū^ēel, la'ē sē'x^ēwida. "Gwā'la qwē'sg·ila,"
 "nē'x·^{laē} "nā'laats!ēqs lā'xēs xunō'x^u. Lā'^{laē} sē'xwaqis^ēel
 lāx l!ā'sagwisas "nā'laats!ēqs. "LE'lgemx·^{id}, LE'lgemx·^{id},
 LE'lgemx·^{id}," "nē'x·^{laē} yixē xunō'xwas "nā'laats!ēgs. Hē'
 "maā'laxōl Ō'^{mā}ē. Lā'^{laē} l!E'lgemx·^{ida} yix "nā'laats!ēqs
- 10 lā'xēs xunō'x^u. Lā'^{laē} sē'x^ēwida. Laa'm grilō'la lāx
 "nā'laats!ēx·dās yis "nā'laats!ēqs. Hē'em^{lā}wis lā'g·iļtsōx
 "nā'x^ēnak'a yixens "nā'lax. K'!ē'asa^ēyōfā^ēlax "nā'xnak'!ēnō-
 xwa. Hē'menāfamōlax nē'g·ixwa yixens "nā'lax.

Ō'^{mā} gambles with Gull.

- Lā'^{laē} Ō'^{mā} "nē'x·^ēel qa's lē'pē lō^ē ts!ē'g·inaga.
- 15 Laam^{lā}wis lē'plēda lō^ē ts!ē'g·inaga. Lā'^{laē} klwā'ta yisēs
 l!ā'ē yix Ō'^{mā}. Lā'^{laē} ō'gwaqa klwā'ta yix ts!ē'g·inaga
 yisēs kl'u'tāl lāx Ō'^{mā}. Lā'^{laē} lē'plēda lō ts!ē'g·inaga.
 Lā'^{laē} yā'k·ā yix Ō'^{mā} lāx ts!ē'g·ināga. "Wā's^ēlax^u,
 wā's^ēlax^u, wā's^ēlax^u," "nē'x·^{laē} Ō'^{mā} lāx ts!ē'g·inaga.
- 20 "Hē," "nē'x·^{laē} ts!ē'g·ināga. "Wā's^ēelaxun," "nē'x·^{laē}
 ts!ē'g·inaga. "ēya, wā's^ēelaxwas," "nē'x·^{laē} Ō'^{mā}. "Ā,
 wā's^ēelaxun." — "Wā'antsōs tse'msgemdex lāx wā'sde-
 "maqōs." Lā'^{laē} tse'msgemda lā'xēs wā'sde^ēma. Lā'^{laē}
 lā'xulsa yix Ō'^{mā} qa's lē tse'msgemda lāx wā'sde^ēmas
- 25 yis ts!ē'g·inaga. Lā'^{laē} quqwā'tsa yix ts!ē'g·inaga. Lā'-
 "laē hō'x^ēwida yisēs ha^ēmk'!aē'sdē. Q!ā'maxe^ēlaē ha'm-
 k'!aē'sdā^ēs. Lā'^{laē} dā'x·^{id} yix Ō'^{mā} lāx ha'mk'!aē'sda^ēs
 yis ts!ē'g·inaga. Qā's^ēidē Ō'^{mā}lā' lā'xēs xwā'k'lun qa's

and desired to have the daylight-receptacle of Daylight-Receptacle-Woman in the bow of the canoe. She tried to deny him the daylight-receptacle. Then that child, the son of Daylight-Receptacle-Woman, cried very much, and after that the daylight-receptacle was taken. He desired to have the daylight-receptacle in the bow of the canoe. Then it was put into the bow of the canoe, and he paddled. "Don't go too far," said Daylight-Receptacle-Woman to her child. Then he paddled by, in front of the house of Daylight-Receptacle-Woman. "Forget, forget, forget!" said the child of Daylight-Receptacle-Woman. Behold! it was he, *Ō'māł*. Then Daylight-Receptacle-Woman forgot her child. Then he paddled and stole the daylight-receptacle of Daylight-Receptacle-Woman. Therefore we have the daylight of our world. (Before) it never used to get daylight. It was always night in our world.

Ō'māł gambles with Gull.

Then *Ō'māł* said that he would gamble with Gull. He gambled with Gull, and *Ō'māł* staked his bear-skin blanket, and Gull also staked his blanket against *Ō'māł*. Then he gambled with Gull, and *Ō'māł* lost to Gull. "Hungry, hungry, hungry!" said *Ō'māł* to Gull. "Hë!" said Gull. "I am hungry." Thus said Gull. "Oh, you are hungry!" said *Ō'māł*. "Yes, I am hungry." — "Let me point at the pit of your stomach," (said *Ō'māł*). Then he pointed at the pit of Gull's stomach. *Ō'māł* arose and pointed at the pit of the stomach of Gull. Then Gull screamed, and vomited the food in his belly. Herring was the food in his belly. Then *Ō'māł* took the food that had been in the belly of Gull and started for his canoe, and rubbed it inside with the herring. Then he also rubbed the outside, and his hat and his

lē dzexdzeg'ixs'ē'da yisē q!ā'ma lā'xēs xwā'klun. Lā'laē
 ē't!ēda dzexdzex'se'mx'ida lā'xēs gait lē'wēs tsā'layū;
 'nemā'laam'laē dzek'a' lā'xēs gr'g'āxs 'nā'xwa. Lā'laē
 sē'x'wid qa's lē lā'g'alisa lāx g'ō'xwas Q!ō'mōk!waē. Lā'us-
 5 dēs'el qa's k!wā'g'alitē lāx g'ō'xwas Q!ō'mōk!waē. "Hē,"
 'nē'x'laē Ō'mā. "La'mē'n lēx'wī'da yisen yā'wī'nēnāē,"
 'nē'x'laē Ō'mā. "mā'sēs yā'wix'asō'ōs," 'nē'x'laē Q!ō'-
 mōk!waē lāx Ō'mā. "Lā'dzēk'as'mōx q!ā'xula yixō'
 q!ā'maxēx," 'nē'x'laē Ō'mā. "Hēhē," 'nē'x'laē Q!ō'mō-
 10 k!waē; da'f'idel; "qa wī'la'x'usē g'ā'yūlelālaxa," 'nē'x'laē
 Q!ō'mōk!waē lāx Ō'mā. "Ha, lā'andzōs dō'x'widax lā'xen
 xwā'kluna'yax," 'nē'x'laē Ō'mā. Lā'laē qā's'ida yix
 gr'gaatsaga. G'ā'x'laē. "Ā'la'amxōlā'k," 'nē'x'laē gr'-
 gaatsaga. "Wai'g'ax'us qe'lqelilāxē k!ō'kumlī," 'nē'x'laē
 15 Q!ō'mōk!waē lāx gr'gaatsaga. Lā'laē qe'lqelilāsā' yixē
 k!ō'kumlīdē. Lā'dzēk'as'laē tselō'lsa yixē q!ā'max.
 Laa'm'la'wis Ō'mā haqu'lg'i lā'xē q!ā'max, la'ē lā'welsa
 lāx g'ō'xwas Q!ō'mōk!waē.

Ō'mā imitates his Hosts.

Lā'laē lē'la yix Wā'xwaxoliyalaga. G'ā'x'laē hō'xtslā
 20 g'ō'kulōtas. Lā'laē lā'ts!exstē'nda lā'xēs mē'ng'as. Lā'-
 'laē lā'xēs mē'na. G'ā'x'laē gō'lali. Lā'laē axts!ō'dalas
 lā'xē lō'q!wē qa's k'ā'x'idēs lā'xēs lē'lānem. Lā'laē
 hō'qō'ls. Lā'laē Ō'mā: "lā'ē lā'ē lā'ē lā'ē qag'a
 Ō'mā'k'asgr'ai," 'nē'x'laē Mē'mg'olembis. G'ā'x'laē hō'x-
 25 tslā yix g'ō'kulōtas Ō'mā. Lā'laē lā'ts!exstē'nda yix
 Ō'mā. Lā'laē amā'x'id yisē ā'lael ts!ē'tewuta'. Ō'em-
 'la'wis tlē'pap!ex'itsā' yisēs g'ō'kulōt. Hō'qō'ls.

Lā'laē lē'la yix K'li'mk'limya'stō'gwa. Lā'laē ts!ō'-
 ts!enux'wida yix K'li'mk'limya'stō'gwa qa's nō'x'widēx lā'xēs

bailer. He rubbed everything in the canoe. Then he paddled, and arrived at the house of Wealthy. He went up from the beach, and sat down on the floor of the house of Wealthy. "Hë!" said $\bar{O}'m\bar{a}l$, "I am tired of my work." Thus said $\bar{O}'m\bar{a}l$. "What have you been working?" said Wealthy to $\bar{O}'m\bar{a}l$. "These great many herrings that came up," said $\bar{O}'m\bar{a}l$. "Ha, ha!" said Wealthy, and laughed. "Where should they come from?" Thus said Wealthy to $\bar{O}'m\bar{a}l$. "Go and look at my canoe," said $\bar{O}'m\bar{a}l$. Then Mouse went and came back. "It is true," said Mouse. "Then let us pull down the (room) faced with boards." Thus said Wealthy to Mouse. Then the (room) faced with boards were pulled down, and great masses of herrings rushed out. Then $\bar{O}'m\bar{a}l$ was down on his stomach among the herrings. He went out of the house of Wealthy.

$\bar{O}'m\bar{a}l$ imitates his Hosts.

Then Thrush-Woman invited (the myth people to a feast). ($\bar{O}'m\bar{a}l$'s) tribe entered. Then she pushed (a feather) into her anus, and excrements came out. They were salmon-berries. Then she put them into a dish and placed them before her guests. Then they went out. Then it was $\bar{O}'m\bar{a}l$'s (turn). "Invite, invite, invite, invite for this $\bar{O}'m\bar{a}l$!" said Canoe-Calking (Raven). The tribe of $\bar{O}'m\bar{a}l$ came in. Then $\bar{O}'m\bar{a}l$ put (a feather) in his backside. Then he made a mess with what was really excrements. He was just trampled upon by his tribe, and they went out.

Then Young-Seal (Sleeping-Eye-Woman) invited (the myth people to a feast). Young-Seal washed her hands,

- a^oyasō' yix K·l'ímk·limya^ostō'gwa. Lā'^olaē tsā'x^owida yix
 l·lā'sa^oyas. Lā'^olaē axts!ā'las lā'xē lō'qlwē^o. Lā'^olaē qō'-
 qutla yixē lō'qlwē. Lā'^olaē k·ā'x^oides lā'xēs lē'lānem.
 Lā'^olaē hamx·īda yix g·ō'kulōtas. Hō'qō'ls^oel. Lā'^olaē
 5 Ō'^omāł: "lā'ē lā'ē lā'ē lā'ē qag·a Ō'^omāłk·asg·ai'," nē'x·
 laē Mē'mg·olembis. Hō'xts!ā'laē nū'xnē^omis. Lā'^olaē
 ts!ō'ts!enx·īda yix Ō'^omāł qa^os nō'x^owidēxēs a^oyasō' lā'xē
 gu'łta. Ō'em^olā'wis t!ē'mex^owida yix a^oyasā's Ō'^omāł.
 Lā'^olaē t!ē'pap!ex·ītsā^o. Hō'qō'els^olaē g·ō'kulōtas.
- 10 Lā'^olaē "lā'ē lā'ē lā'ē lā'ē qag·a K·l'itelā'wēgustā'lag·i-
 lak!wasg·ai'." Hō'xts!ā nū'xnē^omis. Lā'^olaē six·īda lā'xē
 sā'tsem. Lā'^olaē nix·īda lā'xē sā'tsem. Lā'^olaē lā'x·walīla
 yix Ō'^omāł. yā'laqael qa dā'se^owēs yixēs ts!ē'kwēsēwa^o
 lē^owis ts!ō'qwāla. "Wai'g·a qlē'mtlid g·ā'xen qaen yix-
 15 wē'dē," nē'x·laē Ō'^omāł. "Lā'betalił, lā'betalił Ō'mēyā'-
 k·as. Lā'betalił Ō'mēyā'k·as." Lā'^olaē t!ap!ēda g·ō'ku^oyās
 lā'xē tse'qlus. "Lā'betalił, lā'betalił Ō'mēyā'k·as. Lā'be-
 talił Ō'mēyā'k·as." Lā'^olaē t!ap!ēda t!ek·ā's. Ō'em^olā'wis
 la mēgwi'la x·ō'm^osas. "Lā'betalił, lā'betalił Ō'mēyā'k·as.
- 20 Lā'betalił Ō'mēyā'k·as." Lā'^olaē t!ap!ēda x·ō'm^osas. Ō'em-
 lāwis la lāē'la yix ts!ē'kwēsī'wa^oyas. "Lā'betalił, lā'betalił
 Ō'mēyā'k·as." Lā'^olaē t!ap!ēda ts!ē'kwēsē'wa^oyas. Lā'^olaē
 geō'īel lā'xē ba^onē'. Lā'^olaē "Nā'nuxwētā'yāmā's^oexlayōx
 nek·ā'x·dālaqens qlā'qlēsilāē nō'lasnegema^oyaens," nē'x·laē
 25 g·ō'kulōtas. Lā'^olaē dō'x^owitsā^o yixē nek·a'. mā'slēlaē.
 Ts!ē'kwēsīwāla hē'maalaxōl la gwa'gōaqai' lā'xē nek·ā'x·dē.
 Lā'^olaē t!ē'pap!ex·ītsā^o yisēs g·ō'kulōt. Hō'qō'ls^oel. "Lā'ē
 lā'ē lā'ē qag·a Ō'^omāłk·asg·ai'." Hō'xts!ā. Lā'^olaē six·īda
 lā'xē mā. Lā'^olaē tē'x^osta. Ō'em^olāwis k·ē'lēn^oāsā^o yisēs
 30 ts!ā'tsla^oya, la'ē nelā'tōsela lā'xē wā.

"lā'ē lā'ē lā'ē qag·a Tā'minasūstālag·i'lakwasg·ai'."

and she warmed her hands. Then fat dripped out of them into a dish, and that dish was filled. Then she placed it before her guests, and her tribe ate. They went out. Then it was $\bar{O}'^e m\bar{a}l$'s (turn). "Invite, invite, invite, invite for this $\bar{O}'^e m\bar{a}l$!" said Canoe-Calking. The myth people entered. Then $\bar{O}'^e m\bar{a}l$ washed his hands, and warmed them by the fire. $\bar{O}'^e m\bar{a}l$'s hands just shrivelled up. Then he was trampled upon, and his tribe went out.

Then "Invite, invite, invite for this Kingfisher-made-to-go-up." The myth people entered, and she speared spring-salmon. Then she steamed the spring-salmon on stones. Then $\bar{O}'^e m\bar{a}l$ arose, and he sent for his bird-head mask and his dancing-apron to be brought. "Go on, sing for me, that I may dance!" said $\bar{O}'^e m\bar{a}l$. "Go into the floor, go into the floor, $\bar{O}'^e m\bar{a}l$! Go into the floor, $\bar{O}'^e m\bar{a}l$!" Then his feet sank into the ground. "Go into the floor, go into the floor, $\bar{O}'^e m\bar{a}l$! Go into the floor, $\bar{O}'^e m\bar{a}l$!" Then his body sank, and only his head was on the floor. "Go into the floor, go into the floor, $\bar{O}'^e m\bar{a}l$! Go into the floor, $\bar{O}'^e m\bar{a}l$!" Then his head sank, and only his bird-head mask stood on the floor. "Go into the floor, go into the floor, $\bar{O}'^e m\bar{a}l$!" Then his bird-head mask sank, and he staid for a long time below. Then he made (the myth people) impatient. "Our elder brother has fooled us many times with what he cooks," said his tribe. Then they looked into the steaming-hole. What should there be! Behold! the bird-headress was there. He had gone to what had been cooking. Then he was trampled upon by his tribe, and they went out. "Invite, invite, invite for this $\bar{O}'^e m\bar{a}l$!" They entered. Then he speared a salmon. He fell into the water, and he was just pulled ashore by his younger brothers when he was drifting down the river on his back.

"Invite, invite, invite for this Squirrel-made-to-go-up!"

- Hō'xtslā. Lā'laē q!a'm^ssa Ō'māl. Wā'x^sel ē'tsē^sstasā^s.
 "mā's^sEXLidzā'ox?" nē'x^slaē Ō'māl. "Ō'gwanemayasē
 gu'lx·staāsk·ā'tses lē'lema^sq!ē'sō," nē'x^slaē Ō'māl. Lā'laē
 ts!Ek·lā'f'itsā^s yix Ō'māl. "Sā'tsesg·a lē'lemg·as Tā'mina-
 5 sūstālag·i'la^su," nē'x^ssō'laē Ō'māl. "mā'sōx?" lā'laē
 nē'x^sē Ō'māl. "Qō'litsik." Lā'laē yā'laqa Ō'māl lāx
 Mē'mg·ōlembîs: "Dōxsē'dzētsē'x Ō'mā'lk·asg·ai'," nē'x^slaē
 Mē'mg·ōlembîs. K·leō'ts!em^slāwis nā'naxmēq. "Wī'la^sx·
 dzā'n nā'naxmēsā^s," nē'x^slaē Mē'mg·ōlembîs. Lā'laē
 10 yā'laqa lāx Ts!ē'nts!enqalaxs. Laama' lā'x^swali^s lāx
 ō'bēx·lālas gu'ltā^syas. nē'x^slax Ts!ē'nts!enqalaxs: "Dox-
 sē'dzētsē'x Ō'mā'lk·asg·ai'," nē'x^slaē Ts!ē'nts!enqalaxs.
 K·leō'ts!em^slāwis nā'naxmēq. Lā'laē yā'q!ēg·a^stē Tā'mi-
 nasūstālag·i'la^su: "Ġē'lak·itsō'f'tsax·ō axsā'la lā'xō kwau'xsā,"
 15 nē'x^slaē Tā'minasūstālag·i'la^su. Lā'laē Ō'māl qā's^sid.
 Qā'selē, axsā'el lā'xē kwau'xsā. Lā'laē k·lîp!ē'tsō'laē yixē
 x·i'xsemāla lēk·aa' qa^ss q!ēnē'psemtsa^swē yisē qō'litsaē qa^ss
 k·lapē'l!EXōdayōē lāx Ō'māl. "Qwā qwā qwā qwāx,"
 nē'x^slaē Ō'māl, la'ē q!EXq!usa'.

Ō'māl kills the Thunder-Birds.

- 20 Lā'laē Ō'māl dō'x^swidxēs nā'qa^sē qa^ss lē wī'na lā'xē
 xā'xapēlaxa ku'n^sxwa. Lā'laē ax^sē'dxē dzō'xum qa^ss gwō-
 yī'mg·ilaē'dēq. Lā'laē gwā'ta axā^syas Ō'māl. Lā'laē
 yā'laqas lē'selag·i'la qa lē's lē'k·ā lax k·lō'lisemlās yis
 k·lō'lis. Lā'laē qā's^sida lē'selag·i'la. "lē'k·ō'mē'laōsāsōx
 25 k·lō'lisemlāq!ōs lāx Ō'māl," nē'x^slaē lē'selag·i'la. Lā'laē
 ts!ō'x^swida yix k·lō'lis yisē's k·lō'liseml. "Ġwā'la x·ā'x·a-
 waq^s," nē'x^slaē k·lō'lis lā'xa lē'selag·i'la. Lā'laē qā's^sida
 yix lē'selag·i'la lā'xē ts!ē'qwas. Laa'm^slāwis xwē'f'ideq
 lāx g·i'tslāsas klwā'klusg·abēdzō'laē. Lā'laē "x^s" nē'x^sel
 30 lā'lēl'sa. Lā'laē aē'daaqa yix lē'selag·i'la lāx k·lō'lis.
 Lā'laē: "Ġē'lag·a ax^sē'dēq k·lō'lēsemldaōs," nē'x^slaē

They entered. Then $\bar{O}'^e m\bar{a}l$ was lazy. They tried to call him again. "What is the matter with him?" said $\bar{O}'^e m\bar{a}l$. "Maybe you who called us have only gum eyes." Then $\bar{O}'^e m\bar{a}l$ was told, "Squirrel-made-to-go-up invites to a great feast." Thus $\bar{O}'^e m\bar{a}l$ was told. "What is it?" said $\bar{O}'^e m\bar{a}l$. "It is (?)." Then $\bar{O}'^e m\bar{a}l$ sent for Canoe-Calking. "Lead this $\bar{O}'^e m\bar{a}l$!" Thus said Canoe-Calking. Nobody answered him. "I don't receive an answer," said Canoe-Calking. Then he said, "Ts!E'nts!ENqALAXS." He stood up at the end of the fireplace, and Ts!E'nts!ENqALAXS said, "Lead $\bar{O}'^e m\bar{a}l$!" Thus said Ts!E'nts!ENqALAXS. Nobody answered him. Then Squirrel-made-to-go-up spoke. "Let this ugly one come and put his mouth to this knot-hole." Thus said Squirrel-made-to-go-up. Then $\bar{O}'^e m\bar{a}l$ started, and went to put his mouth to the knot-hole. Then red-hot stones were taken up with tongs. They were wrapped around with (?) and put into $\bar{O}'^e m\bar{a}l$'s mouth. "Qwā, qwā, qwā, qwāx!" said $\bar{O}'^e m\bar{a}l$. His mouth was burned.

$\bar{O}'^e m\bar{a}l$ kills the Thunder-Birds.

Then $\bar{O}'^e m\bar{a}l$ considered what to do [looked at his heart]; and he was going to make war against the Thunder-Bird. He took poles and made a whale of them. Then the work of $\bar{O}'^e m\bar{a}l$ was finished. Then he sent Mink to borrow the whale mask of the Whale. Mink started. "I was told by $\bar{O}'^e m\bar{a}l$ to borrow your whale mask." Thus said Mink. Then Whale gave him the whale mask. "Don't try to open it," said Whale to Mink. Then Mink started on the trail. He untied the bag. A small piece of root was in it. Then it spouted, and came up to blow on the ground. Mink returned to Whale. Then, "Come, take your whale mask," said Mink to Whale.

Ll'ē'selag'i'la lāx k'!ō'lis. Lā'ē'laē qā's'ida yix k'!ō'lis.
 'mā'sl'ē'laē, lemā'ē'laxōl Ll'ā'ē'lisa k'!ō'lēsem'tas yis k'!ō'lis.
 Lā'ē'laē k'!ō'lis k'!ō'x'wida lā'xēs k'!ō'lēsem't. Lā'laaxaa
 axtslō'dēs lā'xēs g'ē'tslās klwā'klusg'abēdzō'ē'laē g'ī'tslāsas
 5 yis k'!ō'lēsem'tas k'!ō'lis. Qā's'idē Ll'ē'selag'i'la. Lā'g'ael
 lāx Ō'ē'mā't. Lā'ē'laē axtslōdala's lā'xēs dzō'xūmsgem g'wē'-
 k'ilaya' yix Ō'ē'mā't.

Lā'ē'laē xwā'na't'ida yix ts!ā'tsla'ayas Ō'ē'mā't. Hō'x'wa't-
 ts!āel lā'xē g'wō'yī'm. "Nō'gwa'l k'!ā'stōēl," 'nē'x'laē
 10 Ll'ē'selag'i'la. Lā'ē'laē Ll'ā'ē'ida lāx be'nā'xas yisē ku'n'xwa.

Klwā's'em'lawis ō'mpas yixē ku'n'xwa. Lā'ē'laē dō'x'wa-
 lēla lā'xē g'wō'yī'm. "Gē'lag'a 'nā'ē'nemsgem'nakulabesai',"
 'nē'x'laē xunō'x'. Lā'ē'laē q!ō'xtslōda yisēs ku'n'xum't
 qa's lē xā'plida. Ō'em'lawis wēx'ē'da gōgomā's yisē
 15 g'wō'yī'm. Lā'ē'laē Ll'ē'selag'i'la xā'ps'ēlāla'xwa. "Tsā, tsā,"
 'nē'x'laē Ll'ē'selag'i'la, la'ē xā'ps'ēlāla'xwa. Lā'ē'laē k'!ē'-
 lax'itsō' yixē ku'n'xwax'dē. Han'tā'sō'el yis ha'mtsalats!ē.
 K'!ē'lak'asō'las nān lō ālane'm. Lā'ē'laē hē'la' yixē ku'n-
 xwax'dē.

20 "Gē'lag'a Maē'ma'itsem'nakulabesai'," 'nē'x'laē ō'mpas.
 Lā'ē'laē lā'xulī'ta Maē'ma'itsem'nakulabes. Q!ō'xtslōda yisēs
 ku'n'xum't; xā'plida. Lā'ē'laē wē'xala'ya lā'xē dē'msx'ē.
 Lā'laaxaē k'!ē'lax'itsā' yixē Maē'ma'itsem'nakulabesdē.

"Gē'lag'a, laa'm ō'dza'lag'ila'ya ts!ā'ayax'dē," 'nē'x'laē
 25 ō'mpas. Lā'ē'laē lā'xulī'te Yayū'dux'ūsem'nakulabes qa's
 q!ō'xtslōdē yisēs ku'n'xum't. Lā'ē'laē xā'plida. Laa'm'lawis
 ē'k'lig'i'la, lā'laxaas k'!ē'lax'ida yix nān lō wī'waōk' lō
 Ll'ā'ē. Lā'ē'laē aLēg'ē'mtsā' yis taqwa'. Lā'ē'laē tē'x'ida
 lā'xē ba'nē'.

30 "Gē'lag'a lā'xulī'tōl Maē'mōgem'nakulabesai'." Lā'ē'laē
 lā'xulī't. Q!ō'xtslōda yisēs ku'n'xum't. Lā'ē'laē xā'plid.
 Ō'em'lawisē tsawā'q!ug'a'la. Laa'm'laē la'stō'lisa lāx
 g'ō'xwas. "Dā'ē'id, dā'ē'id, dā'ē'id, dā'ē'id," 'nē'x'laē Ō'ē'mā't

The Whale started. What should there be! Behold! the whale mask of Whale came up blowing on the beach. Then Whale folded up his whale mask and put it into the bag, and it was an old piece of root in the bag of the whale mask of Whale. Mink started, and arrived at Ō^emāī's (house). Then Ō^emāī went into the whale that he had made of poles.

Then the younger brothers of Ō^emāī got ready, and they all went into the whale. "I shall be in the spout-hole," said Mink. Then the whale went down and came up below (the house of) Thunder-Bird.

The father of Thunder-Bird was sitting on the ground. Then he saw the whale. "Come, One-Whale-Carrier!" he said to his child. Then he put on his thunder-bird mask and went to grasp it. He just lifted the face of the whale. Then Mink was grasped. "Tsā, tsā," said Mink when he was grasped. Then Thunder-Bird was struck. His eye was stung by the wasp. He was killed by Grizzly Bear and the Wolf. Then Thunder-Bird was dead.

"Come, Two-Whale-Carrier!" said the father. Then Two-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). Then he lifted it out of the water, and Two-Whale-Carrier was also killed.

"Come, it is wrong with your younger brothers on the water," said the father. Then Three-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). He lifted it higher. Then the Grizzly Bear, the Wolves, and the Black Bear also struck him. His face was covered by the squid, and he fell down.

"Come, arise, Four-Whale-Carrier!" Then he arose and put on his thunder-bird mask and grasped (the whale). There just began to be the sound of dripping water. Then he carried it to the beach of his house. "Unfold,

lā'xēs dā'idaḷa. Lā'laē qalō'tstōda lāx t!ēx'īla' yas. Lā'laē tē'x'id. Lag'ā'lis'ēm'lāwis lā'xē ba'nē'. Wa, laa'm 'wī'wa'la yixē xā'xapēlalaxsdē lāx sē'xumē'stāla.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the Lā'Llasiqwela.

(Recorded by George Hunt.)

Wä, hē'k'asLaxaēn nō's'idayōl qak'ā'tsē g'ī'lx'īdk'asasē
 5 K!ēk!ā'dāsa 'nē'mē'ma lā'k'asxa Lā'Llasiqwela. Wä,
 hē'k'as'maā'lasēxs g'ō'kwaē g'ī'lk'asasō K!ēk!ā'dēx lā'-
 k'asEX 'waē'dzaē. Wä, hē'k'as'ēm'laxat! g'ī'gamē'k'atsē
 Gē'wa'xī'fē. Wä, lā'k'as'laxaē k!ē'dadk'ats Hā'daga.
 Wä, lā'k'as'laxaē a'yī'lgwadk'āts Dze'ndzengēlEXsela Lō-
 10 kwā'sē Hayī'mg'ēlEXsela Lōkwā'sē Mē'mg'ōlēmbeSē. Wä,
 lā'laxaē Hā'daga 'nā'mōk'āla Lōkwā'sē Ts!ā'xsāga.

Wä, lā'k'as'laxaē hē'menālak'ās'ēm lā'k'as qā'qESE'la lā'xē
 abdzegē'sk'āsasē g'ō'kwā'.¹ Wä, lā'k'as'laxaē ma'lk'ā'sē
 'wē'wā'ts!ās Hā'daga. Wä, lā'k'as'laxaē gā'gayadē Hā'-
 15 dagāsa tēk!wanā'ya. Wä, lā'k'as'laxaē ā'lak'as kluyō'qu-
 k'asē² g'ī'gama' yas, yīk'ā'sEX Gē'wa'xī'f. Wä, lā'k'as'laxaē
 hē'menālaēmxtat! ē'k!ēqelak'asē g'ō'kwaōtk'ā'sas Gē'wa'xī'fē,
 qak'ā'sē waxaā'sas g'ō'kwaōtas. Wä, lā'k'as'laxaē k!ē'-
 'yask'as lā'lasgē'mak'ā'sē Hā'daga Lōkwā'sē Ts!ā'xsāgāxēs
 20 g'ō'kwaōtaxs klwē'fap!aē. Wä, lā'k'asnaḡwaēm'laxaē L!ō'-
 paēsxē ē'x'ē 'nā'la. Wä, lā'k'as'laxaē hēlk!ā'lē Ts!āxsā-
 gā'x Hā'daga qa's lā'k'asaē lā'k'asxē apdzegē'sasē g'ō'kwa.
 Wä, hē'x'īdk'ās'ēm'laxaē xwā'na'īdk'asē Hā'daga. Wä,
 lā'k'as'laxaē hō'qunts!ēsk'āsē 'yē'yā'gasāla.³ Wä, lā'k'as-
 25 'ēm'laxaē lā'k'asL 'yā'fai⁴ lā'xē ts!ē'ts!ēk!wē'masē lā'k'asxē
 ā'waxsta'lisk'asē. Wä, hē'k'as'laxaē g'ā'lag'ī'wē Ts!ā'xsāga.
 Wä, lā'k'as'laxaē t!ē'xlēk'asē Hā'daga.

Wä, lā'k'as'laxaē Ts!ā'xsāga dō'x'waLaxē tē'wa'. Wä,

unfold, unfold, unfold!" said Ō⁶māt to his folding canoe. Then it lay across the doorway. Then (the Thunder-Bird) fell down when it came to the beach. Then those were all killed that might have grasped those who go paddling about.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the Lla'Llasiqwela.

(Recorded by George Hunt.)

Now I will tell you a story about the ancestors of Those-who-throw-away, a clan of the Sea-Dwellers. It is said that the village of the ancestors of Those-who-throw-away was at River-in-Front. Their chief was Raven-Sound-in-House, and his princess was Hā'da-Woman; and he had for his attendants Smell-of-Canoe and Staying-in-Canoe, and Expert-Canoe-Calker; and Hā'da-Woman and Winter-Dance-Woman were friends.

They would all the time walk down to the beach at the other side of the point of the village. Hā'da-Woman had two dogs; and she had a grandmother, an old woman. Chief Raven-Sound-in-House was really proud; and his tribe were happy on account of the number of the tribe; and it is said Hā'da-Woman and Winter-Dance-Woman did not follow their tribe when they invited one another. One fine day when it was low water, Winter-Dance-Woman asked Hā'da-Woman to go to the other side of the point of the village. Hā'da-Woman got ready at once, and the friends went down to the beach. They were going to dig clams on the beach. Winter-Dance-Woman went ahead, and Hā'da-Woman followed her.

Now, Winter-Dance-Woman saw some sea-urchins, and

¹ Kwakiutl: g'ō'kula.

² Kwakiutl: lē'mga.

³ Kwakiutl: nā'mōk'āla.

⁴ Kwakiutl: dzē'k'at.

- lā'k·as^llaxaē k!wē'ta^llōdk·asxē mō'sgemē. Wä, hē'k·as^{em}laxat! ā'fēk·āts lō'fxē mō'sgemk·asē fē^wwa'xs g·ā'xk·asaē Hā'daga g·ā'x^alēla. Wä, lā'k·as^llaxaē dō'tleg·a^lfē¹ Tslā'x-sāga. Wä, lā'k·as^llaxaē ^{ne}x'a: "yā'k·asōl Hā'dag,
 5 wā'k·adzās fēx^wwi'dk·asg·a fē^wwā'k qak·ā'sexs ā'laēx ē'x'a,"
^{ne}x'k·as^llaxaē. Wä, hē'x·idk·as^{em}laxaē dā'dōdālak·asē Hā'dagāq. Wä, lā'k·as^llaxaē ^{ne}x'a: "yā'k·asōl Tslā'xsāg,
 gwā'k·as la ^{ne}x'k·asōl qak·ā'sg·in k!ē'yask·asaēx ^{ne}x·
 qen dō'gufk·āsaēxg·in fēxwē'g·axē fē^wwa'," ^{ne}x'k·as^llaxaē.
 10 Wä, lā'k·as^llaxaē ē'tleg·a^lfē dō'tleg·a^lfē Tslā'xsāga. Wä,
 lā'k·as^llaxaē ^{ne}x'a: "yā'k·asōl k!ē'yask·aslāxaen gwā'-
 gwēx·s^alak·asl lōl, qak·ā'sexs ālak·āsaēx awu'lx'is fē^w-
 wē'xsdxō fē^wwā'x," ^{ne}x'k·as^llaēx.

- Wä, hē'x·idk·as^{em}laxaē Hā'daga o'qlusex dō'demasēs²
 15 nā'xsālagā^wwa. Wä, lā'k·as^{em}laxaē tsō'x^wwidk·asxē fē^wfē-
^wwā'x·dē qak·ā'ts fēx^wwi'dē. Wä, o'kwas^{em}laxaē Tslā'x-
 sāga lā'k·as x'itslax·ax. Wä, hē'k·as^llaxaē lā'k·as ^{wi}l-
 ql^{es}xē ma'f^tse'mk·asaxs lā'k·asaē dō'tleg·a^lfē Tslā'x-sāga.
 Wä, lā'k·as^llaxaē ^{ne}x'a: "K·āx, k·āx, k·āx; fēxu^lla',
 20 fēxu^lla', fēxu^lla'; k!ē'dēfā'sg·a Gē^wwa^xi'f," ^{ne}x'k·as^llaxaē.
 Wä, wā'x·k·as^{em}laxaē Hā'daga belk·lā'lak·āsex qa k!ē'-
^yask·asēs hē gwik·lā'lē. Wä, o'kwas^{em}laxaē hā'shasa
^lā'qlwālak·as ^{ne}x'a: "K·āx, k·āx, k·āx; fēxu^lla', fēxu^lla',
 fēxu^lla'; k!ēdēfā's Gē^wwa^xi'f," ^{ne}x'k·as^llaxaē. Wä, lā'k·as-
 25 ^{em}lāxaē wā'x·k·asē Hā'daga axō'dk·asxēs qē'qenxōf^tslā'-
 na^e mō'sgem yī'yā'gwik·ila. Wä, lā'k·as^llaxaē ^{ne}x'a:
 "yā Tslā'xsāga, lā'k·as^{em}xaen hēfā'x^{idk}·aslesg·in mō's-
 gemk·asex yiyā'gwik·ila lōl qa's k!ē'yask·ā'saōs gwā'-
 gwēx·s^ala lā'k·asxēn fē^wwē'na'yaxē fē^wwa'," ^{ne}x'k·as^llaxaē.
 30 Wä, o'kwas^{em}laxaē Tslā'xsāga lā'k·as lā'sgemdxē tē'n-
 k!ak·asbidza^{wē} qa's lā'k·asē gwē'gem^lla lā'k·asxē g·ōkwā'.
 Wä, lā'k·as^llaxaē ^{ne}x'a: "K·āx, k·āx, k·āx; mā'wawō,
 mā'wawō, mā'wawō; fēxu^lla', fēxu^lla', fēxu^lla'; k!ē'dēfā'-
 k·ā'sg·as Gē^wwa^xi'f," ^{ne}x'k·as^llaxaē.

she picked up four of them. When she had just taken the four sea-urchins, Hā'da-Woman came up to her. Then Winter-Dance-Woman spoke, and said, "O Hā'da-Woman! Now do eat these sea-eggs, for they are really good." Thus she said to her. Hā'da-Woman replied to her, and said, "O Winter-Dance-Woman! Don't say that, for I do not wish to be seen eating sea-eggs." Thus she said to her. Then Winter-Dance-Woman spoke again, and said, "Oh, I am not going to talk about you, for you really desire to eat the sea-eggs." Thus she said to her.

Then Hā'da-Woman believed what the one who was wiser than she said. She broke the sea-eggs and ate them. Winter-Dance-Woman was just watching her. After she had eaten two, Winter-Dance-Woman spoke, and said, "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, the princess of Raven-Sound-in-House!" Thus she said. Hā'da-Woman tried to forbid her to act in this manner; but she only shouted louder, saying "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, this princess of Raven-Sound-in-House!" Hā'da-Woman tried in vain to take her four arm-rings, and said, "O Winter-Dance-Woman! I will pay you with these my four arm-rings if you will not talk about my eating sea-eggs." Thus she said to her. Winter-Dance-Woman just went up a small hill, turned towards the village, and said again, "K·āx, k·āx, k·āx, mā'wawō, mā'wawō, mā'wawō, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, this princess of Raven-Sound-in-House!" Thus she said.

¹ Kwakiutl: yā'qleg'aʔ.

² Kwakiutl: wātdem.

Wä, lä'k'as^{em}laxaē ā'ma^āl'ēk'atsē g'ōkwā' lä'xēx.
 Wä, lä'k'as^{em}laxaē xā'sbex^widk'asē g'ō'kwaōtas. Wä,
 lä'k'as^{em}laxaē dze'l^xwidk'asē Tslä'xsâga qa's lä nā'na-
 xwa. Wä, g'īlk'as^{em}laxaē lä'g'aak'asē Tslä'xsâga lä'
 5 k'asex g'ō'xwas Ğe^wwa^xī'fē; wä, hē'xⁱidk'adzā^{em}laxaē
 nē'x'ē Tsläxsâgāx: "K'āx, k'āx, k'āx; mā'wawō, mā'wawō,
 mā'wawō; lexu^lla', lexu^lla', lexu^lla'k'asēs k'ē'dēlaōs Ğe-
 wa^xī'fē," nē'x'k'as^{em}laxaē. Wä, hē'xⁱidk'as^{em}laxaē Ğe-
 wa^xī'fē dō'tleg'a'la. Wä, lä'k'as^{em}laxaē nē'x'a: "mā,
 10 mā, mā, mā^wwak'asōl ts!ā'ts!ē^yak'as." Wä, hē'xⁱid-
 k'as^{em}laxaē lä'k'asē g'ō'kwaōtas lä'k'as lekumā'xēlax
 sālāsēs g'ig'ō'xwē, qak'ā'ts mō'xsēs lä'k'asxēs xwā'xwa-
 kluna. Wä, g'īlk'as^{em}laxaē wī^llak'as^{em}la k'lī'lxⁱidk'asē
 Ğe^wwa^xī'faxē gwīgu'ldēfasēs g'ig'ō'xwaxs lä'k'asaē lex^ēd.
 15 Wä, lä'k'as^{em}laxaē lä'k'asL lä'xō ē'x'ēx awīⁿnagwis lē'-
 gadk'ats lēllā'ā'xwē.

Wä, lä'k'as^{em}laxaē k'lē^yas q!ā'ōlak'asē Ğe^wwa^xī'faxēs
 abēmpaxs lä'k'asaē dze'mg'a^līfaxē q!ex^{sem}ā^līla k!wā'x-
 mōtk'atsē sā'guma lä'k'as^{em}laxaē axts!ō'dk'asē hek!wanā'-
 20 yas lä'k'asxē ts!ēts!a^xu'mō'tē.

Wä, lä'k'as^{em}laxaē g'ō'kwēlak'asē Ğe^wwa^xī'fē lōkwā'sēs
 g'ō'kwaōtē lä'k'asex lēllā'ā'xwē. Wä, lä'k'as^{em}laxaē
 dzā'qwak'asexs g'ā'xk'asaē nā'na^xwē Hā'daga lōkwā'sēs
 ma^lfē' waō'ts!ē. Wä, lä'k'as^{em}laxaē dō'x^walaxē g'ō'x^u-
 25 demsk'ā'saxs lä'k'asaē ō'kwas^{em}la qē'xâgē'msa. Wä,
 hē'xⁱidk'adza^{em}laxaē q!ap!ē'xⁱidk'asxē k'lā'k'lobānē qa
 sālāk'atsēs g'ō'x^uk'asbī'dza^wwē. Wä, lä'k'as^{em}laxaē lā'la-
 xwīlak'as qak'ā'ts lex^uldzema qak'ā'sexs wī^llak'as^{em}maē
 k'lī'lxekwa lēqlusē'. Wä, lä'k'as^{em}laxaē pā'ē ma^lfē' waō'ts!ē.
 30 Wä, lä'k'as^{em}laxaē xēlpsā^lfaxē lā'gwīlmō'tē. Wä, hē'k'as-
^{em}laxaē la q!aā'sk'ā'tsē nē'mē wa'ts!exē dza^mmē'fk'asē
 q!ex^{sem}ā^līfē k!wā'x-mōtk'atsē sā'gum. Wä, hē'xⁱidk'as-
^{em}laxaē Hā'daga ax^ēdē'k'asex qak'ā'ts xā'x'ēq!exⁱidk'ā-
 sēx. Wä, lä'k'as^{em}laxaē gu'ldadx'id lä'k'asxēq. Wä,

Now she was heard by the people in the village, and the tribe understood her. Then Winter-Dance-Woman ran and went home; and as soon as she arrived at the house of Raven-Sound-in-House, she said to him, "K·āx, k·āx, k·āx; mā'wawō, mā'wawō, mā'wawō; she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks the princess of Raven-Sound-in-House!" Then Raven-Sound-in-House spoke, and said, "Let us move, let us move, let us move, let us move, you, my younger brothers;" and at once his tribe pulled down the roof-boards of their houses, and they loaded them on their canoes; and as soon as they were all on board, Raven-Sound-in-House put out the fires in the houses, and they started. They were going to a good beach, the name of which is Kelp-Place.

Now they said that Raven-Sound-in-House did not know that his mother had gone and buried a burning slow-match (made of) fern-root. The old woman had put it into a clam-shell.

Raven-Sound-in-House and his tribe began to build houses at Kelp-Place. In the evening Hā'da-Woman, with her two dogs, came home. Then she saw that the village site was quite bare (without a house). Then she gathered together old mats to make a roof for her little house. She was hard up for something to start a fire, for all the fires on the ground were extinguished, and her dogs were hungry. Then they scratched the old fireplaces, and there it is said one of the dogs found buried under the floor of the house a burning slow-match made of fern-root. Hā'da-Woman took it at once, and she started a fire with it. Now she began to have a

lā'k·as^{em}laxaē maō'sak·asxēs¹ g·ō'xwē ɪ.ōkwā'sexs lā'k·asaē "yā'faxē ts!ēts!ek!wē'masē qak·ā'ts lā'k·!esela.

- Wä, lā'k·as^{em}laxaē gā'lak·āsexs lā'k·asaē xu'ls^{idk}·asē Hā'daga. Wä, lā'k·as^{em}laxaē haxhaq!u'sk·asē ma^{te}'
 5 "waō'ts!E. Wä, lā'k·as^{em}laxaē Hā'daga dā'dōta^{max}. Wä, lā'k·as^{em}laxaē "nē'x·a: "ya'k·asōL "wa'ts!, wä'k·as^{nē}s!as bekumā'lōL qak·ā'sen "yā'laqak·asōL qas lā'k·asaōs ax^ē'd·k·asxē taxē'ma qak·ā'sen LEqē'la." Wä, lā'k·as^{em}laxaē dō'tleg·a^{te} "wa'ts!E: "y!k·ā'sg·in "mā'saēk? K!ē^{te}'yasaē'LEN
 10 bekumā'la^{maa}? K!ē^{te}'yas^{maē}'LEN lā'k·asL ax^ē'dk·asLE-qē'nē,"² "nē'x·k·as^{em}laxaē. Wä, lā'k·as^{em}laxaē lā'welsk·asē "wā'ts!E lā'xē g·ō'xwē. Wä, lā'k·as^{em}laxaē ē'tleg·a^{te}l·k·as dō'tleg·a^{te}l·k·asē Hā'dagaxē "nē'mē "wa'ts!E. Wä, lā'k·as^{em}laxaē "nē'x·EX: "ya'k·asōL "wats!, wä'k·as^{nē}s!as be-
 15 kumā'lōL qak·ā'sen "yā'laqak·asōL qas lā'k·asaōs ax^ē'dk·asxē L!ō'p!EX·asē alē^{te}'wasē qak·ā'sen yaē'LElak·asxEN LEqē'la-k·asLA," "nē'x·k·as^{em}laē. Wä, hē'x·^{idk}·adzaem^{em}laxaē "wa'ts!E dā'dōdālex. Wä, lā'k·as^{em}laxaē "nē'x·a: "ya'k·asōL, y!k·asg·in "mā'saēx k!ē^{te}'yasaē'LEN bekumā'la^{maa}?" "nē'x·k·as-
 20 laxaēxs lā'k·asaē lā'wels lā'xē g·ō'xwē.

- Wä, k!ē^{te}'yask·adzā^{em}laxaē gā'lak·asexs g·ā'xk·asaē hō'gw!l^{idk}·asē ma^{te}' "waō'ts!E ēō'xlēk·ilaxēs lā'k·asdē axsō'kwāsa taxē'ma, ɪ.ōkwā'sē L!ō'p!EX·ē qak·ā'ts ax^ē'ā'l!lak·asēs lā'k·asxē g·ō'xwē. Wä, hē'x·^{idk}·adza'em^{em}laxaē Hā'daga
 25 ax^ē'dk·asxē taxē'mk·asē qak·ā'ts lā'x·LEndk·āsaēx. Wä, lā'k·as^{em}laxaē ax^ē'dk·asxē k!lplā^{em}'la qak·ā'ts x!g·ayōxē xEX^{em}una'k·asasē taxē'mē. Wä, g·y!k·adzā'em^{em}laxaē "w!lā-mask·asxē xEX^{em}unā'sē taxēmē' lā'k·asaē pā'x·^{idk}·asxē L!ō'p!EX·ē. Wä, g·y!k·adzaem^{em}laxaē "w!lā paā'xwē L!ō'p!EX·axs
 30 lā'k·asaē hē'x·^{idk}·as^{em} k!l'l·x·^{idk}·asEX. Wä, lā'k·as^{em}laxaē LEqē'lak·asEX. Wä, "w!lāōxk·adzē^{em}laxaē gē'x·^{idk}·asexs lā'k·asaē gwā'l·k·asē ma^{te}'tse'mē Lē'LEGema, lā'k·as^{em}laxaē mē'l·x·^{idk}·asxē xEX^{em}unā'x·dāsē taxē'mē qā'k·as q!ē'l-dzaā^{te}'nē'wak·ātsē Lē'LEGemē.

fire in this manner. Then she worked at her house, and she also went to dig shell-fish for her food.

When she had finished, she felt downcast. Her two dogs were lying down on the ground, and Hā'da-Woman tried to speak to them. She said, "Oh, you dog, I wish you were a man, that I might send you for what I want to get, I mean cedar-twigs to make a fish-trap." Then the dog spoke. "What do you think I am? Am I not a man? Will I not go and get them?" Thus he said to her. Then, it is said, the dog went out of the house, and Hā'da-Woman spoke to the other dog. She said to him, "O dog! I wish you were a man, that I might send you to go and get spruce-root to tie my fish-trap that I am going to make." Thus she said. Immediately the dog answered, and said, "Oh, what do you think I am? Am I not a man?" Thus he said, and went out of the house.

It was not long before the two dogs came and entered the house, carrying on their backs cedar-twigs and the spruce-roots which they had gone to get, and they put them down on the floor of the house. Immediately Hā'da-Woman took the cedar-twigs and put them on the fire, and she took the tongs and stripped the bark off the cedar-twigs. As soon as the bark of the twigs was off, she split the spruce-roots; and when the roots were split, she at once wove a basket. She made a fish-trap. It did not take long before she had finished two fish-traps; and she plaited a rope out of the bark of the cedar-twigs for an anchor-line for her fish-traps.

¹ Kwakiutl: ɛ'ax'ɛd.

² Kwakiutl: ax'ɛ'deqɛ.

- Wä, lä'k·as^{em}laxaē dzā'qwa. Wä, lä'k·as^{em}laxaē^{na'x·idk·asxē} gaā'la, lä'k·asaē^{gā'g·ōstāxē} gaā'la. Wä, hē'x·idk·adzaem^{laxaē} Hā'daga k'!ō'qulilak·asxē^{ma'itsē'mē} LĒ'LEGema. Wä, lä'k·as^{em}laxaē k'!ō'qunts!E^{ya'lax.}
- 5 Wä, lä'k·as^{em}laxaē lä'k·asL^{lā'xē} a'wī'ba^{ē.} Wä, lä'k·as^{laxaē} ya'laq!ā!axē^{mā'ik·asē} waō'ts!E^{qa} lä'k·asēs^{ax'ē'd·} k·āSEX^{xō'la.} Wä, hē'x·idk·adzaem^{laxaē} lä'k·asē^{dēdō'-} t!āla^{waō'ts!E.} Wä, k'!ē'yask·adza^{laxaē} gā'lak·aseXS^{g·ā'xk·asaē} aē'daax^{ēdk·asē} waō'ts!E^{dedā'laxē} q!ē'nemk·asē
- 10 xō'la. Wä, hē'x·idk·as^{em}laxaē Hā'daga^{ax'ē'dk·asxē} xō'lē^{qak·ā'ts} tepts!ā'lē's^{lä'k·asxē} LĒ'LEGem. Wä, lä'k·as^{laxaē} ts!EXstē'ndk·atsē^{ne'msgemk·asē} LEGē'ma. Wä, lä'k·as^{laxaē} nē'x·a: "Wä, hē'k·asxaen^{lā'lāl·asōkwas} qa mā'ts!ākwasLōsē^{Q!ō'mogwa^{ya,}}" nē'x·k·as^{laxaē} Hā'daga.
- 15 Wä, lä'k·as^{laxaē} ē't!ēd^{ax'ē'dk·asxē} ne'msgemk·asē^{LE-} gema^{qak·ā'ts} ts!EXstē'ndk·asēX. Wä, lä'k·as^{laxaē} nē'x·a: "ya^{LEGē'm,} hē'k·asLaxaas^{mā'ts!ākwasLē} LE'wē'lga^{mas} Q!ō'mogwa^{ya,}" nē'x·k·as^{laxaē.} Wä, k'!ē'yask·adzā^{laxaē} geyi'nSELak·āsē^{LEGē'maxs} lä'k·asaē^{de'nx·idk·asxē} LEGē'm-
- 20 k·asē. Wä, lä'k·as^{laxaē} ā'lak·as^l qō't!āk·asxē^{xu'ldzōsē.} Wä, lä'k·as^{laxaē} dō't!eg·a^{ik·asē} Hā'daga. Wä, lä'k·as^{em}laxaē^{nē'x·a:} "mā'sk·adzēs^{g·ā'xēlk·asaōs} qak·ā'sg'in k'!ē'yask·asaēX^{sō'kwas} ya'lag·i^{las.} Hē'k·asaēX^{ya'lag·i^{lē}} Q!ō'mogwa^{ya,}" nē'x·k·as^{laxaēXS} lä'k·asaē^{gux^{ā'lōdk·atsē}}
- 25 xu'ldzōsē.
- Wä, lä'k·as^{laxaē} ē't!ēd^{ts!EXstē'ndk·atsē} LEGemē'. Wä, lä'k·as^{em}laxaē^{nē'x·a:} "Lā'k·as^{em}laxaas^{mā'ts!ā!xē} Q!ō'-mogwa^{ya,}" nē'x·k·as^{laxaē.} Wä, lä'k·as^{laxaē} ē't!ēd^{de'nx·idxē} ne'msgemē^{LEGema'.} Wä, lä'k·as^{em}laxaē
- 30 qō't!axaaxē^{ā'lā} o^{mas} xwēxu'ldzōsa. Wä, hē'k·as^{em}laxat!^{dō'dems} Hā'dagāX. Wä, lä'k·as^{em}laxat!^{nē'x·a:} "ya'x·da'xōLg'in^{k'!ē'yask·asaēX} sōkwas^{ya'lag·i^{las.}} Hē'k·asaēX^{ya'lag·i^{lē}} LEWE'lga^{mas} Q!ō'mogwa^{ya,}" nē'x·k·as^{laxaē.} Wä, lä'k·as^{laxaē} guXā^{lōdk·asEX.} Wä,

Now it was evening; and in the morning, when day came again, she arose early. Immediately Hā'da-Woman carried the two fish-traps in her hands. She carried them down to the rocks. She was going to the point of land. Then she sent the two dogs to go and get some mussels. The speaking dogs went at once, and it was not long before the dogs came back, bringing many mussels. Hā'da-Woman took the mussels at once and broke them to pieces, and threw them into the fish-traps. Then she threw one of the traps into the water; and she said, "I want to obtain Wealthiest in this trap." Thus said Hā'da-Woman. Then she took the other fish-trap and threw it into the water, and said, "O fish-trap! I want you to catch the prince of Wealthiest." Thus she said. The fish-traps had not been under water long when she pulled them up again. They were really full of kelp-fish. Then Hā'da-Woman spoke, and said, "Why did you come, for, working on this rock I did not want to catch you. I am trying to catch Wealthiest on this rock." Thus she said, while she poured the kelp-fish out on the rock.

Then she again threw the fish-trap into the water, and said, "Now you will catch Wealthiest." Thus she said to it. Then she pulled up also the other fish-trap, and it is said it was full of really large kelp-fish; and Hā'da-Woman at once said what she had said before. Then she also said, "O you! I don't want to catch you, working on this rock. I want to catch the prince of Wealthiest on this rock." Thus she said. Then she poured them

lā'k·as^llaxaē ē'tlēd ts!exste'ndxē LEGemē'. Wä, lā'k·as^llaxaē 'nē'x'a: "Wä, hē'k·asxaen wafaq!ā'lasōkwāsē Q!ō'mogwa^aya qak·ā'ts mā'ts!ōs," 'nē'x·k·as^llaxaē.

- Wä, lā'k·as^lEm^llaxaē ē'tlēd de'nx·'idxē LEGemē'. Wä,
 5 lā'k·as^lEm^llaxaē qō'tlaxē xwēxu'ldzōsē. Wä, lā'k·as^lEm^llaxaē Hā'daga 'nē'x'a: "ya'k·asōL, k'lē'yask·asaēx·sōkwas 'yā'lag·i^llas. Hē'k·asaēx· 'yā'lag·i^llē LEWE'lga^mmās Q!ō'mogwa^aya," 'nē'x·k·as^llaxaēxs lā'k·asaē gux^aā'lōdk·āsaēx. Wä, lā'k·as^lEm^llaxaē ē'tlēd ts!exste'ndk·asxēs LEGemē'. Wä,
 10 lā'k·as^lEm^llaxaē ē'tlēd de'nx·'idk·asxē LEGemē'. Wä, lā'k·as^lEm^llaxaē dō'x^ewalaxē ā'lā lā'k·as ē'x·sōx^u begwā'nem klwā'ts!āxē LEGemē'. Lā'k·as^llaxaē amā'ēk·asbidza^{wē} g'īldasē ha'nē'x^uts!ā lā'k·asxē LEGemē'. Wä, lā'k·as^lEm^llaxaē g·ō'x^uk·asbidza^{wē} axē'nē'xwē lā'k·asxē apsā'ne'x^u-
 15 ts!āk·asasē LEGemē'. Wä, g'īl·k·as^lEm^llaxaē Hā'daga dō'x^ewalaxē ē'x·sōxwē begwā'nema lā'k·asaē dō'tleg·ā^lla. Wä, lā'k·as^llaxaē 'nē'x·ē Hā'dagāx: "Wä, sō'kwas^emaē Q!ō'mogwē'sa, yik·ā'sxen LEqā'sōkwas?" 'nē'x·k·as^llaxaē. Wä, hē'x·'idk·as^lEm^llaxaē ē'x·sōxwē begwā'nem dā'dōdalax.
 20 Wä, lā'k·as^llaxaē 'nē'x'a: "ya'k·asōL, nō'gwak·as^lEmxat! LEWE'lge^mmasē g'īgama^ayaē Q!ō'mogwa^aya. Wä, lā'k·as^llaxaen geg·ā'dk·asLōs," 'nē'x·k·as^llaxaē. Wä, hē'x·'idk·adzā'Em^llaxaē Hā'daga dō'tleg·ā^lla. Wä, lā'k·as^llaxaē 'nē'x'a: "Wä, gē'lak·as^lla adā', lā'k·as^lEmxaen wā'na'ak·asa.
 25 Wä, gē'lag·a qens lā'k·asē laō'sdēsa!" 'nē'x·k·as^llaxaē.

- Wä, lā'k·as^lEm^llaxaē ē'x·sōxwē begwā'nem ax^ewu'ts!ō'dk·asxē g'īldask·asbidza^{wē} Lōkwā'sē g·ō'x^uk·asbidza^{wē} lā'k·asxē LEGemē'. Wä, lā'k·as^llaxaē dā'lak·āsex. Wä, lā'k·as^lEm^llaxaē Lē'gadk·asē LEGā'sk·asas Hā'dagāx LEWE'lga^mma^ayas Q!ō'mogwa^ayas LEGā'dē. Wä, g'īldzaem^llaxaē lā'g·aak·āsē ē'x·sōxwē begwā'nem lā'k·āsex ya^ex^umō'tasē yixwa', lā'k·asaē ha'ng·a^llisaxē g'īldask·asbidza^wwaxs lā'k·asaē qapō'dk·āsex yikwē'yā'yasē g'īldasē. Wä, lā'k·as^llaxaē ax^ewu'ts!ō'dk·asxē amē'k·asbidza^{wē} gwō'y^lma qak·ā'ts

out on the rock. Then she threw the fish-trap again into the water, and said, "That is what I wish for. It is that you catch Wealthiest." Thus she said to it.

Then she pulled up the basket-trap again, and it was full of kelp-fish. Then Hā'da-Woman said, "O you! I am not working for you on this rock. I am trying to catch the prince of Wealthiest on the rock." Thus she said while she poured them out. Then she threw the fish-trap into the water again, and again she pulled it up. Then she saw a really handsome man sitting in the fish-trap; and a little small box was at one end in the fish-trap, and a little house was put down in the other corner of the fish-trap. As soon as Hā'da-Woman saw the handsome man, she spoke, and said to him, "Are you Wealthiest, whom I am trying to catch in my fish-trap?" Thus she said to him. The handsome man replied to her at once, and said on his part, "O you! I am the prince of Chief Wealthiest. I will have you for my wife." Thus he said to her. Hā'da-Woman spoke at once, and said, "Thank you, my dear! I am poor now. Come, and let us go up from the beach." Thus she said.

Then the handsome man took the little box and the little house out of the fish-trap, and he carried them. The name of the place where Hā'da-Woman caught the prince of Wealthiest is Having-Fish-Traps. As soon as the handsome man came up to the high-water mark, he put down his little box, and he took off the cover of the box, and he took out of it a little small whale, and he put it down at the foot of the bushes; and he took out another whale also; and as soon as he had put it down

- k!ōt!ā'lisēs lā'k'asxē ōbā'lisē. Wä, lā'k'as^llaxaē ē't^ēēdk'ās ax^ēwufts!ō'dk'asxē hē'k'as^ēmaxat! g^{wē}x'sē g^{wō}y'īmk'as^ēEm^llaxaē. Wä, g'ī'lk'adzāEm^llaxaē ax^ēā'lisak'asqēxs lā'k'asaē ō^ēmas^ēidk'asē ma^ēīk'ā'sē g^{wē}g^{wō}y'īma. Wä, lā'k'as^ēEm^llaxaē ē'x'sōxwē begwā'nem dō'tleg'a^ēīa. Wä, lā'k'as^llaxaē ē'nē'x'a: "Hē'k'as^ēEm g'ō'fēla'yōsen ō'mpk'asaēk," ē'nē'x'īlaxaē. Wä, lā'k'as^llaxaē Hā'daga dō'tleg'a^ēīa. Wä, lā'k'as^llaxaē ē'nē'x'a: "ēya, adā', wä, gē'lak'as lā'g'a qens lā'k'as lā'g'aē lā'xen g'ō'xwax," ē'nē'x'k'as^llaxaēx. Wä, lā'k'as^ēEm^llaxaē hō'x^ēwusdēsk'asa. Wä, lā'k'as^ēEm^llaxaē hō'g^{wī}īdk'as lā'xē k!ā'k!ōbānäs^ēg^ēmē g'ō'xwa. Wä, g'ī'lk'as^ēEm^llaxaē dō'x^ēwalax g'ō'xwas Hā'dagāxs lā'k'asaē dō'tleg'a^ēīa. Wä, lā'k'as^llaxaē ē'nē'x'a: "Wä'g'īl lā'x'ens ē'k'wak'asīxō q!wā'sqluxāx neqā'p!enx'k'aslē wā'sgē^ēmas^ēk'aslāsē. Wä, lā'k'aslē neqā'p!enx'k'aslē wā'dzegilask'aslāsē," ē'nē'x'k'as^llaxaēxs lā'k'asaē hō'qawēls lā'k'asxē k!ā'k!ōbānäs^ēg^ēmē g'ō'xwa. Wä, lā'k'as^ēEm^llaxaē ē'nemā'lak'as ē'maō's^ēidk'asē Hā'daga lōkwā'sē ē'x'sōxwē begwā'nema. Wä, k!ē'yask'edzā^ēlaxaē gē'x'īdk'āsexs lā'k'asaē gwā'īk'asē ē'maō'sa^ēyas. Wä, lā'k'as^llaxaē ē'x'sōxwē begwā'nem ax^ēē'dk'asxē g'ō'x^uk'asbidza^ēwē qak'ā'ts ax^ēē'lsk'asēx lā'k'asxē ē'nex^ēts!ō'lsasēs ē'maō'sa^ēē. Wä, g'ī'ldzāEm^llaxaē ax^ēē'lsk'asē g'ō'x^uk'wasbidza^ēwaxs lā'k'asaē ō^ēmas^ēid. Wä, lā'k'as^ēEm^llaxaē k'ā'maxk'ā'maqla^ēstowē t!ēx'īlāsē ō^ēmasē g'ō'xwa. Wä, lā'k'as^ēEm^llaxaē ax^ēwufts!ā'laxē ē'nā'xwa qak'ā'ts dā'daōmaxē heshā'ēma^ēē lōkwā'sē ts!ēbā'ts!ē.
- Wä, lā'k'as^ēEm^llaxaē gwā'īk'asē g'ō'xwas. Wä, lā'k'as^ēEm^llaxaē ā'lax'īd lā'wadk'asē Hā'dagāsē lēwē'lge^ēmās Q!ō'mogwa^ēē. Wä, g'ī'lk'adzāEm^llaxaē gwā'īk'asē hā'ya-sek'ālāxs lā'k'asaē dō'tleg'a^ēīē Hā'dagāxē ma^ēīk'asē ē'waō'ts!āxē lā'k'asē dzā'qwa. Wä, lā'k'as^ēEm^llaxaē ē'nē'x'a: "Wä'g'ik'ā'slēla hax'ō'kwaslōl; wä, hē'k'as^ēEm^lxaas dō'demk'aslē: 'hax'ō' qa g'ō'kwaōts^ēg'a yā'ak,' ē'nē'x'k'asles," ē'nē'x'īlaxaē. Wä, hē'x'īdk'as^ēEm^llaxaē ē'waō'ts!ē hax'ā'.

on the beach, the two whales became large. Then the handsome man spoke, and said, "This food is given to me by my father." Thus he said to her. Then Hā'da-Woman spoke, and said, "Oh, my dear, welcome! Let us go to my house." Thus she said to him. Then they went up from the beach, and they entered the house covered with old mats. As soon as he saw the house of Hā'da-Woman, he spoke, and said, "Let us go and clear from bushes (a place) ten fathoms in length and ten fathoms in breadth." Thus he said to her, and went out of the house made of old mats. Then Hā'da-Woman and the handsome man began to work together; and it did not take them long before they finished working. Then the handsome man took the small house and put it down on the ground in the middle of [their work] the place they had cleared. As soon as he had put the small house on the ground, it became large, and the large house had a snapping door. Then he took (out of the box) all kinds of things to eat, and grease-dishes.

Then his house was finished, and the prince of Wealthiest really had Hā'da-Woman for his wife. As soon as they were husband and wife, Hā'da-Woman spoke to her two dogs in the evening. She said, "Go on, howl! and this is what you shall say. 'Howl! for the tribe of this my mother.' Thus you will say," she said to them. Immediately the dogs howled. Then night came; and in the morning, when day came, Hā'da-Woman heard the sound as though

Wä, lā'k·as^{em}laxaē ^{ne}g·ex^{widk}·asa. Wä, lā'k·as^{em}laxaē
^{nā}x·^{idk}·asxē gaā'la lā'k·asaē Hā'daga wuā'x^{alax}ē
 ā'lak·lāla lā'k·as qlē'k·lāla dēnt'lāla bē'begwānema. Wä,
 lā'k·as^{em}laxaē lā'x^{widk}·as qā'k·ats la'ē lā'wels lā'k·asxēs
 5 g·ō'xwē. Wä, gr'lk·adzā^{em}laxaē lā'wels lā'k·asex t!ēx·ī-
 lāsēs g·ō'xwē lā'k·asaē dō'x^{walax}ē mō'sgemē ō^{mas} g·ō'x^u
 lā'k·asex ^{nā}lane^{wāsēs} g·ō'xwē. Wä, lā'k·as^{em}laxaē
 gwē'gemx·^{idk}·as lā'xē gwā'nā'yasēs g·ō'xwē. Wä, lā'k·as-
^{em}laxaē dō'x^{walax}ē mō'sgē^{mmaxat}! ō^{mas} g·ō'x^uxē
 10 ā'lā lā'k·as qō'qutlaxē bē'begwānemē lōkwā'sēs gegene'm-
 k·asē. Wä, lā'k·as^{em}laxaē ^{ne}qē'tsemā'lask·asē g·ō'xwas
 Hā'daga. Wä, lā'k·as^{em}laxaē k'lē'yask·asē Hā'daga
 q!āō'lax g·ā'yōlasa^{sē} qlē'nemk·asē lē'lqwalala^{ya}. Wä,
 lā'dzēk·as^{em}laxaē hē'x·^{idk}·as^{em} ēk·lē'qelak·asē qlē'nem-
 15 k·asē lē'lqwalala^{ya}. Lā'dzēk·as^{em}laxaē k!wē'lapla. Wä,
 lā'dzēk·as^{em}laxaē k·lā'xē ma'ltse'mē ō^{mas} gwēgu'yīma.
 Wä, lā'k·as^{em}laxaē g·ā'g·ēxsilak·asē qlē'nemē lē'lqwalalē^o
 lā'k·asex lā'wē'lga^{mās} Q!ō'mogwa^ē.

Wä, hē'k·as^{maāxs} lā'k·asaē sakwē' Hā'dagāxē gwō^{yī}mē
 20 lā'k·as^{em}laxaē dō'x^{walax}·asxē ^{nel}^{nā}kula ts!ē'g·inaga. Wä,
 lā'k·as^{em}laxaē Hā'daga dō'dē^{ne}wax. Wä, lā'k·as^{em}laxaē
^{ne}x·a: "ya, ^{nā}lāa'ts!ē'. Wā'xenlk·aslas begwā'nema
 qak·ā'sen hařā'xdzēg·indk·āsōl, lā'xen gā'gempk·asa," ^{ne}x·
 k·as^{em}laxaē. Wä, hē'x·^{idk}·adza^{em}laxaē ts!ē'g·inaga dā'dō-
 25 dālx. Wä, lā'k·as^{em}laxaē ^{ne}x·a: "Yik·ā'sg·in k'lē'yasaēx·
 begwā'nemk·asaa? Wā'k·ās lā'g·a hařā'xdzēg·indk·as g·ā'x-
 k·asēn," ^{ne}x·k·as^{em}laxaē ^{nā}lāa'ts!āx. Wä, hē'x·^{idk}·adzā-
^{em}laxaē Hā'daga yiftse'mdk·asxē l!ā'sēk·asasē gwō^{yī}mē
 qak·ā'ts tē'gwīg·indk·asēs lā'k·asex ^{nā}lāa'ts!ē. Wä, lā'-
 30 k·as^{em}laxaē ^{ne}x·ē Hā'dagāx: "ya, ^{nā}lāa'ts!ē, hē'k·as^{em}-
 xaēn hařā'xdzāsk·atsō l!ā'sēk·asaqēs dō'gułk aslaōs q!wā'-
^{yā}lag·ilis łek!wanā^{ya}. Wä, lā'k·aslaxaas ts!ek·lā'łelak·as-
 lēqēxg·in ē'x·maēk·; wä, hē'k·as^{em}mēsēxg·in lā'k·as^{em}maēk·
 łā'wadk·atsōx l!ā'qwag·ilax," ^{ne}x·k·as^{em}laxaē.

really many people were talking. Then she arose and went out of her house. As soon as she had gone out of the door of her house, she saw four large houses north of her house; and she turned her face southward from the house, and she saw four large houses. They were really full of men and their wives. The house of Hā'da-Woman was in the middle of the village. Hā'da-Woman did not know where these many tribes came from. Immediately the many tribes felt happy. They visited each other, and they began to carve the two large whales. The many tribes treated the prince of Wealthiest as their chief.

When Hā'da-Woman had carved the whales, she saw a sea-gull woman flying along, and Hā'da-Woman spoke to her while she was flying, saying, "O Daylight-Receptacle! I wish you were a person, that I might send something on your back to my grandmother." Thus she said to her. Immediately the Sea-Gull-Woman replied, and said to her, "Am I not a person? Go on, and send something [to me] on my back." Thus said Daylight-Receptacle to her. Hā'da-Woman at once made a package of whale-blubber, and hung it on the back of Daylight-Receptacle; and Hā'da-Woman said to her, "O Daylight-Receptacle! I send this blubber to the old woman who will be seen by you crying on the beach. Then report to her that I am well, and also that I have this Copper-Maker for my husband." Thus she said to her.

- Wä, lā'k·as^llaxaē ^lnā'laa'tslē lā'k·as ^lne'lx·^lidk·āsa. Wä, lā'k·as^lem^llaxaē gwa'gwaā'x^lidk·as lāx ^lwa'edza^lē. Wī'la-^lx^l·adze^llaxaē gē'x^l·idk·ā'sexs lā'k·asaasēnē^l dō'x^lwalaxē ^ltek!wanē^l k!wa's q!ē'mqak·asxēs k!ut!atē'. Wä, lā'k·as-
 5 ^llaxaē q!wā'sa. Wä, lā'k·as^llaxaē ^lnā'laa'tslē k!wā'nōdzelsax. Wä, lā'k·as^llaxaē ē'talak·ats ē't^lēdemk·āsax qak·ā's dō'-
 demsēxē q!u'l^lyaxwē. Wä, lā'k·aswī'slā^llaxaē ts!ā'k·atsē l!ā'sē lā'k·asex. Wä, hē'x·^lidk·adzā'em^llaxaē ^ltek!wanē^l q!ēs^lē'dk·asxē g·ā'yofē lā'k·asxē mō'mx^lsemē.
- 10 Wä, lā'k·as^llaxaē a'm^lelē'sk·asē waō'xwē ts!ō'tslux^llē'mas Gē'wa^lxī'lē lā'k·asex k!wa^lē'dzasasē ^ltek!wanā^lya. Wä, hē'k·ās^lem^llaxat! dō'qu^llatsē g·ī'ng·inānemk·asaqēxs lā'k·a-
 saē q!ē'x·q!ēk·a'xē ha'ā'xsē. Wä, lā'k·as^lem^llaxaē wul!ā'lē g·ī'ng·inānemax lā'g·īlk·asas mā'lēkulak·asē ^ltek!wanā^lyaxs
 15 lā'k·asaē gwa'īk·as q!ēx·^līdk·āsxēs q!ē'nsasōkwasē k!ut!ā'ā'. Wä, ō'kwas^lem^llaxaē lā'k·as ^lnā'na'xwē ^ltek!wanā^lya lā'-
 k·asex g·ō'xwas Gē'wa^lxī'lē. Wä, lā'k·as^lem^llaxaē wā'x·k·as k!wā'nē'gwi' lā'k·asxē ō'nēgwi'īk·asasē g·ō'xwē, qak·ā'sexs ā'lak·asaē pā'lak·asē g·ō'kwaōtas Gē'wa^lxī'lē. Wä, lā'k·as-
 20 ^lem^llaxaē q!ā'q!ā'lālak·asē g·ī'ng·inā'nemaxē ^ltek!wanā^lya. Wä, lā'g·īlk·asasē ^ltek!wanē^l x'īx^lsō'dk·atsē mō'mx^lsem lā'k·asxēs q!ētā'sōkwasē. Wä, lā'k·as^llaxaē q!ēx·^līdk·as-
 bō'īaxēs q!ētā'sōkwasē. Wä, lā'k·as^lem^llaxaē g·ī'ng·inānemē dō'x^lwalax·asxē ^ltek!wanā^lyaxs lā'k·asaē mā'lēx^lwīdxēs
 25 ha'mā^lya. Wä, lā'k·as^lem^llaxaē lā'k·as nē'īak·asē g·ī'ng·inānemk·āsax Gē'wa^lxī'lē. Wä, lā'k·as^llaxaē Gē'wa^lxī'lē hē'x·^lidk·as^lem la wul!ā'lak·asxē ^ltek!wanā^lya. Wä, lā'-
 k·as^lem^llaxaē ^ltek!wanē^l ā'la ts!ē'n^lx^ls Gē'wa^lxī'lē. Wä, lā'k·as^lem^llaxaē ts!ēx^lē'dk·atsē mō'mx^lsemē lā'k·asex.
- 30 Wä, lā'k·as^llaxaē ^lnē'x·ē Gē'wa^lxī'lē: "ya'k·asōl ^lwī'dzes·k·asēg·a mō'mx^lsemk·?" ^lnē'x·k·as^llaxaē. Wä, hē'x·^lidk·as^lem^llaxaē ^ltek!wanē^l dō't!eg·a'īa. Wä, lā'k·as^lem^llaxaē ^lnē'x·a: "ya'k·adzō'lōl, ō'kwas^lem^llaxaē lā'k·as yā'xplēx-
 t!ālak·ā'sōx ax^lā'saxs Hā'daga lā'k·as^lem^llaxaē lā'wadk·a-

Then Daylight-Receptacle flew away, and went northward to River-in-Front. It was not long before she saw an old woman mending her blanket, and she was crying. Then Daylight-Receptacle sat down by her side, and repeated the word (that was sent) to the old woman; and she gave the blubber to her. The old woman began to eat of the package at once.

Some of the grandchildren of Raven-Sound-in-House were playing on the beach at the place where the old woman was sitting. At this place the children saw her biting a piece of what was sent to her. Then the old woman was asked by the children what she was doing, for the old woman was chewing something after she had bitten the blanket that she was mending. The old woman just went home to the house of Raven-Sound-in-House, and she just sat down in a corner of the house, for the tribe of Raven-Sound-in-House were really hungry. Then the old woman was watched by the children while she put the end of the blubber through the blanket she was mending. She pretended to bite what she was mending. Then the children saw that the old woman was chewing some food, and they went and told Raven-Sound-in-House. Raven-Sound-in-House went at once and questioned the old woman. Then the old woman got really angry at Raven-Sound-in-House, and she threw the blubber at him. Then Raven-Sound-in-House said, "Ah! where did you get this piece of blubber?" Thus he said to her. Then the old woman spoke, and said, "Oh, you ugly one! The sea at the place where Hā'da-Woman stays smells (of blubber); and it is said that she has Copper-Maker,

tsōx lā'qwag'ilāx ɭa'wē'lga'mäs Q!o'mogwa'ya," nē'x'k'as'laxaē.

Wä, hē'x'°idk'adzāem°laxaē Ǧe'wa'xi'tē lā'k'as hē'lk'!āla-k'asxēs yū'duxwē a'yil'xwa, yik'ā'sex Dze'ndzengē'te'xsela
 5 ɭōkwā'sē Hayi'mg'il'xsela. Wä, hē'k'as'mōsē Mē'mg'olembesē. Wä, lā'k'as°laxaē nē'x'a: "Wē'k'as°laxens mēlē'xela lā'k'asex Yā'q!al°wa qak'ā'sens lā'k'asaē xō'tak'as lā'xē xō'°lās," nē'x'k'as°laxaē. Wä, hē'x'°idk'azāem°laxaē xwā'-na'°idk'asa. Wä, lā'k'as°laxaē hō'guxs lā'k'asxē ha'nwāla
 10 xwā'xwaguma. Wä, lā'k'as°em°laxaē lā'k'asɭ xō'ta'xē xō'°lē qak'ā'sexs q!ā'lēlak'āsaāxs ax'ē'xsdk'āsaē Hā'dagāxē xō'°lē, lā'g'ilk'āsas nē'x'k'as qak'ā'ts la'ē axk'ā'sxē xō'°lē. Lā'k'as°em°laxaē aē'x'q!en°wak'āsles lā'k'asxēs k'lē'dē'tē. Wä, lā'k'as°em°laxaē klutlaen'x'k'atsē l!ē'ntsemk'asē klu-
 15 t!ā'ik'āts. Wä, lā'k'as°em°laxaē lā'g'aa lā'k'asex Yā'q!ul°wa qak'ā'ts hā'lag'ilē tsex'wī'dk'as lā'k'asxē xō'°lē. Wä, g'il'k'adzāem°laxaē g'wā'ik'āsexs g'ā'xk'asaē sē'x'wīdk'as-da'xwā' qak'ā'ts la'ē lā'k'asex °wa'ēdza'ē.

Wä, lā'k'as°laxaē Hā'daga ɭōkwā'sēs ɭā'°wunemk'asē
 20 ā'waqlus lā'k'asex o'xsig'a'°yasēs g'ō'xwaxs g'ā'xk'asaē tē'x'wīdk'asē Ǧe'wa'xi'tē. Wä, hē'x'°idk'adzāem°laxaē Hā'daga mā'tlēg'aā'lak'ā'sex. Wä, lā'k'asg'ilas hē'x'°idk'ās°em dōtleg'a'ik'asē Hā'dagāxēs ɭā'°wunemk'asē. Wä, lā'k'as°em°laxaē axk'!ā'lak'asxēs ɭā'°wunemē qas lā'k'asaē
 25 hō'gwi'°id lā'k'asxēs g'ō'xwē qak'ā'sexs hē'k'as'māēx o'mp-k'asōx, nē'x'k'as°laxaē. Wä, lā'g'ilk'āsas hē'x'°idk'as°mē l!ā'qwag'ila lā'k'as hō'gwi'°id ɭōkwā'sēs gēnē'mk'asē lā'xēs g'ō'xwē. Wä, lā'k'as°em°laxaē ɭenē'x'°idxē tlēx'í'lāsēs g'ō'xwē. Wä, g'ā'xk'as°laxaē Ǧe'wa'xi'tē g'ā'x'ā'lis lā'-
 30 k'asxē l!ā'sagwīsasē g'ō'xwē. Wä, g'ā'xk'as°laxaē la'ōs-dēsak'asa. Wä, lā'k'as°laxaē mīx'ē'tō'dk'asxē tlēx'í'lāsē o'masē g'ō'xwa. Wä, lā'k'as°laxaē nē'x'a: "°yā, Hā'dagā', lēx'stō'dk'as la ā'dats. Xō'°lxaā'g'in g'ā'xyōx' la'ōl g'ā'yōlk'āsix lāx Yā'q!ul°wa," nē'x'k'as°laxaē. Wä, hē'k'as-

the prince of Wealthiest, for her husband." Thus she said to him.

Raven-Sound-in-House at once made a request of his three attendants, Smell-of-Canoe, Staying-in-Canoe, and Expert-Canoe-Calker, and said, "Let us go in our canoe to Place-without-Landing to get some mussels." Thus he said to them. Immediately they got ready and went aboard the canoe that was anchored out at sea. He was going to get mussels, for he knew that Hā'da-Woman desired mussels. Therefore he wished to go for mussels, for he was going to make up with his princess. He was wearing a bear-skin blanket. Now they arrived at Place-without-Landing, and they quickly gathered the mussels. As soon as they had done so, they came paddling along, and went to River-in-Front.

Hā'da-Woman and her husband were sitting on the summer seat outside of their house when Raven-Sound-in-House came in sight. Hā'da-Woman recognized him at once, and she spoke to her husband, and requested that they should go into the house because her father was coming. Thus she said to him. Therefore Copper-Maker and his wife at once went into the house, and they barred the door of the house. Then Raven-Sound-in-House arrived at the beach of the house, and went up from the beach. He knocked at the door of the large house, and said, "O Hā'da-Woman! open the door, my dear! I have brought some mussels for you from Place-without-Landing." Thus he said to her. It was not long

¹laxaē lā'k·as gē'g'f'lsk·āsexs lā'k·asaē lā'q·wag·ila lē'x·stōdk·asxē tlēx·f'lasē g·ō'xwē. Wä, lā'k·as¹laxaē dō'x·wa-lak·asxēs negu'mpaxs klut!aē'n·xwaa'sē l!ē'ntsemē.

- Wä, hē'x·²idk·adzāem¹laxaē lā'q·wag·ila lē'lēlak·asex.
- 5 Wä, lā'k·as¹em¹laxaē yīnē's¹idk·asē ¹lā'q·wag·ilāsē nē'nsen-xa¹ē lā'k·asex Ğē'wa¹xī'fē lōkwā'sēs yū'duxwē a¹yī'l·xwa. Wä, lā'k·as¹em¹laxaē Hā'daga ax¹ē'dk·as laxē¹ ts!ēbā'ts!ē-k·asbidza¹wēxē ō'kwas¹mael hē'ts!ēqa¹lā'sk·atsē qō'mak·a-sasē bekumā'la. Wä, lā'k·as¹laxaē Hā'daga ō'babōdk·asxē
- 10 ts!ēbā'ts!ēk·asbidza¹wē. Wä, lā'k·as¹laxaē ¹nē'x·a: “¹ya'k·a-sōl ts!ēbā'ts!ē, pā'lapālaabōkwā'las,” ²nē'x·k·as¹laxaē. Wä, lā'k·as¹em¹laxaē k·ā'x·¹idk·asē Hā'dagāsē ts!ēbā'ts!ēk·asbi-dza¹wē lōkwā'sē nē'nsenxa¹ē lā'k·asxēs ō'mpk·asē. Wä, hē'x·¹idk·as¹em¹laxaē Ğē'wa¹xī'fē dō't!ēg·a¹fa, lā'k·asxēs
- 15 yū'duxwē a¹yī'l·xwa. Wä, lā'k·as¹laxaē ¹nē'x·a: “¹ya'k·asōl, Dze'ndzeng·i!ēxsela, lōkwā'ts Hay'ing·i!ēxsela, sō'kwas¹mēts Mē'ng·olembes; gwa'k·asla ō'gwaqak·as ts!ā'ts!aplālxō gwē'k·lēsēx, qak·ā'sēn nā'xulak·asma¹wī'slaē.” Wä, lā'k·as-¹em¹laxaē k·lō'tak·asxē ts!ā'ts!aba'yemk·asē. Wä, lā'k·as¹la-
- 20 xaē wā'x·k·as ts!ēplē'dk·asxē gwē'k·lēsē. Wä, lā'k·as¹laxaē hē'waxak·as¹em¹laxat! xut¹ē'dk·asē gwē'k·lēsē. Wä, lā'-k·as¹em¹laxaē ā'lak'ālāk·as la qlē'qlēbālāk·asē Ğē'wa¹xī'faxē gwē'k·lēsē. Wä, lā'k·as¹em¹laxaē k·lē'yask·as q!aō'Lak·asxē gwē'k·lēsaxs hē'bēndālāk·as¹maē lā'k·asex mē'ng·asas. Wä,
- 25 ō'kwas¹em¹laxaē lā'k·as qa¹wī'fk·asē gwē'k·lēsē lā'k·asex klwaē'lask·ā'sas. Wä, lā'k·as¹laxaē ā'lēlxsdālāk·ā'sexs lā'-k·asaē wā'ogwa¹fa.³ Wä, lā'k·as¹laxaē ¹nē'x·ē Ğē'wa¹xī'fē: “¹ya, ā'lēg·ak·lēg·a¹fk·asg·in l!ē'ntsemx· klut!ā'fa,” ¹nē'x·k·as¹laxaē. Wä, lā'k·as¹em¹laxaē ¹mā'x·ts!ex·¹idk·asē Hā'-
- 30 dagāsēs ō'mpk·asē. Wä, lā'k·as¹em¹laxaē k·ā'yewel¹sax. Wä, lā'k·as¹em lā'ba.

¹ Kwakiutl: l!ēxwī'la.

² Kwakiutl: pā'tpāfaā'bolas.

³ Kwakiutl: xwē'lēg·a¹f.

before Copper-Maker opened the door of the house, and he saw his father-in-law wearing the bear-skin blanket.

Then Copper-Maker invited them in, and gave Raven-Sound-in-House and his three attendants the dried edge of some red cod to eat. Then Hā'da-Woman took a small grease-dish with a bowl as large as the thumb of a man; and Hā'da-Woman whispered under the small grease-dish, and said, "O grease-dish! keep full." Thus she said to it. Then Hā'da-Woman put the small grease-dish and the dried edge of red cod before her father. Raven-Sound-in-House spoke at once to his three attendants, and said, "Oh, you Smell-of-Canoe, and you Staying-in-Canoe, and you also Expert-Canoe-Calker! don't dip your food in this whale-oil, that I may eat alone for a while." Now the little grease-dish was full, and in vain he dipped into the whale-oil. The whale-oil never decreased. Then Raven-Sound-in-House put really much whale-oil on what he was eating, and he did not know that the whale-oil was going right through him (and out) at his anus. The floor of the house was just overflowing with whale-oil where he was sitting. Afterwards he broke wind. Then Raven-Sound-in-House said, "Oh, my new bear-skin blanket creaks!" Thus he said to them. Then Hā'da-Woman became ashamed of her father, and he was driven out of the house. That is the end.

20. Nōmase'nxēlis (Oldest-One-in-the-World).

Tradition of the Lla'Llasiqwela.

(Recorded by George Hunt.)

- G·ō'kulak·as^llaē Nōmase'nxē^llisē lāx Tsē^ltsēqalā^llisē
 1^lE^lwis g·ō'kwaōtē. Wā, lā'k·as^llaē k'!ē'dadk·asē Nōma-
 se'nxē^llisas Ē'k'!awēga. Wā, lā'k·as^llaē sālē ts!ēdā^lxē.
 Wā, lā'k·as^llaē ma^llō'gug·īwē q!ā'q!Ek·ās Ē'k'!awēga.
 5 Wā, lā'k·as^llaē hē'mēnālaēm lā'k·as lāx ^lne'wēdē axē'
 x·ō'kumē. Wā, lā'k·as^llaē gē'g·ītsēla lā'k·asnaḡwa lā'k·a-
 sex ^lne'wēdē. Wā, lā'k·as^llaē 1a^lsē g·ī't!la 1a^lsē lāx
 L1ā'sanā^lyas g·ō'ḡwasē g·ī'gēma^lyik·ā'sex Nōmase'nxē^llisē.
 Wā, lā'k·as^llaē k!wā'xtā^lē kwē'ḡwē lā'k·asex ō'xtā^lyasē
 10 g·ī't!la 1a^lsa'. Wā, hē'k·as^lem^llā'wis hē'mēnālak·ās^lem
 ts!ē'lgwa^llālak·asexs la'e Ē'k'!awēga sē'ḡwidk·as 1ōkwā'sēs
 ma^llō'gug·īwē q!ā'q!Ek·ā. Wā, hē'k·as^lem^llāwis lā'g·īlas
 Ē'k'!awēga q!ā'lak·asxēs ḡwē'xtālaā's qak·ā'sēs k'!ē'tp!ēqē.
 Wā, lā'k·as^llaē Lō'ma k!ēmā'xa ^lnā'la. Wā, lā'k·as^llaē
 15 Ē'k'!awēga hē'lk'!ālak·asxēs q!ā'q!Ek·ō qak·ā'ts lās lāx
^lne'wēdē. Wā, lā'k·as^llaē ē'k'!ēq!ālē q!ā'q!Ek·ās. Wā,
 lā'k·as^llaē gē'g·ilē sē'ḡwaxs lā'k·asaē Ē'k'!awēga wulā'xēs
 q!ā'q!Ek·ō. Wā, lā'k·as^llaē ^lne'x·a: "ya, q!ā'q!Ek·ō, ^lma'-
 dzēs xē'nlag·īlaōs gē'g·ilē k!ēs lā'g·aa lā'xens lā'laāē
 20 ^lne'wēdā," ^lne'x·k·as^llaēx. Wā, lā'k·as^llaē yā'q!eg·a^līē
^lnemō'ḡwē. Wā, lā'k·as^llaē ^lne'x·a: "ya, q!ā'ḡwidā, wā'-
^lwixlālens lāxō ts!ā'la," ^lne'x·k·as^llaē. Wā, lā'k·as^lem^llaē
 Ē'k'!awēga lā'ēmaxsda^lnā'kulaxē kwē'ḡwaxs ts!ē'lgwa^llālāē.
 Wā, lā'k·as^lem^llaē ha'lselaēm la wulē'lax. Wā, lā'k·as-
 25 ^lem^llaē ē't!ēd dō't!eg·a^līē Ē'k'!awēga. Wā, lā'k·as^llaxaē
^lne'x·a: "ya, q!ā'q!Ek·ō, ^lwi'wā'lag·ilēdzās?" ^lne'x·k·as^lla-
 xaēxs la'e lē'nemē^llālax sēsēwayās qak·ā'ts ts!ēqemstā^llēx.
 Wā, lā'k·as^lem^llaē q!ō'LElak·asqēxs 1ē'ma'ē sē'ḡwax·sasēs
 q!ā'ḡwidē.

20. Nōmasē'nxēlis (Oldest-One-in-the-World).

Tradition of the L'a'Lasiqwēla.

(Recorded by George Hunt.)

Oldest-One-in-the-World and his tribe lived at Red-Sand-Beach; and Oldest-One-in-the-World had for his princess Many-colored-Woman, and the woman was blind. Many-colored-Woman had twelve slaves; and she would always go to 'ne'wē'd, where there is wild rice. For a long time she was in the habit of going there; and a long pole stood outside of the house of Chief Oldest-One-in-the-World, and on top of the long pole an eagle was sitting; and it screeched all the time whenever Many-colored-Woman went out paddling with her twelve slaves. Thus Many-colored-Woman knew which way they were going, on account of the princess-pole.

One day the sea was very smooth, and Many-colored-Woman asked her slaves to go to 'ne'wē'd. The slaves were content. They had been paddling a long time when Many-colored-Woman questioned her slaves, and said, "O slaves! why does it take so long before we arrive at 'ne'wē'd?" Thus she said. One of them spoke, and said, "O mistress! we cannot make any headway against the tide." Thus he said. Then Many-colored-Woman began to hear the screeching of the eagle faintly. She hardly heard it. Then Many-colored-Woman spoke again, and said, "O slaves! what are you doing?" Thus she said, and took away their paddles and threw them into the water. Then she knew that they were intending to paddle away with their mistress.

Wä, lä'k·as[°]em[°]laē ō'kwas[°]em[°]la ts!ä'qagelē lä'k·asxē
 l!ä'saxwē. Wä, lä'k·as[°]laē [°]nē'g·ex[°]witse[°]wa. Wä, lä'k·as
[°]nā'x[°]ida. Wä, lä'k·as[°]em[°]laē plē'lxela. Wä, lä'k·as[°]em[°]laē
 lä'[°]maxsde'ndē Ē'k·lawēgāxēs k'ē'tp!ēqē. Wä, ō'kwas[°]em-
 5 lä'wisē xwē'lax[°]id mē'x[°]edex·da[°]xwa. Wä, lä'k·as[°]laē ē't!ēd
[°]nē'g·ex[°]witse[°]wa. Wä, lä'k·as[°]laē [°]nā'x[°]idxē gaā'lāxs lä'-
 k·asaē dzek!·exsde'ndxēs [°]yā'[°]yats!āxs lä'k·asaē k·ā'qelgē[°]xē
 hē'k·asa gwe'x·sē l!ō'xwē. Wä, lä'k·as[°]laē dō'x[°]widqē.
 Wä, lä'k·as[°]laē dō'x[°]walāk·asxē qlē'nemē ts!ō'īna. Wä,
 10 lä'k·as[°]em[°]laē qlā'laqēxs hē'k·as[°]maē lē'gats Ts!ō'īnax·sīwa[°]ē.
 Wä, lä'k·as[°]laē lä'x·sā lä'qē qak·ā'sexs ts!ā'xt!ā'laē, lä'g·it-
 k·asas yix·sā' lä'xē ts!ō'īna. Wä, lä'k·as[°]laē ē't!ēd [°]nē'g·ex-
[°]wīda. Wä, lä'k·as[°]laē ē't!ēd [°]nā'x[°]idxē gaā'la. Wä,
 lä'k·as[°]laxaē [°]nemō'xwē wulā'x[°]alaxēs [°]yā'[°]yats!āxs lä'-
 15 k·asaē ē't!ēd k·ā'qelgēxēs k·ā'qelgēsōkwasa. Wä, lä'k·as-
[°]laē x'ix[°]wī'd qak·ā'ts dō'x[°]widēqē. Wä, lä'k·as[°]laē dō'x-
 walaxē qlābē'lisē g'ī'wāla lä'xa de'msx·ē. Wä, lä'k·as-
[°]em[°]laē qlā'lēlak·asqēxs hē'[°]maē lē'gats Q!ā'qlabē'lisayak·ē.
 Wä, hē'k·as[°]emlaē la[°]nā'ku[°]latsē ts!ō'īnāsa [°]nā'xwak·āsa
 20 lē'lgwīttsa g'ig·ō'xwaxsa g·ō'kwālāx lä'k·asxōx awē'[°]stāx-
 sens [°]nā'lāqē lä'k·asē ts!ā'x[°]id lāx Ts!ō'īnax·sī'wēx·lā. Wä,
 hē'k·as[°]mēs lē'mlēm[°]xu'yī'k·atsē qlabē'lisāqē lä'k·asē ts!ā'x[°]ēd
 lāx Q!ā'qlabēlisayak·ē.

Wä, lä'k·as[°]em[°]laxaē lä'x·sā lä'qē. Wä, lä'k·as[°]laē ē't!ēd
 25 [°]nē'g·ex[°]wīda. Wä, lä'k·as[°]laxaē ē't!ēd [°]nā'x[°]idxē gaā'lāxs
 lä'k·asaē wulē'lak·asxēs [°]yā'[°]yats!āxs xē'ms'ālaē lä'k·asxē
 plē'sā. Wä, lä'k·as[°]laxaē x'ix[°]wī'dk·āsē [°]nemō'xwē lä'k·asxē
 qlā'q!Ek·owē. Wä, lä'k·as[°]laē dō'x[°]walaxē qlē'nemē qlē'-
 xa[°]ta. Wä, hē'k·as[°]em lē'gats Q!ā'qlaxa'yak·ē. Wä,
 30 hē'k·as[°]em[°]laxat! la[°]nā'ku[°]latsē qlē'xa[°]te g·ā'ya[°]nā'kula lä'xōx
 awī'[°]stāxsens [°]nā'lax.

Wä, lä'k·as[°]laxaē hayā'qaqē. Wä, lä'k·as[°]laxaē ē't!ēd
[°]nē'g·ix[°]wīda. Wä, lä'k·as[°]laē [°]nā'x[°]idxē gaā'lāxs lä'k·asaē
 dō'x[°]walāk·asē [°]nemō'xwē lä'k·asxē qlā'k·āqēxs qlā'wisaēs

Now they were just drifting about on the sea. They were overtaken by night, and day came. Then it was foggy, and Many-colored-Woman could not hear her princess-pole. Then they just went to sleep again. They were again overtaken by night; and in the morning, when daylight came, they heard their canoe, when they were waking, going through something like ice. They looked, and saw that there was much charcoal. Then they found that it was the place named Charcoal-at-North-End-of-World. They went through it, for there was a strong tide. Therefore they went through the charcoal. Night came again; and in the morning, when day came, one of them heard the canoe again running through something. He raised his head and looked, and he saw sand floating on the sea; and they knew now that they were at the place named Floating-Sands.

That is where the charcoal of all the fireplaces of the houses of the villages goes from all around the world. It drifts to the place named Charcoal-at-North-End-of-World, and the sand that is dry on the surface drifts to Sand-floating-on-the-Sea.

They went through it. Again night came; and in the morning, when daylight came, they heard the canoe striking against something hard. One of the slaves again raised his head and saw much driftwood; and this is named Driftwood-floating-on-the-Sea. There all the driftwood goes that comes from all around our world.

It is said they passed right through it, and again night came. In the morning, when day came again, one of the slaves saw that it was shallow where they were drifting

lā'k·āsē ts|ā'g^ŋnā'ku^llāsa, ha'lselak·ās^ŋem^ŋlaē k'lēš lē'mxu-
lēselē ^ŋyā^ŋyats|ās lā'k·asxē qlēbegwī'sē. Wä, lā'k·as^ŋlaxaē
hayā'qaqē. Wä, lā'k·as^ŋlaē dzā'qwax·īdk·āsex lā'k·asaē
dō'x^ŋwalak·asxē awī^ŋnak·ā|ā lā'k·asxē qwē'sāla. Wä, lā'-
5 k·as^ŋlaē hē gwē'x·s x'īd^ŋnā'kulak·āsē awī^ŋnak·ā|āx ^ŋyā^ŋyats|ās.
Wä, lā'k·as^ŋlaē k'lēš mē'mx^ŋēqlak·asē qlā'qlēk·ō qak·ā'sexs
lā'k·asaē ē'x·ē nē'nā'qa^ŋyas qak·ā'sēs la dō'gu|k·asē awī-
^ŋnak·ā|ā.

Wä, lā'k·as^ŋlaē ^ŋnā'xwa k'īdē'l^ŋx^ŋēda. Wä, lā'k·as^ŋemxaē
10 ^ŋnā'xwa mē'x^ŋēda. Wä, lā'k·as^ŋlaē ^ŋnā'x·īdxē gaā'lāxs
lā'k·asaē Ē'k·lawēga gwē'x·īdxēs qlā'qlēk·owē qak·ā'sexs
la'ē wulē'lāk·asxēs ^ŋyā^ŋyats|āxs lā'k·asaē qwā'ī^ŋl^ŋyō lā'-
k·asxē hē'k·āsa gwē'x·sa awī^ŋnagwisē. Wä, lā'k·as^ŋlaē
qlā'k·ō x'īx^ŋwī'dk·āsa. Wä, lā'k·as^ŋlaē dō'x^ŋwalak·āsqēxs
15 ē'g'igwī'saē qlēbegwī's awī^ŋnagwisa. Wä, lā'k·as^ŋlaē qlē'-
nemē g'ō'xwē lā'k·āsex. Wä, hē'x·īdk·as^ŋem^ŋlaxaē qlā'k·ō
gwē'x·īdk·āsex Ē'k·lawēga lōkwā'sēs qlā'qlēx·wutē'. Wä,
g'īlk·as^ŋem^ŋlaxaē ^ŋnā'xwa ts|ex·ī'dē Ē'k·lawēgāxs lā'k·asaē
dō'qulak·asē qlā'qlēk·āxē ē'x·sōxwē hē'ī'ak·as begumā'la-
20 k·asē g·ā'xk·asē g·ā'g·axā|axē lēg·ō'īē.¹ Wä, g'īlk·as^ŋem-
^ŋlaxaē bekumā'la lā'g·aa lā'xē ā'xdza^ŋyasē xwā'k'lunāxs
lā'k·asaē hē^ŋnā'kula^ŋmē ē'x·sōxwē bekumā'la lā'k·asex
klwā'xdzāsas Ē'k·lawēga qa's lā'k·asē dā'x·ts|anenk·āsex.
Wä, lā'k·as^ŋlaē bekumā'la wulā'x Ē'k·lawēga: "Wä, ^ŋmā's-
25 k·asōs ^ŋyā'lag·ī|ā^ŋyax, adai'?" ^ŋnē'x·k·as^ŋlaē. Wä, hē'x·īd-
k·as^ŋem^ŋlaxaē Ē'k·lawēga nā'nax^ŋmēk·āsex. Wä, lā'k·as^ŋlaē
^ŋnē'x·ā: "^ŋyā'k·as|ōl adai', hē'k·āsen g·ā'xīlk·asen|axg·īn
lā'la^ŋwīg·īn|ōl, adai'," ^ŋnē'x·k·as^ŋlaēx. Wä, hē'x·īdk·as-
^ŋem^ŋlaxaē ē'x·sōxwē bekumā'la mō'īlk·ā|lak·āts dō'dem-
30 k·āsas Ē'k·lawēga. Wä, lā'k·as^ŋlaē ^ŋnē'x·ē bekumā'la:
"Wä, gē'lak·as^ŋlag·a qak·ā'sens lā'lag·ī| la'ōsdēs lā'k·asxen
g·ō'xwa," ^ŋnē'x·k·as^ŋlaē.

Wä, lā'k·as^ŋlaē hō'x^ŋwusdēsk·asa. Wä, lā'k·as^ŋem^ŋlaē
Ē'k·lawaga gē'l|pā|ax a^ŋyasā'sē bekumā'la. Wä, lā'k·as-

along. Their canoe almost went aground on the sand. They passed over this place; and when evening came, they saw a country far off. It was just as though the land was drawing the canoe towards it. The slaves did not feel like sleeping, because they felt glad on account of the islands that were in sight.

Then they all felt giddy, and they all went to sleep. In the morning, when daylight came, Many-colored-Woman wakened her slaves, for she had heard that the canoe was knocking against something like land. One of the slaves raised his head, and he saw that there was a fine sandy beach, and many houses were there. Then the slave wakened his fellow-slaves; and as soon as they were all awake, they saw a handsome young man coming towards the visitors. As soon as the man arrived at the side of the canoe, he went straight to the place where Many-colored-Woman was sitting, and he took hold of her hand. The man asked Many-colored-Woman, "What brought you here, my dear?" Thus he said. Many-colored-Woman replied at once, and said, "Oh, my dear! this is what brought me here: I came to have you for my husband, my dear!" Thus she said to him. Immediately the handsome man spoke thankfully on account of what Many-colored-Woman had said; and the man said, "Let us go up from the beach to my house." Thus he said to her.

Then they went up from the beach, and Many-colored-Woman held the hand of the man. Now the wise one

¹ Kwakiutl: *bā'guns*.

⁶Em⁶laē nâxsâ⁶lagā⁶wa⁶yasē q!⁶ā!⁶q!⁶Ek⁶owē dō⁶t!⁶leg⁶a⁶ixē ē⁶x-
 soxwē begwā⁶nema. Wā, lā⁶k⁶as⁶laē ⁶nē⁶x⁶a: “⁶ya, adai’,
 wā⁶g⁶as lā⁶g⁶a yā⁶l!⁶lā⁶k⁶asxō ts!⁶edā⁶xēx. Hē⁶k⁶as⁶Em⁶ k!⁶ē⁶dē⁶l-
 k⁶ats Nōmasē⁶nxē⁶lisaōx. Wā, lā⁶k⁶asōx sā⁶la,” ⁶nē⁶x⁶k⁶as
 5 laxaēx. Wā, hē⁶x⁶idk⁶as⁶Em⁶laxaē lā⁶k⁶as hō⁶x⁶wusdēs qa-
 k⁶ā⁶ts lā⁶k⁶asē hō⁶g⁶wīl, lā⁶k⁶asxē k⁶ā⁶maxk⁶ā⁶maq!⁶a⁶stōs
 t!⁶ēx⁶ī⁶la g⁶ō⁶xwa. Wā, g⁶ī⁶lk⁶as⁶Em⁶laxaē laē⁶ī⁶idk⁶asa lā⁶-
 k⁶asaē ē⁶x⁶soxwē begwā⁶nem dō⁶t!⁶leg⁶a⁶īa. Wā, lā⁶k⁶as⁶laē
⁶nē⁶x⁶a lā⁶k⁶asēx Ē⁶k⁶lawēga: “Ĝē⁶lak⁶as⁶īa adai’, qak⁶ā⁶ts
 10 la⁶ōs g⁶ī⁶g⁶ītāla lā⁶k⁶asxē q!⁶ō⁶nēg⁶wīē q!⁶ulā⁶sta ⁶wā⁶pa,”
⁶nē⁶x⁶k⁶as⁶laxaē.

Wā, hē⁶x⁶idk⁶as⁶Em⁶laxaē Ē⁶k⁶lawēga mō⁶ī⁶lk⁶ā⁶las dō⁶dē-
 mas. Wā, lā⁶k⁶as⁶laxaē lā⁶g⁶aa lā⁶xē ō⁶nēg⁶wīlasē ō⁶masē
 g⁶ō⁶xwa. Wā, hē⁶x⁶idk⁶as⁶Em⁶laxaē begwā⁶nemē axk⁶!⁶ā⁶lax
 15 Ē⁶k⁶lawēga qa xē⁶nx⁶idk⁶asēsēxēs klut⁶ā⁶lē’. Wā, hē⁶x⁶id-
 k⁶as⁶Em⁶laxaē Ē⁶k⁶lawēga xē⁶nx⁶idk⁶asxēs klut⁶ā⁶lē’ lokwā⁶sēs
 wā⁶yax⁶ē.¹ Wā, lā⁶k⁶as⁶laxaē begwā⁶nemē q!⁶ē⁶ī⁶dk⁶asēx
 Ē⁶k⁶lawēga qak⁶ā⁶ts klwā⁶ste⁶ndk⁶asēx lā⁶k⁶asxē q!⁶ulā⁶sta’.
 Wā, lā⁶k⁶as⁶laē ⁶nē⁶x⁶ē begwā⁶nemē: “⁶ya adai’; wā⁶k⁶as,
 20 lā⁶g⁶a dā⁶s⁶idk⁶asōl. Mō⁶p!⁶enak⁶aslē⁶s dā⁶s⁶idk⁶aslōl,” ⁶nē⁶x⁶-
 k⁶as⁶laē. Wā, hē⁶x⁶idk⁶as⁶Em⁶laxaē Ē⁶k⁶awēga dā⁶s⁶idk⁶āsa.
 Wā, g⁶ī⁶lk⁶as⁶Em⁶laxaē g⁶ā⁶xk⁶as q!⁶ā⁶x⁶wīdk⁶asa, lā⁶k⁶asaē
 dō⁶x⁶walē Ē⁶k⁶lawēgāxēns ⁶nā⁶lax. Wā, lā⁶k⁶as⁶laē ē⁶t⁶ēd
 dā⁶s⁶idk⁶āsa. Wā, lā⁶k⁶as⁶laē hā⁶na⁶l dā⁶sa lā⁶laa lā⁶k⁶asēx
 25 mō⁶p!⁶ena. Wā, g⁶ī⁶lk⁶as⁶Em⁶laxaē g⁶wā⁶ī⁶lk⁶asa, lā⁶k⁶asaē
 ā⁶īōstāgas lā⁶k⁶as ts!⁶edā⁶xē Ē⁶k⁶lawēga. Wā, lā⁶k⁶as⁶Em-
⁶laxaē g⁶wā⁶ī⁶lk⁶as la sā⁶lak⁶asa. Wā, hē⁶x⁶idk⁶as⁶Em⁶laxaē
 lē⁶ī⁶ustā⁶nowē Ē⁶k⁶lawēgāsēs lā⁶k⁶asē lā⁶wunema. Wā,
 lā⁶k⁶as⁶laē dō⁶x⁶walē Ē⁶k⁶lawēgāx g⁶wē⁶x⁶g⁶waē⁶lasasē g⁶ō⁶xwē.
 30 Wā, lā⁶k⁶as⁶Em⁶laxaē kwēku⁶n⁶xwē mā⁶ī⁶tslā⁶xē ī⁶ēlā⁶msē
 ō⁶g⁶wiwa⁶īlīē. Wā, lā⁶k⁶as⁶laē nē⁶nā⁶ē⁶nēsk⁶asē ba⁶nē⁶lēla-
 k⁶asasē mā⁶ī⁶ē kwēku⁶n⁶xwa. Wā, lā⁶k⁶as⁶laxaē ⁶nem lē⁶x-
⁶ēnē gē⁶xtō⁶wāsē mā⁶ī⁶ē ī⁶ēlā⁶m kwēku⁶n⁶xwa. Wā, lā⁶k⁶as-
⁶laxaē ⁶nā⁶ī⁶nēmts!⁶ax lē⁶x⁶ēnē ī⁶ēlā⁶msē wā⁶x⁶sōstā⁶yasē

among the slaves spoke to the handsome man. He said, "Oh, my dear! take good care of this woman. She is the princess of Oldest-One-in-the-World. She is blind." Thus he said to him. Immediately they went up from the beach and entered through the snapping door of the house. As soon as they had gone in, the handsome man spoke, and said to Many-colored-Woman, "Welcome, my dear! Go and bathe in the pond of water of life in the house." Thus he said.

Immediately Many-colored-Woman spoke gratefully on account of what he had said. She came to the corner of the large house, and the man asked Many-colored-Woman to take off her blanket. Many-colored-Woman took off her blanket and her apron, and the man took her on his arms and made her sit down in the water of life. Then the man said, "Oh, my dear! now dive. Dive four times." Thus he said. Immediately Many-colored-Woman dived; and as soon as she came up again, she was able to see our daylight. She dived again, and she continued to dive until she had done so four times. As soon as she had finished, she was a young woman, and she was no longer blind. Immediately Many-colored-Woman was called out of the water by her husband. Then Many-colored-Woman was able to see everything in the house. It is said that the two posts in the rear of the house were thunder-birds, and sea-bears were under the two thunder-birds; and it is said the cross-piece over the thunder-bird posts was a sea-lion, and the posts on each side of the door of the house were each one sea-lion,

tl̥ex'ílasē g'ō'xwē. Wä, lā'k'as^laxaē gēxtō'wē 'nē'mē
 l̥ē'x^ēenk'as lā'xē l̥ēlā'masē tl̥ex'íla. Wä, lā'k'as^ēlaxaē
 dō'qulak'asxē k'le^ēxwē' lā'wilk'as lā'xē hē'ík'lōtstā^ēlilk'a-
 sasē tl̥ex'ílasē g'ō'xwē.

- 5 Wä, g'ílk'as^ēlaxaē g'āx hō'xtslāwē qlā'ql̥ek'ās Ē'k'la-
 wēgāxs lā'k'asaē dō'tleg'a^ēlē k'le^ēxwē'. Wä, lā'k'as^laxaē
 'nē'x'a: "ya, g'ígamē^ē, Ē'x'tslēmālag'ilisā'! Wä'k'asla
 g'ígamē^ē aē'k'ilālxō g'ā'xēx g'ā'xīl lā'k'asexs g'ō'xwaqōs,
 g'ígama^ē." (Wä, hē'k'ās^ēemxat! g'ígesē yik'ā'sex g'ígesas
 10 Q!ō'mk'a^ēnīsē.) Wä, lā'k'as^laxaē dō'qulak'asxē qlē'nem-
 k'asē lēlō'qulīfaxē mō'sgemē mē'gwata lōkwa'sē hē'ēmaxat!
 wā'xa mā'x^ēēnoxwē lēlō'qulīfa. Wä, hē'k'asmōsē¹ mō'sgemē
 gwō'yīmē lēlō'qulīfa. Wä, hē'k'as^ēmōsē mō'sgemē qlā'sa
 lēlō'qulīfa.

- 15 Wä, lā'k'as^ēlaxaē ē'x'k'ās la hā'yasek'ālē Ē'x'tslēmāla-
 g'ilisē lōkwa'sē Ē'k'lāwēga. Wä, k'le^ēyas^laxaē gā'lak'as
 hā'yasek'ālak'ā'sexs lā'k'asaē al̥eg'í'nā'kulē Ē'k'lāwēga.
 Wä, lā'k'as^laxaē Ē'k'lāwēga 'mā'yū^ēlīdk'atsē begwā'nem-
 k'asbidza^ēwē. Wä, hē'x^ēlīdk'ās^ēlaxaē Ē'x'tslēmālag'ilisē
 20 l̥ē'x^ēēdk'ats lā'q'wag'ilā lā'xēs xunō'xwē.

- Wä, lā'k'as^ēlaxaē k'le^ēyas 'małtlā'lak'asē Ē'k'lāwēgāxē
 qlu'í'ya^ēxwē begwā'nem, hē'menālak'as^ēlaxaē tlē'g'íł lā'k'asxē
 ō'gwiwa^ēlīfasē ō'ēmasē g'ō'xwa. Wä, lā'k'as^laxaē wulā'lē
 Ē'k'lāwēgāxēs lā'wunēmē. Wä, lā'k'as^laxaē 'nē'x'a: "ya,
 25 ā'dats, anō'gwadzōx^u tlē'g'íłk'adzaō'fex qlu'í'ya^u begwā'-
 nema?" 'nē'x'k'as^laxaē Ē'k'lāwēgāxēs lā'wunēmē. Wä,
 hē'x^ēlīdk'as^ēlaxaē Ē'x'tslēmālag'ilisē dā'f'īdk'asa. Wä,
 lā'k'as^laxaē 'nē'x'a: "yā'k'asōl, adai', hē'k'as^ēemxat! Q!ō'-
 mogwē lā'q'wag'ilāōx. Hē'k'as^ēemxaēn ō'mpōx," 'nē'x'-
 30 k'as^laxaē. Wä, lā'k'as^ēlaxaē ē'x'ē nā'qa^ēyas Ē'k'lāwēga
 qak'ā'sexs lā'k'asaē qlāō'f'ālē'lak'asxēs lā'wunēmāxs nā'x-
 sālaē begwā'nema.

Wä, lā'k'as^laxaē ē'tēd al̥eg'í'nā'kula. Wä, k'le^ēyas^l
 k'as^laxaē gā'fāxs lak'ā'saē 'mā'yū^ēlīdk'atsē begwā'nemk'as-

and the cross-piece of the post was one sea-lion; and she also saw a carved figure standing at the right-hand side of the door of the house.

As soon as the slaves of Many-colored-Woman came in, the carved figure¹ spoke, and said, "O chief, Abelone-Shell-of-the-World! O chief! treat those well who come into your house, chief." (This is the indwelling power of Chief Wealthy.) Then she saw many feast-dishes, — four seal dishes and the same number of killer-whale dishes, and four whale dishes, and four sea-otter dishes.

Now, Abelone-Shell-of-the-World and Many-colored-Woman were living as husband and wife. They had not been married long when Many-colored-Woman was with child, and she gave birth to a small boy. Abelone-Shell-of-the-World at once named his son Copper-Maker.

Many-colored-Woman did not know who the old man was who was always lying in the rear of the large house. She asked her husband, and said, "Who is that ugly old man lying in the rear of the house?" Thus Many-colored-Woman said to her husband. Abelone-Shell-of-the-World laughed, and said, "Oh, my dear! that is Wealthiest, Copper-Maker. He is my father." Thus he said to her. Then Many-colored-Woman was happy, because she knew that her husband was an important person.

Then she was again with child, and it was not long before she gave birth to a little boy. Abelone-Shell-of-

¹ Kwakiutl: hē'mis̄'ēda.

² This figure is illustrated in Plate XLV, fig. 4, F. Boas, *The Kwakiutl of Vancouver Island* (Publications of the Jesup North Pacific Expedition, Vol. V).

bidza⁶wē. Wä, hē'x⁶idk⁶as⁶em⁶laxaē Ē'x⁶ts⁶emālag⁶ilisē
 1 ē'x⁶ēdk⁶āts L⁶ā'sōtiwa⁶lisē, lā'xēs xunō'xwē. Wä, lā'k⁶as⁶
 em⁶laxaē Lō'mak⁶as la ē'x⁶ē nā'qa⁶yas Ē'k⁶lawēga qak⁶ā-
 5 seks la⁶ē ma⁶lō'xwēs sā'semē. Wä, k⁶lē'yask⁶as⁶laxaē
 gā'faxs lā'k⁶asaē ē'tlēd allag⁶i⁶nā'kula. Wä, lā'k⁶as⁶laxaē
 mā'yul⁶idk⁶āsa, yik⁶ā'tsē begwā'nemk⁶asbidza⁶wē. Wä,
 hē'x⁶idk⁶as⁶em⁶laxaē Ē'x⁶ts⁶emālag⁶ilisē 1ē'x⁶ēdk⁶ātsēs ne'ms-
 gemē 1ē'gem lā'k⁶asxēs xunō'xwē. Wä, lā'k⁶as⁶em⁶laxaē
 1ē'gades L⁶ā'L⁶laqōfema⁶ē. Wä, lā'k⁶as⁶laxaē yū'duxwē
 10 sā'semas.

Wä, lā'k⁶as⁶em⁶laxaē ħenē'stē Ē'k⁶lawēgāxēs gāō'lg⁶ixwē
 qak⁶ā'sēs sā'semē. Wä, lā'k⁶as⁶laxaē gā'fak⁶āseks lā'k⁶asaē
 ē'tēd allag⁶i⁶nā'kula. Wä, lā'k⁶as⁶laxaē mā'yul⁶itsē be-
 gwā'nemē. Wä, lā'k⁶as⁶laxaē 1ē'x⁶ēdk⁶āts Ā'xu⁶lasē lā'-
 15 k⁶asxēs xunō'xwē. Wä, lā'k⁶as⁶laxaē gā'fak⁶āsa. Wä, lā'-
 k⁶as⁶em⁶laxaē q⁶lu⁶lsq⁶ul⁶yaxwē mō'xwē sā'semas Ē'k⁶lawēga.

Wä, lā'k⁶as⁶laē amlēxwē mō'xwē sā'sems qak⁶ā'seks
 lā'k⁶asaē yā't⁶laxē yā'ya⁶lēma.¹ Wä, hē'k⁶as⁶em⁶laxaē lā'k⁶as
 a'm⁶lēlā'tsē mō'xwē sā'sems. Wä, lā'k⁶as⁶laē Ā'x⁶u⁶lasē
 20 xwē't⁶sem⁶lāx L⁶ā'qwag⁶ilāxs t⁶lē'g⁶ilaē. Wä, hē'k⁶as⁶em⁶-
 laxaē lā'k⁶as yā'k⁶lā'lats L⁶ā'qwag⁶ilāx Ā'x⁶u⁶lasē. Wä,
 lā'k⁶as⁶laē nē'x⁶ē L⁶ā'qwag⁶ilāxē g⁶īng⁶īnānemē: "Hā'k⁶adzā
 qwē'tk⁶āsex q⁶lā⁶lō'lemk⁶asg⁶ānemēs g⁶ā'xēlaqlōs g⁶īng⁶īnā-
 nema," nē'x⁶k⁶as⁶laē L⁶ā'qwag⁶ilāxēs ts⁶lō'ts⁶lūx⁶lē'ma. Wä,
 25 hē'x⁶idk⁶as⁶em⁶laxaē nō'last⁶lādzē dō't⁶lēg⁶ā'k⁶asa. Wä,
 lā'k⁶as⁶laē nē'x⁶a lā'k⁶asxēs ts⁶lā'tsa⁶ya: "Gwā'k⁶aslas a'm⁶-
 fak⁶asōl, awī'lak⁶asōx dō'demaxsa q⁶lu⁶l⁶yaxwēx g⁶ā'xk⁶asens,"
 nē'x⁶k⁶as⁶laēxs lā'k⁶asaē hō'qawelsa. Wä, g⁶īlk⁶as⁶em⁶laxaē
 g⁶ā'xk⁶as nā'naxwē Ē'k⁶lawēgāxs lā'k⁶asaē 1ē'lēlsē nō'-
 30 lastlādzāxēs abēmpē. Wä, lā'k⁶as⁶laē nē'x⁶a: "ya, ād,
 wē'x⁶idk⁶adzō'las g⁶ā'xēlaqlōs lā'k⁶asxō awī'nagwisēx?"
 nē'x⁶k⁶as⁶laē. Wä, hē'x⁶idk⁶as⁶em⁶laxaē Ē'k⁶lawēga ne-
 qē'lax dō'demas. Wä, lā'k⁶as⁶laē nē'x⁶a: "ya, sā'semk⁶as
 sā'xwaxdzemenlā'sen q⁶lā'q⁶lēk⁶ōx. Wä, g⁶ā'xk⁶asēn ts⁶lā'x-

the-World at once named his son Seaside-of-the-World. Then Many-colored-Woman was very glad on account of her two children; and it was not long before she was again with child, and she gave birth to a little boy; and Abalone-Shell-of-the-World gave one of his own names to his son. Then he had the name Copper-Surface. Now she had three children.

Now, Many-colored-Woman had forgotten her parents on account of her children. After a long time she was again with child, and she gave birth to a boy, and she called her son Place-of-Desire. A long time passed, and the four children of Many-colored-Woman grew up.

One day the four children were left alone, because she had gone out to dig clams. The four boys played, and Place-of-Desire fell down where Copper-Maker was lying on his back. Then Copper-Maker became angry at Place-of-Desire, and he said, "O children! go away. The reason why you came here is not known, children." Thus said Copper-Maker to his grandchildren. At once the eldest of the brothers spoke, and said to his younger brothers, "Don't play. The word that the old man said to us is important." Thus he said, and they went out of the house. As soon as Many-colored-Woman came home, the eldest one called his mother out of the house. He said, "O mother! how did you come into this country?" Thus he said to her. At once Many-colored-Woman replied to their words, and said, "O children! my slaves

¹ Kwakiutl: g'ā'wēq'ānem.

°edā'yukwas lā'k'asxō g'ā'xk'asa qens ax°ā'sa," °nē'x-k'as°laē.

Wä, hē'x'°idk'as°Em°laxaē °nē'x'ē g'īng'īnānemē, °nē'x-k'as qas g'ā'xē dō'qwaxēs gagē'mpē. Wä, hē'x'°idk'as-
 5 °Em°laxaē Ē'k'lawēga lē'xs°alak'asxēs sā'semē. Wä, lā'-
 k'as°laē °nē'x'a: "°ya, sā'semk'as! Hē'Em lē'gemk'atsen
 o'mpaē Nōmase'nxē°lisē. Wä, lā'k'asē lā'nōlsxē g'ī'tlā
 lā'sa'. Wä, lā'k'asē k!wāxtā'°ē kwē'xwa lā'xē. Wä, lā'-
 k'asē hē'menālak'as°Em ts!ē'lgwa°lāla." Wä, lā'k'as°Em°la-
 10 xaē nē'lasē q!ā'q!ōdzō q!ēbgwē'sa lōkwā'sē q!ā'q!abē'lisa'-
 yak'ē lōkwā'sē q!āq!exā'yak'ē lōkwā'sē ts!ō'īnax'siwa°ē.
 "Wä, hē'k'as°Em bā'k'ōdk'aslā'xōs qak'ā'tsō ts!ā'salak'as-
 lā'xō qak'ā'ts la'ē lā'xōs dō'qwak'aslax gā'gasa," °nē'x-k'as°laē.

15 Wä, hē'x'°idk'as°Em°laxaē °nō'last!adzä dō'tleg'a°la. Wä,
 lā'k'as°laē °nē'x'a: "°yā'k'asōL," lā'k'asxēs abē'mpē, "lā'k'as-
 °Emxae'nu°x" lā'k'asL k!ē'xwa! qak'ā'sg'īn k!ē'°yask'asēx'
 °nēx' qa q!ā'laēsenu°x" o'mpa. Ō'kwasēmīxaen °nē'x'LE-
 qēxg'īns laē'LEX dō'qwa!xō awi°nak'ālāx," °nē'x-k'as°laē.
 20 Wä, hē'x'°idk'as°Em°laxaē g'īng'īnānemē xwā'na!°idk'āsa.
 Wä, lā'k'as°Em°laxaē lō'ixē ts!ā'g'ō°lē. Wä, lā'k'as°laē
 ts!ā'tslax'silak'aseq. Wä, g'ī'lk'as°Em°laxaē gwā'lē ts!ā'g'ō-
 °fāxs lā'k'asaē xwā'na!°idk'āsa. Wä, lā'k'as°laē Ē'x'ts!Emā-
 lag'ilīsē wul!ā'lak'asxēs sā'semē. Wä, lā'k'as°laē °nē'x'a:
 25 "°yā'k'asōL, sā'sem! °mā'sk'asēs xwā'xwana!tsē'selē!aq!ōs?"
 °nē'x-k'as°laē. Wä, hē'x'°idk'as°Em°laxaē °nō'last!adzä dō'-
 tleg'a°la. Wä, lā'k'as°laē °nē'x'a: "°ya'k'asōL, hē'k'asenu°x"
 xwā'na!ēlag'ītk'as qak'ā'senu°x" lā'k'asē dō'xdēgwēsēlaxō
 awi°nak'ālāx," °nē'x-k'as°laē. Wä, hē'x'°idk'as°Em°laxaē
 30 ō'kwas°Em dā'f'°idk'asē Ē'x'ts!Emā'lag'ilīsē. Wä, lā'k'as°laē
 °nē'x'a: "°ya, sā'semk'as, gwā'k'asla hā'ya°masōs dō'dema-
 q!ōs. Ō'kwas°ma nē'lak'atsēs laē'nēlōs dō'qwak'asLEX gā'-
 gasaē Nōmase'nxē°lisa. Wä, lā'k'as°mēts °yā'°yasēlak'as!xō
 l!ā'qwasgēmaqan sē'sexwāq xwā'k!una," °nē'x-k'as°laē. Wä,

paddled away with me, and I was carried by the tide to this place where we are now." Thus she said.

The children said at once that they would go to see their grandfather; and Many-colored-Woman advised her children, and said to them, "O sons! the name of my father is Oldest-One-in-the-World, and the long pole with an eagle sitting on top of it stands outside his house. The eagle screeches all the time;" and she told them about the shallow water, and the floating sand on the sea, and the drifting logs floating on the sea, and the Charcoal-at-North-End-of-World. (She continued,) "These you will meet if you are minded to go to see your grandfather."

The eldest son spoke at once, and said to his mother, "We will escape, for I do not want our father to know it. We will only say that we will go to see the world." The children got ready at once. They took the old canoe and calked it; and as soon as the old canoe was finished, they got ready; and Abalone-Shell-of-the-World questioned his sons, and said, "O sons! what are you getting ready for?" Thus he said to them. The oldest one spoke, and said, "Oh, we are getting ready for this: we want to go and see the world." Thus he said. Then Abalone-Shell-of-the-World just laughed, and said, "My sons, don't conceal your wishes: just tell me that you are going to see your grandfather, Oldest-One-in-the-World. You shall use the self-paddling copper canoe." Thus he said to them. Then he — namely, Abalone-Shell-of-the-

lā'k·as^llaē ax^oē'dk·asxē mō'sgēmē lā'l·lēbata, yīk·ā'sex
 Ē'x'ts!ēmālag ilisē qak·ā'ts ^omō'ts!ālēsē ^onē'nxwa^oēma lā'-
 k·asxē. Wä, lā'k·as^llaē ax^oā'fexsas lā'xē sē'sexwäqē xwā'-
 kluna. Wä, lā'k·as^llaē axk·lā'lax Ē'k·lawēga qa g·ā'xk·asēs
 5 ō'gwaqak·as lā'xsex. Wä, lā'k·as^llaē qlē'msa. Wä, lā'-
 k·as^llaē ō'kwas^oēm ^oyā'laqasēs sā'sēmē qa g·ā'xk·aslā'g·i's
 ō'kwas^oēm lō'welas.

Wä, hē'x·^oidk·as^oēm^llaxaē alē'x^owidk·āsa. Wä, lā'k·as-
^oēm^llaxaē lā'sgēmēxē lē'sa. Wä, lā'k·as^oēm^llaē k'īqax
 10 g·wō'yā's Ē'k·lawēga qa dō'gūtk·āsles lā'xēs sē'waslē.
 Wä, lā'k·as^llaxaē yū'dux^uplēnxwa^osē ^onā'lās bā'sēs ō'mpaxs
 lā'k·asaē wulā'x^oalāk·asxē kwē'xwaxs ts!ēlgwa^llā'laē. Wä,
 lā'k·as^oēm^llaxaē ē'x·^oēdk·āsē nē'nā'qa^oyasē mō'xwē sā'sems
 Ē'k·lawēga. Wä, lā'k·as^llaē dzā'qwaxs g·ā'xk·asaē lā'k·asex
 15 Tsē'tsēqlā'lisē. Wä, hē'k·as^oēm^llaxaē ha'ng·a^llisē lā'sa-
 gwisk·asasē ¹ ō'^omasē g·ō'xwaxē lā'gēmelsaxē lā'sk·ā'sē,
 yīk·ā'sxē klwaxtā^oyaask·asasē kwē'xwē. Wä, hē'x·^oidk·as-
^oēm^llaxaē Ä'xu^llasē ^oyā'laqlālayōkwatsēs ^onō'nēla. Wä,
 hē'x·^oidk·as^llaxaē Ä'xu^llasē lā'k·as dō'x^owidk·āsaē ō'^omasē g·ō'-
 20 xwa. Wä, lā'k·as^llaē k·lēā's klwae'lk·as lā'xē g·ō'xwē.
 Wä, lā'k·as^llaē dō'x^owidk·asxē g·ō'x^u·asbidza^owē. Wä,
 lā'k·as^llaē dō'x^owalāk·asxē mā'lō'xwē qlulsq!u^ll'yaḡwa ha'-
 yasek·āla. Wä, lā'k·as^llaē Ä'xu^llasē wulā'k·asxē bekwā'-
 ga^owa. Wä, lā'k·as^llaē ^onē'x·a: "^oya, ādai', wē'k·asēlai'.
 25 Nōmase'nxe^llisa?" ^onē'x·k·as^llaē. Wä, hē'x·^oidk·as^oēm^llaxaē
 qlu^ll'yaḡwē ^onē'x·a: "^oya, ^omā'sk·asōs dō'demk·asaqōs?
^owē'k·asas g·ā'x·^oidk·asē k·lē^oyasgrīlaōs ^omā't!lāk·as g·ā'x-
 k·asen? Nō'gwak·as^oēm^lxat! Nōmase'nxe^llisa," ^onē'x·k·as-
^llaē. Wä, hē'x·^oidk·as^oēm^llaxaē Ä'xu^llasē ^onē'x·a: "^oya,
 30 nō'mas, nō'gwak·as^oēm^lxenu^ox^u sā'semk·ats Ē'k·lawēgaxēs
 k·lē'dēlk·asaōs," ^onē'x·k·as^llaē. Wä, hē'x·^oidk·as^oēm^llaxaē
 qlu^ll'yaḡwē ^oyā'k·ilīlk·ats dō'demas Ä'xu^llasē. Wä, lā'k·as-
^llaē ^onē'x·a: "^oya, ^omā'sk·asōs dō'demaqōs lā'g·īlk·asaōs
 g·ā'x a'mēlīlk·atsen k·lē'dēla," ^onē'x·k·as^llaēxs lā'k·asaē

World — took the four baskets, and put into them all kinds of things, and he put them aboard the self-paddling canoe. Then he told Many-colored-Woman that she should also come aboard; but she was unwilling, and she just sent her children (and told them) to go and just leave her.

They started at once, and they steered towards the sun. Then they met what Many-colored-Woman had referred to, — what had been seen by her at the places where she had been paddling. Three days after they had left their father, they heard an eagle screeching. Then the four sons of Many-colored-Woman felt glad. It was evening when they arrived at Red-Sand-Beach, and they went in their canoes right to the beach of the large house in front of which a pole was standing on top of which the eagle was sitting. At once Place-of-Desire was sent by his elder brothers. Place-of-Desire at once went to look at the large house. There was no one sitting in the house. Then he went to look at a small house. There he saw two old people, husband and wife. Place-of-Desire questioned the man, and said, "Oh, my dear! where is Oldest-One-in-the-World?" Thus he said. The old man said at once, "What was your word? Where did you come from? Don't you recognize me? I am called Oldest-One-in-the-World." Thus he said. Place-of-Desire said at once, "O old man! we are the children of Many-colored-Woman, your princess." Thus he said. The old man at once became angry on account of the word of Place-of-Desire; and he said, "Oh, what is your word? Why do you come and make fun of my princess?"

¹ Kwakiutl: L!ema'is.

kwē'x^ēedk'atsē k'!ēbēslā^ēlaa lā'k'asēx Ä'xu^ēlasē. Wä, lā'k'as^ēem^ēlaxaē k'ā'ēyiwelsak'asēx.

Wä, lā'k'as^ēlaē Ä'xu^ēlasē lē'nts!ēsk'as qak'ā'ts la'ē nē'la-
k'asxēs 'nō'lastladza^ē. Wä, g'í'lk'as^ēem^ēlaxaē lā'welsk'asē
5 Ä'xu^ēlasaxs lā'k'asaē dō'tleg'a^ēlē gēnē'mas Nōmasē'nxē^ēlisē.
Wä, lā'k'as^ēlaē 'nē'x'a: "yā'k'asōl, adai', gwā'k'as la
k'!ē^ēyas gwā'ēnalak'asxēs ná'qēk'asōs. Wē'g'a dō'qwāla-
k'as qō g'ā'xk'aslax ē'tēdk'asē g'ā'xk'asdā g'ā'xilk'asa,
qō á'lak'as^ēemlax hē'k'as^ēem g'ā'yōlēs g'ē'yōla xunō'xwē
10 Ē'k'!awēgä," 'nē'x'k'as^ēlaxaē. Wä, g'í'lk'as^ēem^ēlaxaē gwā'
dō'taxs g'ā'xk'asaē hō'gwīl^ēidē mō'xwē sā'semk'ats Ē'k'!a-
wēga. Wä, hē'x'ēdk'as^ēem^ēlaxaē Nōmasē'nxē^ēlisē lēpl'ā'li-
lak'asxē lē'wa^ē. Wä, lā'k'as^ēlaē mō'xwē ha'yā'f'a lā'k'as
k!wadzō'lsak'asēx. Wä, lā'k'as^ēlaē mē'ndzīx'ēdk'asē Nō-
15 masē'nxē^ēlisaxē saō'xwē.

Wä, hē'k'as^ēem^ēlaxat! lā'k'as wu!ē'lk'āts g'ō'kwaōtas.
Wä, hē'x'ēdk'as^ēem^ēlaxaē g'āx ō'lastewēsōkwā'sēxs¹ mē'n-
dzēk'lāg'īlas Nōmasē'nxē^ēlisē. Wä, lā'k'as^ēlaē dō'x'wala-
k'asē lē'lqwalala^ēyaxē mō'xwē sā'sēms Ē'k'!awēgāxs klu-
20 ts!ēsa'ē. Wä, lā'k'as^ēlaē dō'tleg'a^ēlē Nōmasē'nxē^ēlisē. Wä,
lā'k'as^ēem^ēlaē ts!ē'lwaqak'asxē g'ī'ng'īnānēmē. Wä, lā'k'as-
ēlaē axk'!ā'lē Nōmasē'nxē^ēlisē qak'ā's lā'qōlīlasōkwāsēsēs
ō'ēmasē g'ō'xwa. Wä, hē'x'ēdk'as^ēem^ēlaxaē lā'k'asē ha-
yā'f'ās lā'qōlīlak'asēx. Wä, g'í'lk'as^ēem^ēlaxaē x'ī'qōstowē
25 gu'ldēlasē ō'ēmasē g'ō'xwa. Lā'k'asaē hō'xtslāwē lē'lqwa-
lala^ēē lōkwā'sē mō'xwē sā'sēms Ē'k'!awēga lā'k'asēx. Wä,
g'í'lk'as^ēem^ēlaxaē lā'k'as hō'xtslāwē lē'lqwalala^ēyaxs lā'k'a-
saē yā'laqlālē 'nō'lastladza^ēyaxē mō'xwē lā'k'asēx ha'yā'f'ās
g'ō'kwaōtasēs gā'gēmpē qa lā'k'asēs t!ēkwa'xē² mō'sgēmē
30 l!ā'l!ēbata lā'k'asēx yā'ēyatslās. Wä, hē'x'ēdk'as^ēem^ēlaxaē
la wā'x'a. Wä, k'!ē^ēyask'as^ēlaxaē gā'lak'asēxs g'ā'xk'asaē
aē'daax^ēedk'asa. Lā'k'as^ēem^ēlaxaē wī'lk'atsē. Wä, ō'kwas-
ēem^ēlaxaē Ä'xu^ēlasē lā'k'as yā'lagēm^ēk'atsēs 'nō'ēnela qa
lā'k'asēs t!ēkwa'xē mō'sgēmē l!ā'l!ēbata. Wä, k'!ē^ēyas-

Thus he said, while he was beginning to strike Place-of-Desire with the tongs. Then he drove him away.

Then Place-of-Desire went down to the beach, and told his elder brothers. As soon as Place-of-Desire had gone out of the house, the wife of Oldest-One-in-the-World spoke, and said, "Oh, my dear! don't be inconsiderate [in your mind]. Do look at him, if he should come again who came in before. It might be true that he came from our daughter, Many-colored-Woman." Thus she said to him. As soon as she had finished speaking, the four children of Many-colored-Woman came in. Immediately Oldest-One-in-the-World spread out a mat, and the four young men went there and sat down on it. Then Oldest-One-in-the-World split some boards.

At once it was heard by his tribe, and they came immediately to discover why Oldest-One-in-the-World was splitting wood. Then the tribe saw the four children of Many-colored-Woman sitting there. Oldest-One-in-the-World spoke, and praised his children. Then Oldest-One-in-the-World asked them to build a fire in his large house. The young men went at once and built a fire in the middle of it; and as soon as the fire in the large house began to burn, the tribe went in, and also the four children of Many-colored-Woman went into it. When the tribe had gone into the house, the oldest of the four young men said to the tribe of their grandfather that they should go and bring the four baskets out of the canoe. At once they went, but in vain. It was not long before they came back. They were not able to lift them. Then Place-of-Desire was just sent by his elder brothers to go and bring the four baskets. It was not long before

¹ Kwakiutl: áʔtsEm̓s̓ō̓.

² Kwakiutl: t̓l̓x̓a.

k·as^llaxaē gā'fāxs g·ā'xk·asaē tleku'laxē mō'sgemē lā'lāle-
bata. Wä, hē'x·^lidk·as^lem^llaxaē yī'lxu^uwehtslā'ax g·iye'm-
tslōwä lā'k·asexē. Wä, ha'lselaemlaxaē k·lē^uyas qō'tlē
g·ō'xwaxē ^lnā'xwa dā'daōma. Wä, hē'x·^lidk·as^lem^llaxaē
5 dō'tleg·a^lē ^lnō'last!adza^uē, yīk·ā'sex lā'q'wag·ila. Wä,
lā'k·as^llaē ^lnē'x·a: "yā'k·asōl nō'mas! Hē'k·as^lem ha-
fā'xsk·ats Ē'k·lawēgä lō'la lā'k·asex ^lme^uwī'ta qak·ā'ts
lē'tela^uyō lā'k·asexs g·ō'kwaōtaqōs," ^lnē'x·k·as^llaē.

Wä, hē'x·^lidk·as^lem^llaxaē ^lnā'xwak·as o'qlus^lidk·asxē
10 hē'em sā'semk·ats Ē'k·lawēga lā'k·asxēx. Wä, lā'k·as^lem-
^llaxaē g·ī'lk·ās ^lmā'x^uwidē Nōmase'nxē^llisaxēx. Wä, lā'-
k·as^lemxaē k'lwē'las^lidk·atsē ha'mā^uyaā'xs^uyasē hēfā'xdzemas
Ē'k·lawēga. Wä, lā'k·as^lem^llaē g·āx nē'^lidk·asē o^umasē
g·ō'xwa lōkwā'sē g·ī'gēsē. Wä, hē'k·as^lmōsē mō'sgemē
15 mē'gwat lō'qulīfa lōkwā'sē maē'mx^uēnoxwē lō'qulīfa. Wä,
hē'k·as^lmōsē waō'xwē. Wä, lā'k·as^lem^llaxaē hē'k·as la
g·ī'lgemk·asē lā'q'wag·ila. Wä, lā'k·as^llaē lā'sōtiwa^llisē
mā'k·ila lā'k·asex. Wä, lā'k·as^llaē lā'lā'laqōfema^uē ē'ta^uya.
Wä, lā'k·as^lem^llaxaē amā^uīnxa^uē Ä'xu^llasē. Wä, lā'k·as-
20 ^lem^llaxaē yā'x^uwidk·asē Nōmase'nxē^llisasē lā'lā'leqwa lā'-
k·asxēs g·ō'kwaōtē. Wä, hē'k·as^lem g·īl lā'q'waxōdk·asē.
Wä, lā'k·as^lem^llaxaē hē'wāxak·as la aē'daaqē mō'xwē
sā'sems Ē'k·lawēga. Wä, lā'k·as^lem^llaxaē hē'wāxak·as
g·āx nā^una^uwē Ē'k·lawēga lā'k·asxens awī^unagwisēx.
25 Wä, lā'k·asē ^lnē'x·ē waō'xwaqēxs g·ā'xk·as^lmaā'sē
Ē'k·lawēga aē'daaqak·ā'sa; wä, hē'k·as^lmēs lā'q'wasgemē
sē'sexwāx ^uyīnā'selas. Wä, lā'k·as^lem^llaxaē xēk·lā'k·as
lā'k·asxens awī^unagwisēx. Wä, hē'k·as^lmēq. Lā'k·as^lmē
lā'ba.¹

¹ The four sons are said to be the ancestors of four gentes of the Lā'lāsiq'wela, lā'q'wag·ila of the G·ī'g'ilgam, lā'sōtiwa^llis of the K·lek·lō'tē, lā'lā'laqōfemē of the G·ē'xsem, and Ä'xu^llas of the Nā'nsx·ā.

he came, carrying the four baskets. Immediately they opened out what was contained in them, and the house was almost [not] filled with all kinds of property. The eldest of the brothers, Copper-Maker, spoke at once, and said, "O old man! this is sent to you by Many-colored-Woman. This is what is piled up here in the house, that you may invite with it your tribe." Thus he said.

Then, on account of this, they all believed that they were the sons of Many-colored-Woman; and it is said that Oldest-One-in-the-World was the first one to give a potlatch. Then he gave a feast with the food that was sent to him by Many-colored-Woman; and then he came and showed the large house, and the carvings, and the four seal dishes, and the killer-whale dishes, and the others. And this was first given by Copper-Maker; and Seaside-of-the-World came next, and after that came Copper-Surface, and then the youngest one, Place-of-Desire; and then Oldest-One-in-the-World distributed coppers among his tribe, and he was the first who handed down coppers. The four sons of Many-colored-Woman never went back, and Many-colored-Woman never came back to her country.

Some say that Many-colored-Woman did come back, and that the self-paddling copper canoe came back, and that it staid in our country. That is the end.

21. Ō^omeāl¹ (Chief-of-the-Ancients).

Tradition of the Lla'Llasiqwela.

(Recorded by George Hunt.)

G·ō'kula^olaē Ō^omeālē lā'xa ē'k·ē awī^onagwis lē'gadēs
 Dzē'gemē lāx apsbā'lisas ^oyaxwaē'sdemē lē^owis ts!ā'ts!a-
^oyaxa ^onā'xwa nū'xnē^omisaxa ts!ē'ts!ek!wa lē^owa q!wā's-
 q!uxāla. Wā, laem^olā'wisē Ō^omeālē lē^olāxēs ts!ā'ts!a^oē
 5 Mē'mg·ōlembesē lō^o Hayī'mgelexselabisē lō^o Lā'labalisela-
 besē; wā, hē^omisē Mā'yusustālag·i^olaxwē, lē^owis waō'xwē
 ts!ā'ts!a^oya, yix lā'x·awēnaga Ts!a'esōga, yix k'ixelā'ga.

Wā, g·ī'l^oem^olā'wisē g·āx ^owī^olaēfēda q!ē'nemē lē'lqwa-
 lala^oya lā'asē Ō^omeālē yā'qleg·a^ola. Wā, laem^olā'wisē
 10 ^onē'k·a: "ya, ts!ā'ts!a^oyā! wā'entsōs hō'lēlaxg·in wā'idem-
 lek· lā'x·da^oxōl. Wā'laxg·in ^onē'k·ik· qen ^oyfxwī'tsōxwī-
 lalen ts!ā'ts!a^oyax ^onē'mxsala ^onā'lal. Wā, la^omēts ^onā'-
 xwal gu'msax·da^ox^u qā^os ^oyīxu'mīda^ox^ulōs," ^onē'x·^olaē. Wā,
 laem^olā'wisē g·wā'fē wā'idemas Ō^omeālaxs la'ē ō'gwaqa
 15 yā'qleg·a^ofē ts!ā'^oyasē Mē'mg·ōlembisē. Wā, laem^olā'wisē
^onē'k·a: "ya, ^onā'f^onemwōtā'. Wā'g·adzāx·ins g·ā'labend
 lē^olāxens g·ō'ig·okulōtaxwa ^onā'lax qā g·āxlā'g·īltsō
 gu'msasōltsōx ^onō'lāqensōx Ō^omeālēx," ^onē'x·^olaē. Wā,
 hē'x·^oidaem^olā'wisē lā'x·da^ox^u hō'qawelsēda k!wā'fax·dē qā^os
 20 wusē'x·^oidex·da^oxwē ^owī^ola. Wā, laem^olā'wisē ^owī^ola ax-
^oē'dxa ts!ē'ts!ōmēg·a^ofē qā^os sē'sek·laqelayā; qā'laxs ts!ē'-
 ts!eqaēda ^onā'xwa nū'xnē^omisa lā'xēs la g·ō'kulasa. Wā,
 g·ī'l^oem^olā'wisē lā'x·da^ox^u hō'qawelsēda lē'la^olalaxa ^onā'xwa
 nū'xnē^omisexs la'ē Ō^omeālē lā'wels lā'xēs g·ō'kwē qā^os lā
 25 lē'nts!ēs lā'xa lē'mā'isē lax hanē'dzasasēs dā'fda^ofē xwā'-
 kluna. Wā, laem^olā'wisē ax^oē'dxa q!ē'xa^ofē qā^os k·ā'ta^olēsēs
 lāx a'psaxts!a^oyas ā'g·iwa^oyasēs dā'fda^ola xwā'kluna. Wā,

¹ Told in the Kwā'gu^o dialect.

21. Ō^omeāī (Chief-of-the-Ancients).

Tradition of the Lā'Lāsiqwela.

(Recorded by George Hunt.)

Chief-of-the-Ancients lived at a pretty place named Dzē'gem, at one end of Dancing-Place-Beach, with his younger brothers, all the myth people; that is, the birds and plants. Then Chief-of-the-Ancients called his younger brothers, — Canoe-Calking, Staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and also Raccoon; and also his younger sisters, --- Spoon-bringing-Woman, Winter-Dance-Woman, the Crow.

As soon as all the tribes were in his house, Chief-of-the-Ancients spoke, and said, "Oh, younger brothers! listen to what I am going to say to you. I wish that my younger brothers have a dance in the house one of these days. Now, you all shall paint yourselves, and you shall wear masks." Thus he said. As soon as Chief-of-the-Ancients had finished speaking, his younger brother Canoe-Calking also spoke, and said, "O brothers! let us begin at one end and call our tribes of this world that they come in and be painted by our elder brother, Chief-of-the-Ancients." Thus he said. Immediately those who had been seated went out. They all put on their belts, and they all took poles as canes, for indeed all the myth people in the village were winter dancers. As soon as those who were going to call all the myth people had gone out, Chief-of-the-Ancients also went out of his house, and went down to the beach, to the place where his Folding-Canoe was. Then he took a drift-log and put it down on the beach on one side of the bow of his Folding-Canoe. Then he took another drift-log and put it down

- laem⁸laxaā'wisē ax⁸ē'dxa ⁸ne'mts!aqē qlē'xa⁸ta qa⁸s lä k'ā'ta-
⁸lisas lāx o'xla⁸yas. Wä, laem⁸lā'wisē lē'lg'ilisax ā'griwa-
⁸yasēs dā'fdaṭa xwā'kluna qa⁸s lē'lg'aaLeḷōdēs lā'xa qlē'xa⁸tē.
 Wä, lae'm⁸laxaā'wisē lā'xa o'xla⁸ē qa⁸s hē'xat! gwe'x⁸ideq.
 5 Wä, lae'm⁸laē waē'sē dā'fdaṭās xwā'kluna lā'xa ē'g'isē,
 ēg'imē'ngwisqlāmaasē ⁸yaxwaē'sdemē. Wä, g'í'le'm⁸lā'wisē
 gwā'fexs la'ē lō'sdesa qa⁸s lä lā'xa la'⁸mael ē'g'ikwa lā'xa
 lä'el k!wa⁸nā'ku⁸latsa ⁸nā'xwa ts!ē'fsts!ek!wa. Hē'em aleyō'f-
 tsōx k!ēs k!ā'dekwa ⁸nā'xwax ts!ē'fsts!ek!wa, qaxs hē'⁸maōf
 10 ā'fēsōx bē'begwānemē yō gwe'x⁸sens gwe'x⁸sdemēx.

- Wä, k!ē's⁸em⁸lā'wisē ēx'ā'fa qa⁸s ⁸wil'gaelsēxs la'ē
 Ō'⁸meāfē g'ā'labend lē'⁸lāx Mā'ts!ena qa⁸s k!ā't!lēdēq.
 Wä, la'⁸laē gwā'fexs la'ē lē'⁸lāx Xā'wē. Wä, lae'm⁸laxaē
 aē'k!a k!ā'taq. Wä, lā'⁸laxaē lē'⁸lāx Gudē'na qa⁸s
 15 k!ā't!lēdēq. Wä, g'í'le'm⁸lā'wisē gwā'fa la'ē lē'⁸lāx
 Tslō'tsaga qa⁸s k!ā't!lēdēq. Wä, g'í'le'm⁸laxaā'wisē gwāf
 k!ā'taq, la'ē lē'⁸lāx Haē'nxe'yugwa. Wä, lae'm⁸laxaā'
 k!ā't!lēdēq. Wä, g'í'le'm⁸laxaā'wisē gwāf k!ā'taq la'ē
 lē'⁸lāx Tē'g'ēk!la. Wä, g'í'le'm⁸lā'wisē gwāf k!ā'taq
 20 la'ē lē'⁸lāx Mā'mafek!la. Wä, g'í'le'm⁸lā'wisē gwāf
 k!ā'taq la'ē lē'⁸lāx l!aā'l!ē. Wä, g'í'le'm⁸laxaā'wisē
 gwāf k!ā'taq la'ē lē'⁸lāx Łā'fk!ō qa⁸s k!ā't!lēdēq. Wä,
 g'í'le'm⁸laxaā'wisē gwāf k!ā'taq la'ē lē'⁸lāx Łā'fanē qa⁸s
 k!ā't!lēdēq. Wä, g'í'le'm⁸laxaā'wisē gwāf k!ā'taq la'ē lē'-
 25 ⁸lāx Gugō'ts!axsemālaqa qa⁸s k!ā't!lēdēq. Wä, g'í'le'm-
⁸laxaā'wisē gwāf k!ā'taq, la'ē lē'⁸lāx Klwē'kwisē, k!ide-
 lā'wē, tsō'palē, gēgēlā'fē, gō'gu'fbisē, ts!ō'ts!esbisē, mā'mana,
 tlōt!ā'lōfē, k!ide'lsela, ts!ā'ts!a'k!ewa, k!ē'xk!ēxēsē, seyō'-
 k!wa, xē'xēsē, qwā'qlwanē, adē'mguli, gu'ldemē, lā'lanāfē,
 30 k!waā'klumtlē, ne'la.

Wä, g'í'le'm⁸laxaā'wisē gwāf k!ā'taq, lae'm⁸laē qē'lx⁸idē
 Ō'⁸meāfē, lā'g'ilalas lē'⁸lāxēs ts!ā'ts!a'yē Mē'mg'ole'mbisē
 lō⁸ Hayí'mg'ifexselābisē lō⁸ Lā'labaliselābisē. Wä, hē'-
⁸misēda awí'la begwā'nemē Mā'yusustālagi'f!axwē lē'⁸wis

on the beach near the stern. Then he lifted the bow of his Folding-Canoe from the beach and put it on the drift-log. Then he also went to the stern and did the same to that also. Now he had lifted his Folding-Canoe from the sand, for Dancing-Place-Beach is sandy. As soon as he had finished, he went up from the beach to (his house, which) was already cleared, that all the birds might come and sit down. This was when all the birds were not yet painted; for then they were still men, as we are now.

They had not all come yet, when Chief-of-the-Ancients began at one end calling Harlequin-Duck, that he might paint him. When he had finished, he called Loon, and he painted him pretty. Then he called Golden-Eye-Duck and painted him. As soon as he had finished, he called Tomtit and painted him. As soon as he had finished painting him, he called Sea-Chicken. He painted him; and as soon as he had finished painting him, he called Duck (?) As soon as he finished painting him, he called Swallow; and as soon as he finished painting him, he called Buffle-Head-Duck; and again, as soon as he finished painting him, he called Mallard-Duck and painted him; and as soon as he finished painting him, he called Teal-Duck and painted him; and again, as soon as he finished painting him, he called Sawbill-Duck and painted him; and as soon as he had finished, he called Cross-bill, Kingfisher, Robin, Red-breasted-Robin, Magpie, Blue-billed-Duck, Hawk, Snow-Owl, Plover, Snipe, Diver (?), Widgeon, Pintailed-Duck, Heron, Crane, Red-winged-Flicker, Black-Woodpecker, Humming-Bird, Laughing-Goose, and painted them.

As soon as he had finished painting them, Chief-of-the-Ancients began to get tired. Therefore he called his younger brothers, Canoe-Calking, Always-staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and

waō'xwē lē'lax'wēla lā'xēs ts!ā'ts!a^qya. Wä, laem^qlā'wisē
 Ō^qmeāfē axk!ā'laq qa l!ā'yowēs k!ā'taxēs wā'x' lax'dē
 k!ā'tasē^qwa, qaxs ^qnē'k'aē Ō^qmeāfē qas lä tsē'napaxēs
 dā'lda^qfē xwā'kluna, qaē'xs ^qnē'x'aē qa's lä wī'nax mē^qmäs
 5 lā'sōdalalisē; lā'g'itas ^qnēx' qa's tsē'napēxēs dā'lda^qla xwā'-
 klun. Wä, ā'em^qlā'wisē axk!ā'laxēs ts!ā'ts!a^qya qa wē'g'is
 ā'em k!ēk!ā'tax'sā^qlaxēs k!ēk!ā'tasōlē.

Wä, lae'm^qla^qla ma^qlp!ē'n^qxwa^qsd la k!ā'tē Ō^qmeātaxēs
 la^qmā'la^ql gwa'tamātse^qwa. Wä, laem^qlā'wisē Ō^qmeāfē
 10 qā's^qid qa's lä mē'ndzēx^qid^qsa saō'kwē qa's yā'lōdēq. Wä,
 laem^qlā'wisē mē'x'bēndqēxs la'ē lē'ntsēs lax ha^qnē'dzasasēs
 dā'lda^qla xwā'kluna. Wä, laem^qlā'wisē tsē'napaq. Wä,
 lae'm^qla^qla ts!ā'ts!a^qyās g'ā'labēnd k!ā't!ēda. Wä, hē'em^ql
 g'il k!ā't!ētsōsē Kwē'kwē. Wä, lae'm^qlaē ^qme^ql^qme^qlbe'ndēq.
 15 Wä, lā'laē ē'tlēdex Legap!ā'la. Wä, lā'laē ē'tlēdex
 Tsō'tsepts!ā. Wä, lā'laē ē'tlēdex Qē'l^qya. Lae'm^qlaē
 ā'em qexō'tsēda ^qme'la lāx ō'xawa^qya. Wä, lā'la ā'em
 ts!ō'ts!ōdex dē'mgu^qlasas Tsō'tsepts!ā. Wä, lae'm^qlaē
 xa^qmala k!ā'tē ts!ā'ts!a^qyās Ō^qmeātaxs la'ēwis q!ēx^qīda.
 20 Wä, lā'g'italas lē^qlā^qlax Ō^qmeāfē qa g'ā'xēs ē'tlēd g'ō'x-
^qwideq, la'ē gwa't tsē'napaxēs dā'lda^qla xwā'kluna. Wä,
 ō'gwi^qmasē Ō^qmeāfē hā'labala g'āx bō'sēs ē'axelase^qwē.
 Wä, ā'em^qlā'wisē yā'was^qid aē'k!a k!ā't!ē Ō^qmeātaxēs
 waō'kwē ts!ā'ts!a^qya. Wä, hē'em^qlāwis la yā'q!eg'a^qlats
 25 Mē'mg'olembisē lē^qwēs waō'kwē ^qnā'f^qnemwayōta. Wä,
 lae'm^qlaē ^qnēx' qas l!ā'yīl k!atasōl qa lō'ma^qmīllasē ē'x'lē
 k!ā'tēlas, ^qnē'x'laē. Wä, lae'm^qlā'wisē ts!ix'īlē nā'qa^qyas
 Ō^qmeāfē qaē's ts!ā'ts!a^qyāxs xē'nlelaē q!ēmsq!ēmts!ēx!a.
 Wä, lā'g'itas lē^qlā^qlaxa lē'gēkwē lē'gēg'ō'fē qa g'ā'xēs
 30 g'ī^qwā'laq.

also the great man Raccoon, and other among his brothers whom he loved. Then Chief-of-the-Ancients requested that they take his place in painting those whom he tried to paint, for Chief-of-the-Ancients wished to burn the bottom of his Folding-Canoe, for he desired to make war on the fishes of the world beyond the ocean. Therefore he wished to burn the bottom of his Folding-Canoe. He just asked his younger brothers to go on painting any way they liked to paint.

However, it had taken Chief-of-the-Ancients two days to paint those whom he had completed. Then Chief-of-the-Ancients started and went to split boards, and tied them together. Then he lighted them at the end, and went down to the beach to the place where his Folding-Canoe was. Then he burned its bottom. His younger brothers, however, began at one end painting. The first to be painted was Eagle, they made him white at each end; then also Black-Duck (?); then also Golden-Plover, and then also Loon (?). They only put some white around its neck, but they just put black in the armpits of Golden-Plover. Now, the younger brothers of Chief-of-the-Ancients had been painting for one day when they began to be tired. Therefore they called Chief-of-the-Ancients to come again and help them, when he finished burning the bottom of his Folding-Canoe. Therefore Chief-of-the-Ancients came hurriedly, and left his work. Chief-of-the-Ancients just attempted to paint well several of his younger brothers. Then Canoe-Calking and several of his brothers spoke, and said that they would be the last to be painted, and that they would be painted best. Thus they said. Then Chief-of-the-Ancients became angry, on account of his younger brothers, because they were very lazy. Therefore he called the one who is named Deer to come and help him.

Wä, hē'x[°]idadzâem[°]laē lē'geg·ō'tē la. Wä, laem[°]lā'wisē
 Ō[°]meātē lē[°]lālux Mē'mg·olembisē. Wä, laem[°]lā'wisē
 lē'geg·ō'tē lē[°]lālux lā'x'amēnaga. Wä, ā'em[°]lā'wisē Ō[°]meātē
 lō[°] lē'geg·ō'tē tslo't[°]ēdex [°]wi[°]welx·lālās. Wä, ā'em[°]lā'wisē
 5 la hē gwē[°]nā'kulax Gwē'gwēgwē lē[°]wa bā'la lē[°]wa gegō'-
 qwē, qaxs la'ē hā'labala, lā'g'ilas ā'em quse'mdex gegō'qwē
 lē[°]wa xē'xēsē.

Wä, g'īl[°]em[°]lā'wisē gwāł k·lā'taxs la'ē lē[°]lāla Ō[°]meā-
 laxēs anē'sē qa wē'g'is ō'gwaqa q!wā'lux[°]ida. "Wä, laems
 10 lā' g·ā'labiłtsen ts!ā'tsla[°]yax qaxō lā' [°]ya[°]yaoxbaliselał
 lā'xwa g'īldēsēx awi[°]'nagwisa," [°]nē'x[°]laē. Wä, hē'x[°]idaem-
 lā'wisē anē'sasē Sā'laēdāna q!wā'lux[°]ida. Wä, g'īl[°]em-
 lā'wisē gwā'łexs la'ē q!wā'galisēda nū'xnē'misē. Wä,
 lā'dzēk·as[°]em[°]lā'wisē de'nx[°]ēda. Wä, hē'em[°]lā'wis la g·ā'-
 15 labālisē Sā'laēdana pe'łki[°]lāla. Wä, lā[°]laē e'łx·lāluxēs
 lō'łālē[°]. Wä, lae'm[°]laē lā'balisela lāx wā'sgemēdzasasōxda
 ē'k·ēx awi[°]'nagwisa. Wä, ā'em[°]lā'wisē Ō[°]meātē k!wa'ēs
 x'ī'ts!ax·ilaqēxs la'ē [°]yexwē's ts!ā'tsla[°]ya.

Wä, hē'lat!la la ma[°]łp!enē[°]stalis lā'naḡwa lā'balisa [°]yex-
 20 bal'selaxs la'ē dō'x[°]walelē Ō[°]meāłaxa kwax·i'la lāx ha[°]nē'-
 dzasasēs dā'łdałā ḡwā'k!luna. Wä, hē'x[°]idaem[°]lā'wisē la
 dō'x[°]wideq. Wä, hē'em[°]lā'wis la dō'x[°]walełatsēxēs dā'ł-
 dałax·dāxs lē[°]ma'ē q!u'lx[°]ida. Wä, lae'm [°]nē'k·ēda waō'-
 kwē nū'xnē'misaqēxs hē[°]maē x'ī'x[°]ēdā[°]masē tsē'nabemas
 25 Ō[°]meāłaxēs dā'łdałax·dē ḡwā'k!luna. Wä, lā[°]laē [°]nē'k·ēda
 waō'kwaqēxs hē[°]maē ts!ā'tsla[°]yās Ō[°]meātē ḡu'mt!ēdeq
 qaxs ts!ē'nkwaasēxs ā[°]maē la tslo'ttsemdāluxēs la ā'łexsdē
 k·lā'tasē[°]wa. Wä, hē[°]mis lā'g'ilas lā'gum hē ḡu'mt!ēdex
 dā'łdałax·dē ḡwā'k!lunas Ō[°]meātē. Wä, qa lā'wits wē'x[°]idē
 30 Ō[°]meātē, qaxs wā'x·ēluxsdē wī'naxa l!ā'sōdā'łalisē.

Wä, ā'em[°]lā'wisē lae'ł k!waē'tē Ō[°]meātē lā'xēs g·ō'kwē

Indeed, Deer went immediately; and so Chief-of-the-Ancients called Canoe-Calking, and Deer called Spoon-bringing-Woman; and Chief-of-the-Ancients and Deer just blackened her all over; and they just turned to the Oyster-Catcher and Albatross and Swan, for they were in a hurry: therefore they just put lime on Swan and on the Pin-tailed-Ducks (?).

As soon as he had finished painting them, Chief-of-the-Ancients called his aunt (and asked her) to dress up. (He said,) "You shall be the leader of my three brothers when they come to dance from one end to the other on this long beach." Thus he said. Immediately his aunt the Fern dressed herself; and as soon as she finished, the myth people arose. Indeed, a great many began to sing. Then the Fern was their leader, and danced, turning round; and following her were her nephews. Then they went from one end of the pretty beach to the other, and Chief-of-the-Ancients just sat down on the beach and watched his younger brothers as they danced.

However, they went twice from one end to the other, dancing. Then Chief-of-the-Ancients saw smoke at the place where his Folding-Canoe was, on the beach. Immediately he went to look at it. Then he discovered that his Folding-Canoe was already burned. Several myth people said that when Chief-of-the-Ancients burned the bottom of his Folding-Canoe, he set fire to it; and others said that the younger brothers of Chief-of-the-Ancients burned it because they were angry because he had just blackened them when he finished his painting. Therefore they were blamed by Chief-of-the-Ancients for having burned his Folding-Canoe; for what should Chief-of-the-Ancients do, since he was going to try to make war on those on the other side of the ocean?

Chief-of-the-Ancients just sat down in his house, and

- qaxs le^oma^oe yā'x'sa^omēs nā'qa^oe qaē's ts!ā'tsla^oya. Wä, lae'm^olaē se^onyastōlīt qa^os gwē'x^oidaā'sa. Wä, lae'm^olaē^onēx^o qas wē'g'i ā'em gwē'f^oidā'maseq lā'xōs lāx gwē'gux'sdema plē'p!al!ōmasēx. Wä, laem^olā'wisē gwā'te k'!ē'xa^oyas.
- 5 La'e Lē^olāxēs ts!ā'tsla^oya. Hē'em^olaē lē'geg'ō'tē g'īl lē^olālasōs. Wä, laem^olā'wisē nē'lasēs gwā'gwayaā'sē lāq qa hagu'msēs dā'īdaḥax-dē xwā'k!una. Wä, hē'x^oidadzā-em^olaē lē'geg'ō'tē wā'xaq. Wä, laem^olā'wisē Ō^omeātē axk'!ā'lax lē'geg'ō'tē qa lās lē'x^olēsaxa^onā'xwa nū'xnē-
- 10^o mīsa qa g'ā'xēs ē'tlēd k!was^oē'lsa lā'xēs g'ī'l^ox-dē k!uts!ē-dzā'sa. Wä, hē'x^oidaem^olā'wisē lē'geg'ō'tē lā'ēl. Wä, k'!ē's^olatla gā'taxs g'ā'xaē^owī^olēda nū'xnē'misē lā'xēs g'ī'l^ox-dē k!walaā'sa; wä, hē'x^oidaem^olā'wisē Ō^omeātē lē^olāx lē'geg'ō'tē qa lās lāwenō'tslēlasēq. Wä, laem^olā'-
- 15 wisē Ō^omeātē yā'q!eg'a^ofa. Wä, lae'm^olaē nē'ḥaxēs ts!ā'tsla^oyāxs yā'x'sa^omaēs nā'qa^oe qa gwē'x^oidaāsasēs dā'īdaḥax-dē xwā'k!una, yīxs la'e xū'mt!ēda, nē'x^olaē. "Wä, la^omē'sen hogu'mg'ilalōs lā'xen dā'īdaḥax-dā xwā'k!una. Wä, lae'ms gwē'f^oidel, lāxs gwē'gux'sdemaqōs lā'xōs ō'gu-
- 20 qalaēna^oya qas ts!ē'ts!ēkwa. Wä, hā'g'a gwē'f^oidex. La^omēts k'!ē's! lāl ē't!ēdēf lāf q!ap!ē'x^oidēf lax ā!la bēkumē'l," nē'x^olaē Ō^omeātēq.

- Wä, hē'x^oidadzāem^olaē q!ēq!ā'plā lā'xēs hēhā'yasek·ā-laēna^oē. Wä, laem^olā'wisē^owī^ola gwē'f^oida. Wä, lae'm^olaē
- 25 Ō^omeātē ā'em q!ap!ē'x'sa lō lē'geg'ō'tē. Wä, lae'm^olaē Ō^omeātē^onēx^o qa^os lā lax Tā'gusē. Wä, hē'x^oidaem^olā'wisē lā'x-dax^owa qā's^oida. Wä, hē'em^olaxaā'wis lā'x-da^ox^ogā'tē g'ō'kulē. Wä, la k'!ēs q!ā'tē lā'g'ilas xō'ma^ofīdē Ō^omeātē lē^owis ts!ā^oē lē'geg'ō'tē, yīx lā'g'ilas Ō^omeālē
- 30 tēk!ō's^oidāmaseq qa^os xa'ts!ag'indēq. Wä, lae'm^olaē Ō^omeātē^onā'mux^osa.

Wä, g'ā'x^olaē lā'xōx axā'xs Tē'guxstē. Wä, lae'm^olaē gā'fa hē g'ō'kulē. Ā'em^olaē dō'gufts G'ā'malag'īlakwaxs wā'wax'sak·ilaē sē'xwasēs sē'sexwāqē xwā'k!una. Wä,

his heart was bad on account of his younger brothers. Then he planned what to do. Then he said that he would just scatter them, each to go to the kind of birds (to which he belonged). After he had finished planning, he called his younger brothers. The first one he called was Deer. Then he told him what he had in mind, that they should be lost, with his Folding-Canoe. Indeed, Deer told him immediately to go ahead. Then Chief-of-the-Ancients asked Deer to call all the myth people from the houses to come again and sit down at the place where they had been sitting before. Deer went at once, and it was not long before all the myth people sat down at the place where they had been sitting. Chief-of-the-Ancients at once called Deer to stand by his side. Then Chief-of-the-Ancients spoke, and said to his younger brothers that he felt badly on account of what had happened to his Folding-Canoe, which was burned. He said, "I'll make you all leave with my Folding-Canoe. Now you shall scatter, each to his own [different] kind of birds. Go and scatter! You will never again meet (in the time of) later generations." Thus said Chief-of-the-Ancients to them.

Indeed, at once they assembled in pairs, and then they all scattered. Chief-of-the-Ancients and Deer only [still] kept together. Then Chief-of-the-Ancients said that he would go to Deer-Place. Immediately they started, and they lived there for a long time. It is not known why Chief-of-the-Ancients and his younger brother Deer began to quarrel, and why Chief-of-the-Ancients made him become a deer and drove him into the woods. Then Chief-of-the-Ancients remained alone.

He came to this place here, Tē'guxstē. There he lived for a long time. He was just seen by G'ā'malag-i^llak^u paddling to and fro in his self-paddling canoe. He was

lae'm^llāwis gā'łaxs la'ē k'leā's la dō'gula. Wä, lā'naem^llaē
 he'la' lō lae'm gwā'staasnōkwa. Wä, lae'm x'is'ē'da.
 Lae'm^llaē hē'wāxaem la ē't!ēd gwā'gwēx's^lalasa lā'xēq.
 Wä, lae'm lā'ba.

22. Dā'p!abē¹ (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

- 5 G'ō'kwa^llaxaē g'ā'lāsē G'ō'sg'imoḡwē lā'k'asex Xudē'sē.
 Wä, lā'k'as^llaxaē g'ī'gadk'ats Dā'p!abē. Wä, lā'k'as^llaxaēnē
 geg'ā'dk'asē Dā'p!abās K!wā'tslēlē, k'ē'dēlas Hē'x'hēg'īlī-
 sema g'ī'gamāsē g'ā'lā Gwa'tslēnoxwē. Wä, lā'k'as^lem-
^llaxaēnē hē'mēnalak'as^lmē Dā'p!abē ayā'bagēs Lē'qaxē
 10 k!wā'tslē. Wä, lā'k'as^lem^llaxaēnē Lē'qaxat!xē k!wā'tslē.
 Wä, k'lē' yas^lem^llaxaēnē gwā'k'asē maō'sasōkwasasēxs
 g'ā'xk'asaē nē'naḡwa. Wä, lā'k'as^llaxaē wā'x'k'as yīnē-
 sasōkwatsēs genē'mē. Wä, lā'k'as^llaxaē nē'x'k'asēxs k'lē'-
 yasāē pō'ya. Wä, ō'kwas^lem^llaxaēn lā'k'as g'ī'mḡwalīla.
 15 Wä, lā'k'as^llaxaēnē nā'x'īdxē gaā'la. Wä, hē'k'as^lem^lla-
 xaē gwaē'k'asē. Wä, lā'k'as^lem^llaxaē K!wā'tslēlē wā'x'-
 k'as gaā'xstalā'mask'aseq. Wä, ō'kwas^lem^llaxaēn nē'x'-
 k'asēxs k'lē'yask'asaē pō'ya. Wä, hē'k'as^llaxaē lā'k'as
 mō'p!enēt hē'k'as gwaē'k'asēxs lā'k'asaē dēnt!ēdk'asē
 20 g'ō'kwaōtasēs gwaē'lask'asas.
 Wä, lā'g'īlk'asas g'ō'kwaōtas Lē'x'lēls'īdk'as qas g'ā'x-
 k'asaē wī'laēl hō'gwēla, lā'k'asex g'ō'ḡwas. Wä, lā'k'as-
^lem^llaxaēnē qlā'qlē'staax hē'g'īlk'asas gwaē'k'asēs g'ī'gēma.
 Wä, hē'wāxadzaem^llaxaēnē qlā'qlaē Dā'p!abāxēs g'ī'gēdē.
 25 Wä, lā'k'as^lem^llaxaēnē k'ō'tē g'ī'gēdk'asasēx lā'k'as^lem
 k'lē'yas la ē'x'a. Wä, lā'k'as^llaxaē dō'tleg'a'k'asē nē-
 mō'ḡwē lā'k'asxē waō'sdāla. Wä, lā'k'as^llaxaē nē'x'a:
 "ya, g'ī'gama, wē'k'alela dō'qwałak'aslaōł qaēns lā'k'asaē

¹ Told in the Koskimo dialect.

there a long time, and then he was not seen any more. Either he had died or he had gone to another place. He had disappeared. After that he was never again talked about. That is the end.

22. Dā'plabē (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

The ancestors of the Koskimo lived at Cut-Beach, and they had for their chief Leader, and Leader had for his wife Sitting-in-Canoe, the princess of Going-Straight-on, the chief of the ancestors of the North people. Leader was always happy while he was hollowing out canoes. He was making a canoe, and he had not finished working on it when he went home. In vain his wife tried to feed him. He said that he was not hungry. He just lay down on his face. In the morning, when daylight came, he remained in the house in the same way. Then Sitting-in-Canoe tried to give him some breakfast, but he only said that he was not hungry. For four days he staid thus in the house. Then the tribe began to talk about what he was doing in the house.

Therefore his tribe called every one to go into his house. They tried to discover why their chief was sitting in the house in this way, but Leader never noticed those who had him for their chief. Therefore those who had him for their chief guessed that he did not feel right. Then one among the wise men spoke, and said, "O chief!

dō'xsē^ostālislak'as lā'xō awī'staxsens ^onā'lax qak'ā'ts gēnē'm-
k'asōs g'ī'gamā," ^onē'x'k'as^olaxaēnē.

- Wä, hē'x'īdk'adzaem^olaxaē Dā'plabē dā'dōdalak'asex.
Wä, lā'k'as^olaxaēnē ^onē'x'a: "ya, g'ō'kwaōt, hē'k'as^oemx-
5 enl qō'laax^u qak'ā'ts dō'dēmōsēg'aq^u, qak'ā'sg'in ^onē'x'aēk'-
qens lā'k'asaē gā'gak'lax k'lē'dēlas g'ī'gamāsō wā'x'sēla^oyax
lē'lqwalala^oyax g'ā'xens qa ā'lēg'ak'asaēsens k'lē'k'lēsō-
kwasēx," ^onē'x'k'as^olaxaēnē. Wä, hē'x'īdk'adzaem^olaxaēnē
xwā'na^oīdk'asē qlē'nemk'aswūla Gō'sg'imoḡwa. Wä, lā'-
10 k'as^oem^olaxaēnē wī'g'alisak'asxēs klwēk!wā'tsē qak'ā'ts
tsenā'plēdēq. Wä, g'ī'lk'adzaem^olaxaēnē g'wāl tsē'napaxēs
klwēk!wā'tslāxs lā'k'asaē wī'x^ustē'ndex. Wä, lā'k'as^ola-
xaēnē g'wā'g'waax^oēd lā'k'asex Yū'lē^o. Wä, lā'k'as^oem-
^olaxaēnē gā'gak'lak'aslex Llā'qwaa'tslēgasē k'lē'dēlas Yā'x-
15 lenē, g'ī'gamak'asasē Naqē'mg'ilisela.

- Wä, g'ī'lk'as^oem^olaxaē lā'g'aa lā'k'asex Yō'la^oyaxs lā'-
k'asaē dē'n^oīdk'asē wā'ōsdālāsēs lā'k'aslē gā'gak'lak'lā'la-
yuwē nē'lyō. Wä, g'ī'lk'adzaem^olaxaēnē g'wā'lk'asa lā'k'asaē
sē'x^owīdk'asē qak'ā'ts la'ēk'asaē ha'ngēmdk'asxē g'ō'kwa.
20 Wä, lā'k'as^oem^olaxaēnē nēlā'lak'atsē nē'lyowē. Wä, lā'-
k'as^oem^olaxaēnē g'g'ā'dk'asē Dā'plabās Llā'qwaatslēgasē.
Wä, lā'k'as^oem^olaxaēnē laō'lxē lē'gēmē; wä, hē'k'as^omōslē
ya'x^ulenē. Wä, lā'k'as^olaxaēnē alē'x^owīda.

- Wä, lā'k'as^olaxaēnē g'ā'xk'as ^onē'lk'ōdīfbenda lāx Ts!ē'-
25 qwama^oē. Wä, g'ā'xk'as^oem^olaxaēnē lā'k'asex Tsē'itseqa-
lālisē. Wä, hē'k'as^oem^olaxaē g'ō'kwa^olatsē g'ā'lk'asasē
Llā'l'lasiqwala. Wä, hē'k'as^oem^olaxat! g'ī'gama^osē Q!ō'ma-
^onā'kula. Wä, k'lē'yask'as^olaxaēnē ^onē'x'ē Dā'plabē ^onē'x'-
k'as qas qē'ēlsdālaē lā'k'asex. Wä, lā'k'as^olaxaē qlēbē'-
30 lisas Llā'sagwisas g'ō'x^uk'asas Q!ō'ma^onā'kula lē'itslālx
Dā'plabē qa lā'k'asaēs gā'gak'lax k'lē'dēlas Q!ō'ma^onā'kula.
Wä, lā'k'as^olaxaē k'lē'yas ^onē'x'ē Dā'plabē qa^os lā'k'asē
ā'lē^osta lā'k'asex Tsē'itseqalālisē. Wä, lā'k'as^olaxaē Dā'-
plabē hayā'qalaxk'as lā'k'asaē lāx Axō'lisē g'ō'ku^olask'asasē

go on, and you shall see (the world) when we look all round our world for a wife for you, chief." Thus he said.

Immediately Leader answered him, and said, "O tribe! that is what I wished for, that you should talk about, for I wish that you go and woo the princesses of the chiefs on both sides of this our tribe, that we may add to our crests." Thus he said. Immediately many of the Koskimo who are now dead got ready. They lifted their canoes from the beach, and burned the bottoms; and as soon as the bottoms of the canoes were burned, they launched them. Then they went towards Wind Island. There Leader wooed Copper-Box-Woman, the princess of Property, chief of the Tribe-staying-in-the-Right-Place.

As soon as they arrived at Wind Island, the wise men sang the wooing-songs; and after they had done so, they paddled, and stopped in front of the village. There they sang some more songs, and then Leader married Copper-Box-Woman. Then he obtained a (new) name, and also masks. Then they started again.

They came to the south side of Crossing-Point, and arrived at Red-Sand-Beach. That was the village of the ancestors of the Ocean people, and their chief was Getting-Rich; and Leader said that he did not wish to go ashore at that place. The sand on the beach of the village of Getting-Rich called Leader ashore to go and woo the princess of Getting-Rich; but Leader did not wish to go ashore at Red-Sand-Beach. Leader went past, and went

- g'ā'lk'asasē "nā'k!wax·da"xwē. Wä, hē'k'as^{em}laxat! g'í-
gamāsē Plā'selāfē. Wä, hē'k'as^{em}xat! k'lē'dēlk'ats Plā'-
selāfē A'nx'enwits!emga. Wä, hē'k'as^{mōs}ax^ēxstsōkwats
Dā'plabē qak'a'ts gēnē'mk'asē. Wä, g'í'lk'adzaem^llaxaē
5 tē'k'āk'asē Dā'plabē lē^{wis}waō'x^{ts}laxē lā'k'asex awī'ba-
"yas Axō'lisē, lā'k'asaē ne'lg'ustādzēk'asē g'ā'lk'asasē
Gō'sg'imuxwasēs lā'k'asē gā'gak'·lak'·lā'layō ne'lyā. Wä,
hē'k'asqlā'maāsē gwē'k'·lālē g'ā'lk'asasē Gō'sg'imuxwaxs
gā'gak'·lāē.
- 10 Wä, g'í'lk'adzaem^llaxaēnē lā'g'alisk'as laxē lā'sagwis-
k'asasē g'ō'xwaxs lā'k'asaasēnē dō't!eg'a^{tk}'asē E'lxwas
Dā'plabē. Wä, lā'k'as^{em}laxaēnē gā'gak'·lax k'lē'dēlas
Plā'selāfē. Wä, lā'k'as^{em}laxaēnē laō'lk'asxē lē'gēmē,
yīk'ā'sex Dā'plabē. Wä, lā'k'as^{em}laxaēnē lē'gadk'ats
15 Plā'selāfē. Wä, hē'k'as^{mōs}ē lō'elqulītk'asē. Wä, ō'kwas-
^{em}laxaēnē mō'plēns lā'k'asex Axō'lisaxs lā'k'asaē xwā'nał-
"īdk'as qak'a'ts alē'x^{widē}.
- Wä, lā'k'as^{em}laxaēnē lā'k'aslaxat! lā'k'asex Gwā'selāxs
g'ō'kwaē lā'k'asex Gwē'k'elisē. Wä, lā'k'as^llaxaēnē g'í'-
20 gadk'ats Wā'k'asē. Wä, lā'k'as^llaxaē k'lē'dēlas lē'gad-
k'ats "mā'x^{mewē}'ts!emga. Wä, hē'k'as^{em}laxat! lā'k'as
gā'gak'·lasōkwats Dā'plabē; wä, qa "wē'k'·līk'·lā'ilawētsēxs
g'í'ldzēsk'asaē dō'dema. Wä, lā'k'as^{em}laxaē laō'tē Dā'-
plabāxē k'lē'dēlas Wā'k'asē. Wä, lā'k'as^{em}laxaē lē'gad-
25 k'asē Dā'plabās Wā'k'asē. Lā'k'as^{em}xaē geg'a'dānēmaxē
lē'gēmē. Wä, lā'k'as^{em}laxaē laō'ixē hā'mats!a. Wä,
laē'm^llaxaē lē'gadk'asē hā'mats!ās Wī'qwamenselag'ilīsē.
Wä, lā'k'as^llaxaē lē'gadk'asē hē'lig'ixsta^{yasēs} Tā'yaqwila.
Wä, hē'k'as^{mōs}ē lō'qulīfē mē'gwata lōkwā'sē mā'x^ēnoxwē
30 lōkwā'sxaē ālane'mē lōkwā'sē sī'seyūfē.
- Wä, g'í'lk'adzaem^llaxaēnē mō'plēnxwasālak'asexs lā'k'a-
saē xwā'nał'īdk'asē gā'lā Gō'sg'imuxwa. Wä, lā'k'as^{em}-
^llaxaēnē wī'x^{ste}'ndk'asxēs k!wēk!wā'ts!ē. Wä, lā'k'as^{em}-
^llaxaēnē lā'k'asł lā'xē Awī'k'·lēnoxwē. Wä, lā'k'as^{em}lā-

to Open-Bay, the village of the ancestors of the Nā'k!wax-da'x". Their chief was Potlatch-Dancer, and the princess of Potlatch-Dancer was Cloud-making-Woman. She was wanted by Leader for his wife. As soon as Leader and his other canoes came in sight at the point of Open-Bay, the ancestors of the Koskimo began to sing their wooing-songs. This is the way the ancestors of the Koskimo did when they went wooing.

As soon as they arrived at the beach of the village, an attendant of Leader began to speak, and woo the princess of Potlatch-Dancer. Then he — namely, Leader — also got a (new) name. Then he had the name Potlatch-Dancer, and he also obtained the feast-dishes. For four days he staid at Open-Bay. Then he got ready and started.

Now they were going to the Northern people, who lived at Whale-Beach. They had for their chief Great-River; and he had a princess whose name was Potlatch-giving-Woman; and she was obtained in marriage [wooed] by Leader, for how could anything be ineffective that the ancestors said? Then Leader obtained the princess of Great-River; and Leader had the name Great-River, and he obtained in marriage this name, and he obtained the cannibal dance, and he had the cannibal name Pushing-down-the-Throat; and his cannibal's assistant had the name Pressing-down, and he obtained the feast-dish representing the seal, the killer-whale, the wolf, and the double-headed serpent.

After they had staid four days, the ancestors of the Koskimo got ready and launched their canoes, and were going to the Back tribe. Leader had been told by the North people that the Back tribe had for their chief

- xaēnē ts!ek!lā!t^{ts}ōkwāsē Dā'pabāsē Gwasilāsa Awik!ēnox-
waxs g'igadaasēs Wā'nēdē. Wā, lā'k'as^llaxaēnē k!ē'dadēs
Hō'nōsenā'ga. Wā, hē^{ts}mis axk!lā'lak'asilt^s Dā'plabāxēs
g'ō'kwaōtē qas lā'k'asaē lāx K!ē'dēdē qak'ā'sexs hē'k'asaē
5 g'ō'kwē g'ā'lk'asasē Awik!ēnoxwē. Wā, lā'k'as^{em}laxaē
g'ā'lk'asasē Gō'sg'imoxwē awu!x^{ts}ēdk'asex lē'lēgemasē
g'igigama^{ts}yasē lē'elqwalala^{ts}ē. Wā, lā'g'itk'asas hē'x^{ts}id-
k'as^{em} lā'k'as lāx Wā'nukwē. Wā, g'itk'adzaem^llaxaēnē
lā'g'aa lā'k'asex o'gwāxtā^{ts}yas Wā'nukwaxs lā'k'asaē dō'x-
10 walelaxē g'ō'xwasē g'ā'lk'asasē Awik!ēnoxwē lā'k'asex
K!ē'dēdē. Wā, hē'x^{ts}idk'adzaem^llaxaēnē ne'lg'ustā^{ts}laē
g'ā'lk'asasē Gō'sg'imuxwasēs gā'gak!ak!lā'layuwē ne'lyā.
Wā, lā'k'as^{em}laxaēnē lā'g'aa lā'k'asex lā'sagwisasē
g'ō'kwa. Wā, hē'x^{ts}idk'adzaem^llaxaēnē lā'x^{ts}wulēxsk'asē
15 ayilxwas Dā'plabē qa^{ts}s dō't!eg'a^{ts}lē. Wā, lā'k'as^{em}laxaēnē
gā'gak!ak!lāx k!ē'dēlās Wā'nēdē. Wā, lā'k'as^{em}laxaēnē
hē'x^{ts}idk'as^{mē} Wā'nēdē daē'lax. Wā, lā'k'as^{em}laxaē
Dā'plabē dā'lak'asxēs yā^{ts}yatslē. Wā, lā'k'as^llaxaēnē lē-
lālasē ne'mtslaxē klwāts! lā'k'asex Hō'nōsenā'ga k!ē'dēlās
20 Wā'nēdē. Wā, g'itk'adzaem^llaxaēnē qlwē'la dō't!ālē
ē'lxwas Dā'plabāxs g'ā'xk'asaē ē'lxwas Wā'nēdē lā'x^{ts}wels
lā'k'asex lā'sak!usasē g'ō'xwas Wā'nēdē. Wā, lā'k'as-
^{em}laxaēnē dō't!āla. Wā, lā'k'as^llaxaē nē'x'a: "ya,
g'igema. Wā, o'kwaslag'aē'ma yā'lākwaslex o'kwadzaem-
25 xaak' ē'k!ōlilēlag'a ē'k!ōlilēlayugwak', yik'a'sg'a Hō'nō-
senā'ga k!ē'dēlās Wā'nēdē.

Wā, hē'x^{ts}idk'adzaem^llaxaē Dā'plabē wā'wat!eqewax^{ts}id-
k'asxē ā'lā bē'bekumālasēs g'ō'kwaōtēxē wā'x^{ts}mē g'ig'i-
gamē^{ts}sē g'ā'lā Gō'sg'imoxwa qa^{ts}s wā'g'i k'ā'pelilās lāx
30 Hō'nōsenā'ga. Wā, lā'k'as^{em}laxaēnē lē'gades ē'k!ōlilē-
layugwa. Wā, g'itk'adzaem^llaxaēnē lā'k'as k'ā'pelilema
g'igema^{ts}yasē Gō'sg'imoxswaxs g'ā'xk'asaē ē'k!ōlilēlayu-
gwa g'ā'x^{ts}wuldzem lā'k'asex g'ō'xwasēs o'mpē, klwā'dze-
wēk'asxē ts!ex^{ts}se'mē. Wā, g'ā'xk'as^{em}laxaēnē lā'xdzem

Death-Owner, and that he had had for his princess Warrior Woman; and therefore Leader asked his tribe to go to Grass Island, for that was the village of the ancestors of the Back tribe. The ancestors of the Koskimo desired (to obtain) the names of the chief of the tribes, therefore they went right to Having-a-River. As soon as they arrived at the upper end of Having-a-River, they saw the houses of the ancestors of the Back tribe at Grass Island. Immediately the ancestors of the Koskimo began to sing their wooing-songs. Then they arrived at the beach of the houses. Immediately an attendant of Leader arose in the canoe and began to speak, and he wooed the princess of Death-Owner. Death-Owner at once consented. Then Leader presented him with his canoe, and with (the gift of) another canoe he called¹ Warrior-Woman, the princess of Death-Owner. As soon as the attendant of Leader stopped speaking, the attendant of Death-Owner came and stood in front of the house of Death-Owner. He spoke, and said, "O chief! just take care, for Rising-Woman, — namely, Warrior-Woman, — the princess of this Death-Owner, is constantly rising (in rank)."

Immediately Leader picked out some of the best men among his tribe, although they were chiefs of the ancestors of the Koskimo, to lift Warrior-Woman from the floor of the house. Then she had the name Rising-Woman. As soon as the chiefs of the Koskimo had gone to lift her, Rising-Woman was carried out of the house of her father, sitting on a board. She was taken aboard the canoe of

¹ See F. Boas, *Social Organization and Secret Societies of the Kwakiutl Indians*. Annual Report of the U. S. National Museum for 1895, p. 361.

lā'k'asEX ʔyāʔyatslās Dā'plabē. Wā, lā'k'as^{EM}laxaēnē
 g'ā'xatēxdzema k'lā'wats!ēʔē g'īldas lā'k'asEX. Wā, hē-
 k'as^{EM} g'īts!EWatsa ʔnā'xwa yā'x^uLEna g'īldasē; wā, hē-
 k'as^{mōsa} lē'lēgēmē. Wā, g'īlk'adza^{EM}laxaēnē ʔwī^ʔlxsē
 5 Ē'k'ōlōlēlayugwa lā'k'asEX ʔyāʔyatslās Dā'plabāxs lā'k'asaē
 ē'telēsk'as sē'x^ʔwida.

Wā, lā'k'as^{EM}laxaēnē lā'k'asLaxat! lāx Hē'gēmsē,
 g'ō'kwaasasē g'ā'lk'asē Gwā'waēnoxwē. Wā, hē'k'as^{EM}-
 laxat! g'ī'gēmak'ats Gwā'waēnóxwē l!ā'qōlasē. Wā,
 10 lā'k'as^{EM}laxaēnē k'lē'dēlas lē'gadm'ats Hō'nōsenaga. Wā,
 g'īlk'adza^{EM}laxaēnē lā'g'aa lā'k'asEX awī'baʔyas Hē'gēm-
 saxs lā'k'asaē nē'lg'ustāk'asē g'ā'lk'asasē Gō'sg'imuxwē,
 yīk'ā'tsēs gā'gak'!ak'!ā'layuwē nē'lyā. Wā, g'īlk'adza^{EM}-
 laxaēnē lā'g'aa lā'k'asxē l!ā'sagwisas g'ō'xwas l!ā'qōlasax,
 15 lā'k'asaē q!wē'lē nē'lk'!ālē Gō'sg'imuxwē. Wā, lā'k'as-
 laxaēnē lā'x^ʔwuŋexsē ʔnemō'xwē ē'l^xsē g'ī'gamak'asē
 Dā'plabē. Wā, lā'k'as^{EM}laxaē dō't!eg'a^ʔta, lā'k'asEX
 g'wē'k'lālasasē ē'l^xwaxs ts!ē'lwaqaē lā'k'asEX g'aō'lg'īxwa'sē
 gēnē'mlē. Wā, g'īlk'adza^{EM}laxaēnē q!wē'laxs g'ā'xk'asaē
 20 hō'qawelsk'asē l!ā'qōlasē mō'melk'lālas dō'demas. Wā,
 ō'kwas^{EM}laxaēnē lē'lwēltōdē g'ī'gamāx Dā'plabē. Wā,
 lā'k'as^{EM}laxaēnē l!ā'qōlasē lē'x^ʔēdes nēgu'mpē lā'k'asEX
 Dā'plabē. Wā, lā'k'as^{EM}laxaēnē lē'lwēltōdēq qa lā'k'asēs
 tē'ts!a lā'k'asēx g'ō'xwas. Wā, lā'k'as^{EM}laxaēnē gēg'ā'd-
 25 k'asē Dā'plabās Hō'nōsenā'ga lā'k'asxēx. Wā, lā'k'as^{EM}-
 laxaēnē ʔmō'ltōdē Gō'sg'imuxwē. Wā, lā'k'as^{EM}laxaē
 l!ā'qōlasē yīnē'saxē nēgu'mpē. Wā, lā'k'as^{EM}laxaē
 ts!ā'sēs lē'gēm'x'dē lā'k'asEX Dā'plabē. Wā, lā'k'as^{EM}-
 laxaē lē'gadm'asē Dā'plabās l!ā'qōlasē. Wā, hē'k'as^{mōsē}
 30 ts!ē'ts!ēxLENē lōkwa'sēs lē'lēgēmē.

Wā, lā'k'as^{EM}laxaēnē mō'plēnxwa's, hē'lak'asē Dā'-
 plabāxs lā'k'asaē xwā'naŋ'ida. Wā, lā'k'as^{EM}laxaēnē
 alē'x^ʔwida. Wā, lā'k'as^{EM}laxaēnē lā'k'asLaxat! lāx Nō'x^u-
 dzema, yīk'ā'sexs hē'k'asaē g'ō'kwaē Mā'malēlēqa. Wā,

Leader; and the covered box was also taken aboard the canoe. In it were all the masks and all the names. As soon as Rising-Woman and her property were all aboard the canoe, Leader went on paddling.

He was going on to Hē'gēms, the village of the ancestors of the Gwā'waēnox^u; and the chief of the Gwā'waēnox^u was Place-of-obtaining-Coppers, and he had for his princess Warrior-Woman. As soon as they arrived at the point of Hē'gēms, the ancestors of the Koskimo began to sing their wooing-songs, and when they arrived at the beach of the house of Place-of-obtaining-Coppers, the Koskimo stopped singing. Then one of the attendants of Chief Leader arose, and began to speak in the way in which the attendants speak when they praise the one from whom they want to get a wife. As soon as he stopped speaking, Place-of-obtaining-Coppers came out of the house and thanked him for his words. Then he called Chief Leader to come out of the canoe, and Place-of-obtaining-Coppers called Leader his son-in-law. Then he called him out of the canoe to go and warm himself in his house; and in this way Leader had Warrior-Woman for his wife. Then the Koskimo unloaded their canoe, and Place-of-obtaining-Coppers fed his son-in-law, and he gave his name to Leader; and thus Leader had the name Place-of-obtaining-Coppers, and he also had the winter-dance implements and the names.

He staid there for four days, and then Leader got ready and started. He was going to Nō'x^udem, the village of

hē'k·as^{em}laxat! gī'gamak·atsē Sē'widē. Wä, lā'k·as^{laxaē}
 lē'gādk·asē k·lē'dēla Sē'widās Mā'laqēlayugwa. Wä, hē'x·
 'idk·adzaem^{laxaē} Dā'plabē 'nē'x·k·asxat! qak·ā'ts la'ē
 lā'k·asex Nō'x^udema qak·ā'ts la'ē gā'gak·!ax k·lē'dēlas
 5 Sē'widē. Wä, lā'k·as^{laxaē} gwa'g·iō'x^uwidk·asxēs 'yā'yatslē
 lā'k·asex Nō'x^udema. Wä, lā'k·as^{laxaē}nē lā'g·aa lā'k·asex
 ō'x^usālas Nō'x^udemāxs lā'k·asaē ē'tlēd nē'lg·ustāwē Gō'sg·i-
 moxwasēs gā'gak·!ak·!ā'layuwē nē'lyā. Wä, ā'lk·adzaem-
 'laxaēnē q!wē'laxs lā'k·asaē ha'ng·alīs lā'k·asex l!ā'sagwi-
 10 sasē g·ō'xwasē g·ā'lk·asasē Ma'malēleqa. Wä, lā'k·as^{laxaē}nē
 lā'x^uwufexsē 'nemō'xwē lā'k·asex ayī'l·xwas Dā'plabē.
 Wä, lā'k·as^{em}laxaēnē lā'k·asex gwē'k·!ālasasō Gō'sg·imox-
 wāxs gā'gak·!aē. Wä, lā'k·as^{em}laxaēnē ts!ē'lwaqax
 Sē'widē. Wä, ō'kwadzaem^{laxaē} Sē'widē g·ā'xk·as lā'x·
 15 'wels lā'k·asex l!ā'sanā'yasēs g·ō'xwē, qak·ā'ts lē'hwusdē-
 saēx qa lā'k·asaēs tē'ts!a lā'k·asex g·ō'xwas. Wä, lā'k·as-
 'em^{laxaē}nē lē'qas nēgu'mpē lā'k·asex Dā'plabē qak·ā'sexs
 ā'laē mō'lak·ats dō'demas Dā'plabāx k·lē'dēlas. Wä,
 hē'x·'idk·adzaem^{laxaē}nē lā'k·as 'mō'tōdk·asē Gō'sg·imox-
 20 wāxs 'ma'mwāla. Wä, g·ī'lk·adzaem^{laxaē}nē wī'lōftāmas-
 k·asxēs 'ma'mwālāxs lā'k·asaē yīnēs'itsōkwasa. Wä, lā'-
 k·asaem^{laxaē}nē lē'fwu'tlalē'lemē Mā'laqēlayugwa qas
 g·ā'xk·asaē k!wā'k!ugōlīt lōkwā'sē Dā'plabē lā'k·asex 'nā'-
 qōlīwalītasē g·ō'xwasēs ō'mpē. Wä, lā'k·as^{em}laxaēnē
 25 awē'l·x·i'yaxs lā'k·as^{maē} lā'wadēs k·lē'dēlas Dā'plabē. Wä,
 lā'k·as^{em}laxaēnē g·ā'xēmōdalasēs g·ō'x^ukwasdē lōkwā'sē
 lē'lā'edē lōkwā'sēs lē'lēgēm·dē lā'k·asex Dā'plabē.

Wä, ō'kwas^{em}laxaēnē mō'p!enxwasalāk·asex Nō'x^ude-
 maxs lā'k·asaē xwā'na'tīd qa's g·ā'xk·asaē naē'naḡwa.
 30 Wä, hē'x·'idk·adzaem^{laxaē}nē g·ā'g·ō'x^usilak·asxēs g·ō'xwē
 qak·ā'ts lē'felax·'idēxē g·ā'lk·asasē Gwa'ts!ēnoxwē lōkwā'sē
 l!ā'sqlēnoxwē, wä, hē'k·as^{em}laxaē G·ō'p!ēnoxwē lē'felax-
 x·'itsōkwats Dā'plabē. Wä, lā'k·as^{em}laxaēnē nē'f'idāmasxē
 ts!ē'ts!ēxlenē lōkwā'sēs lē'lēgēmē. Wä, lā'k·as^{em}laxaēnē

the Ma'malēleqa. Their chief was Paddled-to, and the princess of Paddled-to had the name Mā'laqēlayugwa. Immediately Leader said that he would go to Nō'x^udem, for he wanted to woo the princess of Paddled-to. Then he turned the bow of his canoe towards Nō'x^udem. They arrived at the passage of Nō'x^udem, and again the Koskimo sang their wooing-songs. They only stopped when they were in front of the beach of the village of the ancestors of the Ma'malēleqa. Then one of the attendants of Leader arose in the canoe, and he began to speak in the way in which the Koskimo speak when they go a-wooing, and he praised Paddled-to. Paddled-to just came out and stood in front of his house, and called them to come up from the beach, and to warm themselves in his house; and he named Leader Son-in-Law, for he was really thankful for what Leader had said to his princess. Immediately the Koskimo unloaded their cargo. As soon as all the cargo was unloaded, they were fed. Then Mā'laqēlayugwa was called to come and sit down with Leader in the rear of the house of her father; and then they shouted that the princess had Leader for her husband. He was given as marriage presents the house and the dances and the names.

After they had staid for four days at Nō'x^udem, they got ready and went home. Immediately they made a new house to invite in the ancestors of the North tribe, of the Ocean tribe, and of the Divided tribe. They were invited by Leader. Then he showed the winter-dance

Á'lak'!āla la "nemō'x^uem la g'í'gamak'asē Dā'p!abāsa g'ā'l-
k'asasē Gō'sg'imoxwē lā'xēx.

Wä, lā'k'as^uem^ulaxaēnē sā'semnōx^uwidk'as^uem lā'k'asxēs
gegēnēmk'asē lā'k'asex k'!ē'sk'!ēdēfk'asasē g'í'g'igamāsa
5 lē'lqwalala^uē. Wä, hē'k'as^uemxat! lā'g'īlk'atsōx "nā'xwaem
Gō'sg'imox^unōxwa lē'lqwalala^uēx laxē'x, qak'ā'sē Dā'p!a-
bāxs hē'k'as^umaē lā'g'īlk'ats hē'gwē'g'alīfē lā'k'asxēs g'ō'xwē,
yīk'ā'sex la'ē t!ē'x^ualīfāxs wā'x'k'asaē lē'qaxē k!wā'ts!ēx
g'ā'laba^uyasg'a newē'lēm^uk'. Wä, hē'k'as^uem^ulaxat! dō'dex-
10 stōlīfīsōsēg'aqu qak'ā'ts la'ē g'ā'gak'!axōx k'!ē'sk'!ēdēfāq!ēsōx
owī^ustāxsēns "nā'lax. Wä, lā'k'as^umōs laō'fāxēs qō'laa'xwē.
Wä, lā'k'as^uem lā'ba.

23. Q!ā'g'ī'wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(Recorded by George Hunt.)

G'ō'kula^ulaēnē g'ā'lāsē Gō'sg'imuxwē lāx Dze^uwu'n^uxasē.
Wä, lā^u'laēnē g'í'gadēsa lē'gadēs Q!ā'g'ī'wa. Wä, lā^u'laēnē
15 á'lak'!āla g'ā'g'ēxsilāsōsēs g'ō'kwaōtē, qaxs g'í'l^u'maēnē
lā'laēs g'ō'kwaōtē bā'kwaxē plā^u'ē, wā'x'ēnē "yā'nemaxē
ma^u'tē' plā^u'ya qa^us lē yā'qwasē "nē'mē lā'xēs g'í'ga^u'ma;
wā'x'ēnē la alē'xwak'asē ēs^ualē^uwinoxwaxē q!ā'sa, wā'x'ēnē
mō'wē "yā'nemas; wä, lē'nē yā'qwasē ma^u'tē' lā'xēs g'í'ga^u'ma,
20 lā'k'asex Q!ā'g'ī'wa, "nā'xwak'as^uem^ulaēnē qak'ā'ts nexs^uā'-
lasōs lō'kwasēs g'ō'kwaōtē. Wä, lā'k'as^ulaēnē k'!ē'dadē
Q!ā'g'ī'wās Q!ā'x's^uēga. Wä, lā'k'as^ulaēnē Q!ā'x's^uēga
lē'qelas Hā'daēk'as, lā'k'asxēs ō'mpē. Wä, lā^u'laēnē lā'-
wadē Q!ā'x's^uēgās Nō'h^ulaxwē, lēwē'lga^u'ma^uyas l!ā'qwag'ī-
25 dexwē. Wä, lā^u'laēnē á'lak'!ā'laēl ē'x'ē nā'qa'yasa g'í'ga^u'ma
qak'ā'sē gwa'gwēx'sī^ulasax.

Wä, lā^u'laēnē "nē'mxsak'āsa ē'x'ē "nā'la; wä, lā^u'laēnē
"wī^u'lxtlāla bā'kwaxē plā^u'ē. Wä, lā'k'as^ulaēnē dzā'qwxas

implements and his names. In this way he came to be the only real chief among the ancestors of the Koskimo.

Then he had children from his wives the princesses of the chiefs of the tribes. Therefore all the tribes have some Koskimo among them, because Leader had gone and done this way in his house; namely, when he lay down on his back, trying to make the canoe, in the beginning of this tradition; and that is what he thought about in the house, to woo these princesses all around our world, and thus he obtained his wish. That is the end.

23. Q!ā'g'i'wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(Recorded by George Hunt.)

The ancestors of the Koskimo were living at Winter-Place, and they had a chief whose name was Centre. He was really treated like a chief by his tribe; for, as soon as the tribe would fish halibut, and (as soon as) two halibut were caught, one was given to the chief; and when the harpooneers went out to hunt sea-otters, when four were caught, they would give two to their chief, Centre. One-half of everything was divided between him and his tribe. Centre had a princess, Woman-receiving-Half; and Woman-receiving-Half named her father Pet; and Woman-receiving-Half had for her husband Born-to-be-Fool, the prince of Copper-Body. Now the chief felt really happy because he was well treated.

One fine day everybody went out to fish halibut; and when evening came, those who had been out fishing

- g·ā'xaās nā'naḡwē bā'kwax·dāxē plā'ē. Wā, lā'k·as^llaēnē
 "nemō'ḡwa k·lē'yaṣē tsłās plā'ya lā'xē g·ī'ga^mma. Wā,
 lā'laēnē á'lak·lālael tsłē'nḡwa g·ī'ga^mmās ḡwē'x·īdaāsas.
 Wā, lā'k·as^llaēnē "nā'x·īdxē ḡaā'lāxs la'ē Q!ā'g·i^lwa ax-
 5 "ē'dxēs lā^sxsdā'la qak·ā'ts lē lē'nts!ēs lā'xē ḡu'nts!ēsasa
 g·ō'kwa. Wā, lā'k·as^llaē tsō'kwaxē á'lak·lāla ē's^lex· g·ī'l-
 "wak·atsa g·ā'lāsa Ḡō'sg·imuxwa. Wā, g·ā'xk·as^llaēnē
 ḡwā'sōlēla lāx lā'lē'dzasas alē'wats!ās Nō'h^llaxwē. Wā,
 lā'laēnē Nō'h^llakwē hē'liqelax k·lēsl tsō'kwalex qak·ā'sēxs
 10 hē'maē negu'mpē. Wā, lā'laēnē hē'menāla^mmē Nō'h^llaxwē
 la lāx^sstō'ls lā'xa t!ēx·ā'sēs g·ō'ḡwē. Wā, g·ā'xk·as^llaēnē
 g·ā'x^lēlael lā'qēnē. Wā, lā'k·as^llaē Q!ā'g·i^lwa tsō'kwaxē
 alē'wats!ēx·dē g·ī'l^lwa. Wā, lā'k·as^llaēnē ts!ē'nḡwē Nō'h^l-
 "laxwasēs alē'wats!ēx·dē g·ī'l^lwa.
- 15 Wā, lā'laēnē nē'faxēs ḡene'mē lāx Q!ā'x·s^lēga. Wā,
 lā'laēnē "nē'x·a: "ya, ā'dats, lā'k·as^mmaēg·īn ts!ēnḡs ā'sē
 qaē'nēxs lā'k·asaē tsō'kwaxen g·ī'l^lwax·dē, "nē'x·laēnēxs
 lā'k·asaē dā'x·īdxē ḡelaō'lē qā'k·as la'ē qā's^lida. Wā,
 lā'k·as^mmēnē k·lē'lak·a!qēnē. Wā, lā'k·as^llaēnē Q!ā'g·i^lwa-
 20 yōla k!wā'xsēlēs lā'xē g·ī'l^lwa qak·ā'ts tsō'kwēsēs lāxsdā'la
 lā'k·asqēnē, lā'k·asqēxs qē'dēkwaā'sa ō'masē g·ī'qem! qā'ita.
 Wā, lā'k·as^llaē Nō'h^llaxwē qā's^lid qak·ā'ts lē g·ā'yaaplēndxē
 g·ī'ga^mmayūla. Wā, lā'k·as^llaēnē lā'g·aa lā'qēnē. Wā,
 lā'k·as^llaēnē dō't!ēg·a^llē Nō'h^llaxwaxēs negu'mpē. Lā'k·as-
 25 "laēnē "nē'k·a: "ya negu'mp, "mā'sk·asēs lā'g·ī!aōs mō'-
 mas^lidxenl alē'wats!ēk·ā'sdēx?" "nē'x·laēnēxs lā'k·asaē
 kwē'x·itsē ḡē'laōlē lā'xēs negu'mpdē. Wā, lā'k·adzaō'lēm-
 "laxaē'nē wā'nēmē Q!ā'g·i^lwax·dē. Wā, lā'laēnē nē'fase^lwē
 Q!ā'x·s^lēgā qēnēxs lē'mā'ēnē k·lē'lax·ītsē^lwēs ō'mpdāsēs
 30 lā'wunēmē. Wā, lā'k·as^llaēnē qā's^lidk·as la'ē Q!ā'x·s^lēga
 lā'xē ā'l! qas lā'k·asē q!wā's^lid qaē's ō'mpdē. Wā, lā'-
 "laēnē nē'g·ēx^lwida. Á'xsāem^llaēnē q!wā'sē Q!ā'x·s^lēga.
 Wā, lā'laēnē "nā'x·īdxē ḡaā'la. Wā, hē'hēk·aem^llaxaēnē^l
 l!ēx^lē'da. Wā, lā'k·as^llaēnē mō'plēnḡwa^ssē "nā'lās wā'x·

halibut came back home. Then one man did not give any halibut to the chief. Then the chief became really angry on account of what (that man) had done. In the morning, when day came, Centre took his stone axe and went down to the beach to the north end of the village, and he broke the [really] beautiful canoes of the ancestors of the Koskimo; and he came along towards the place where the hunting-canoe of Born-to-be-Fool was; and Born-to-be-Fool supposed that the chief would not break it, for the chief was his father-in-law. Born-to-be-Fool was standing all the time in the doorway of his house. Centre came along, and reached (the canoe), and he broke the hunting-canoe. Then Born-to-be-Fool became angry on account of his hunting-canoe.

He spoke to his wife, Woman-receiving-Half, and said, "Oh, my dear! I am angry with your father because he has broken my canoe." Thus he said, took his bone club, and left. He was going to kill him. Centre, who is now dead, was sitting in the canoe, and was breaking it with his stone axe; and he had on his head a large chief's hat. Then Born-to-be-Fool went up to the chief from behind. He got up to him, and then Born-to-be-Fool spoke to his father-in-law. He said, "O father-in-law! why do you spoil my hunting-canoe?" Thus he said, while he struck his father-in-law with his bone club. Now that great ugly Centre was dead. Woman-receiving-Half was told that her father had been killed by her husband. Then Woman-receiving-Half went into the woods and wailed for her father. Night came, and Woman-receiving-Half just continued to wail. In the morning, when day came, she never stopped. For four days she kept on wailing. Then she heard her name being called. (A

- k'as^eel q!wā'sa. Wä, lā'k'as^elaēnē wulā'xē lē'q!ālāq,
 "nē'x^elaēnē: "Lē'lenlöl Q!ā'x's^eēga qak'ā'sē Nē'lexsteldzās
 Lēlā"nēnox^e." Wä, hē'g'lsk'as^eem^elaēnē, yik'ā'sex Q!ā'x'
 s^eēga qā's^eid qak'ā'ts lē lē'g'ixē Lē'felg'isē. Wä, lā'k'as-
 5 "laēnē hō'gwi^eida, yik'ā'sex Q!ā'x's^eēga. Wä, lā'k'as^elaēnē
 dō'tlālak'asē "nemō'xwē bekumā'la klwāē't lā'k'asxē g'ōx^e.
 Wä, lā'k'as^elaēnē "nē'x'a: "Gē'lag'a ts!ō'x'lem, qak'ā'ts
 mā'lēx^ewida^eōs xānk'ā'saaqōs la g'īldēs k!ē^eyas mā'lēx-
 "wida," "nē'x^elaēnē bekumā'lāx Q!ā'x's^eēga. Wä, lā'k'as-
 10 "laēnē xwā'na^e ts!edā'xē. Wä, lā'k'as^eem^elaēnē x'ā^ewaxē
 lā'batē g'ī'ts!ewatsē xa^emā'sē. Wä, g'ī'l^eem^elaxaēnē wā'x-
 k'as ts!ex^e'īdē ts!edā'xaxē xa^emā'saxs g'ā'xk'asaē g'ā'xēlē
 bekumā'la lāx^eustō'līa. Lā^elaēnē dō't!eg'a^ela. Lā'k'as-
 "laēnē "nē'x'a: "Lē'lenlöl Q!ā'x's^eēga qak'ā'sē Lō'lu^eyā^eyas
 15 Lēlā"nēnoxwē," "nē'x'k'as^elaē bekumā'lāxs lā'k'asaē qā's^eid.
 Wä, lā'k'as^elaēnē "yā'laqasōkwasē Q!ā'x's^eēga qas lā'k'asē
 lē'g'ēxē bekumā'la. Wä, lā'k'as^elaēnē lā'xuli^e Q!ā'x's^eēga
 qas lā'k'asē lē'g'ēqēnē. Wä, k!ē'sk'as^elat!ēnē qwēsgrī'laxs
 lā'k'asaē hō'gwi^eid lā'xē g'ō'xwē lā'xē ō^emaslā ēx' g'ō'xwa.
 20 Wä, lā'k'as^elaēnē dō't!eg'a^elē q!u'l^eyaxwē ō'qum bekumā'la
 klwāē'k'as lā'xē g'ō'xwē. Wä, lā'k'as^elaēnē "nē'x'a:
 "Dō'xstaēlāk'asla ē'detā^eē! Wä, klwā'x^eidk'as lā'xē,"
 "nē'x^elaēnē ts!emā'faxē "nā'qōlīwa^elīfasē g'ō'xwē. Wä,
 lā'k'as^elaēnē k!wā'x^eidk'asē Q!ā'x's^eēga lā'xē "nā'qōlīwa-
 25 "līfasē g'ō'xwē. Wä, lā'k'as^elaēnē xwā'na^e ts!edā'x qak'ā's
 mā'lēx^ewitsōs Q!ā'x's^eēga. Wä, g'ī'l^ek'as^eem^elaxaēnē wā'x-
 k'as ts!ex^e'īdē ts!edā'xē lā'xē xa^emā'saxs g'ā'xaā'sēnē
 ē't^eēdē bekumā'la g'ā'xēl, lā'xē g'ō'xwē. Wä, lā'k'as^eem-
 "laxat!ē lē'fax Q!ā'x's^eēga. Wä, lā'k'as^elaēnē "nē'x'a:
 30 "Lē'lenlöl, Q!ā'x's^eēga qak'ā'sē Ts!ō'ts!a^ewalisas Lē'lā-
 "nēnoxwē," "nē'x^elaēnē.
 Wä, lā'k'as^eem^elaxat!ē ō'kwas^eem^e "yā'lax^eit^ese^ewē Q!ā'x'-
 s^eēga. Wä, lā'k'as^eem^elaxaēnē ē't^eēd lā'xuli^e Q!ā'x's^eēga
 qā'k'as la'ē lē'g'ēxē bekumā'la. Wä, lā'k'as^elaēnē lā'xē

voice) said, "Woman-receiving-Half, I come to invite you to the Ghosts-showing-Mouth-on-Ground." Immediately Woman-receiving-Half went and followed the inviter. Woman-receiving-Half entered the house. Then one person who was sitting in the house spoke, and said, "Come, grandchild, and eat, for it is evidently a long time since you have [not] eaten." Thus said the man to Woman-receiving-Half. Then a woman was ready. She opened a basket containing dry salmon. When the woman began to roast the dry salmon, a man came into the house and stood in the doorway. He spoke, and said, "Woman-receiving-Half, I invite you for Centre-Dwelling-Place-of-the-Ghosts." Thus said the man before he left.

Then Woman-receiving-Half was sent to follow the man. Woman-receiving-Half arose from the floor of the house and went, following him. However, she had not gone far when she entered a house, — a large, beautiful house. Then an old gray-headed man who was sitting in the house spoke, and said, "Beware of the floor of the house, great-grandchild! Sit down there!" Thus he said, pointing to the rear of the house. Then Woman-receiving-Half sat down in the middle of the rear of the house, and a woman was ready to give something to eat to Woman-receiving-Half. As soon as the woman began to roast dry salmon, again a man came into the house; and he again called Woman-receiving-Half. He said, "I come to invite you, Woman-receiving-Half, to the Charcoal-Ghosts." Thus he said.

Then Woman-receiving-Half was just sent (after him). Woman-receiving-Half again arose from the floor of the house and followed the man. She went to the doorway

¹ Kwakiutl: hē'lok!wīnē.

- tlEX'ä'sē g'ō'xwē. Wä, lā'k'as'laēnē hō'gwi'f'id. Wä, lā'k'as'laēnē dō'tlālak'asa ē'x'sōxwē lā'k'as gē'k'lēn beku-mā'la. Wä, lā'k'as'laxaē 'nē'x'a: "Gē'la, wē'k'as dō'x-stačēlak'as la q!ā'malela,"¹ 'nē'x'k'as'laēnēxs lā'k'asaē
- 5 lē'lax Q!ā'x's'ēga qak'ā's la'ēs k!wā'g'a'li' lak'ā'sex hē'ł-k!ōtāga'wa'li'k'āsas. Wä, lā'k'as'laxaēnē xwā'na'fē ts!edā'xē x'ā'waxē l!ā'bat xa'myatslē. Lā'k'as'laēnē wā'x'k'asxat! ts!EX'ī'dxē xa'mā'sē. Wä, g'ā'xk'as'laxaē bekumā'la g'ā'-xē'k'asa. Wä, lā'k'as'laēnē 'nē'x'a: "Lē'fēnlōl, Q!ā'x's'ēga
- 10 qak'ā'sē g'ī'ga'mā Mā'men'emā'lag'ilis Mā'g'ik'ehēlts Lē'lā-'nēnox", 'nē'x'k'asbidzō'laēnē ama'ēsgemālak'asbidza'wē bekumā'la. Lā'k'as'laxat! ē't!eg'a'f dō't!eg'a'fē g'ō'gwadāsē g'ō'xwē. Wä, ō'kwadzaem'laxaēnē 'yā'x'it'sē'wē Q!ā'x'-sēga qa's lā'k'asē lē'g'ēxē bekumā'lak'asbidza'wē.
- 15 Wä, lā'gask'as'laēnē ē'tēli'k'as qā'seli'fē Q!ā'x's'ēga qa's lā'k'asē lē'g'ēxē bekumā'lak'asbidza'wē. Wä, k!ē'ē'yas'la-tlēnē qwē'sg'ilaxs lā'k'asaē lā'g'aa lā'xē ō'ē'masē g'ō'xwa. Wä, lā'k'as'laēnē hō'gwi'f'id lā'qēnē. Wä, g'ī'lk'as'ēm'laēnē laē'l, lā'xē tlEX'ä'sē g'ō'xwaxs lā'k'asaē dō'x'walaxēs ō'mpē
- 20 k!wā'dzā'li'k'xē fē'wa'ē, lā'k'as'laēnē sī'seyūfē tlē'g'edzewē-sē'wa's. Wä, g'ī'lk'as'ēm'laxaēnē dō'x'walē Q!ā'g'ī'wāxēs k!ē'dēfē lā'k'asaēnē dō't!eg'a'f. Wä, lā'k'as'laēnē 'nē'x'a: "ya, ā'dats, 'mā'sk'asōs g'ā'qlēna'ēx lā'k'asxō ba'nē'x awi'ē'nagwisa? Wä, gē'lak'adzālag'a lā'k'asg'ada," 'nē'x'-
- 25 'laēnēx ts!emā'faaxēs hē'lk!ōtagā'wa'li'fē. Wä, hē'x'īdk'as-ēm'laxat!ē lā'k'asē Q!ā'x's'ēga lā'k'asex gwō'yō'kwasasēs ō'mpē qak'ā's k!wā'g'a'li'ask'as.

Wä, lā'k'as'laēnē ē'tēd dō't!eg'a'fē Q!ā'g'ī'wā. Wä, lā'k'as'laēnē 'nē'x'a lā'k'asxēs gēnē'mē: "ya, ā'dai, wē'-

30 k'asla ax'ē'dk'as qak'ā's 'mā'lē'x'witsō'sēn xunō'xwēx qa-k'ā'sōxs ā'lak'lālaēx la plā'ya," 'nē'x'laēnē Q!ā'g'ī'wā lā'k'asqēnē. Wä, lā'k'as'laēnē ts!edā'xē ax'ē'dxē xa'mā's-k'asē qak'ā'ts ts!EX'ī'dēx. Lā'k'as'laēnē k!ōk'lops'ē'ndex qak'ā'ts axedzō'dēs lā'k'asxē ha'madzō' fē'wa'ya. Lā'k'as-

of her house and entered. Then a handsome middle-aged man spoke, and said, "Come, beware of the floor of the house, uncle!" Thus he said, while he called Woman-receiving-Half to go and sit down at his right-hand side. Then a woman was ready to open a basket of dry salmon; and she was trying to roast the dry salmon when a man came in, and said, "I invite you, Woman-receiving-Half, for the chief, Making-Satiated-on-the-Other-Side-of-the-World-Ghosts." Thus said a wee little man. Then the owner of the house also spoke, and Woman-receiving-Half was just sent to follow the little man.

Then Woman-receiving-Half again went and followed the little man. They had not gone far when they arrived at a large house. They entered it. As soon as they entered the doorway of the house, she saw her father sitting on a mat. He had a double-headed serpent face back-rest. As soon as Centre saw his princess, he spoke, and said, "Oh, my dear! why did you come to this lower world? Come, sit down here!" Thus he said, pointing to his right-hand side. Immediately Woman-receiving-Half went to the place referred to by her father, and sat down.

Then Centre spoke again, and said to his wife, "Oh, my dear! go on, and get something to eat for our child, for she is really hungry." Thus said Centre to her. Then the woman took dry salmon and roasted it; she

¹ Kwakiutl: q!ulē'.

"laēnē k·ā'gēm^llīas lā'k·as^lSEX k!waē'lask·asas Q!ā'x·s^lēga.
 Wä, lā'k·as^llaēnē k!ē^l"yas gē'yōl dā'xak·asa, qas "mā'
 lēx^lwidē lā'k·asxē xa^lmā'sē. Wä, lā'k·as^llaēnē dō'tlēg·a^llē
 Q!ā'g·i^lwa. Wä, lā'k·as^llaēnē "nē'x·a: "Wē'k·asLEla, ā'dats,
 5 g·wā'k·asla ha^llā'lak·asōL. Wē'k·asLEla dā'xalōL qak·ā'ts
 "mā'lēx^lwidaōs, ā'dats," "nē'x·^llaēnē, yik·ā'SEX Q!ā'g·i^lwāx
 Q!ā'x·s^lēga. Wä, lā'k·as^llaēnē "mā'lēx^lwidē Q!ā'x·s^lēgāxē
 xa^lmā'sē. Wä, lā'k·as^llaēnē g·wā^l "mā'lekwxē yīnē'dzemē.
 Wä, lā'k·as^llaxaēnē ē't^lēd ax^lē'dē ts!edā'xaxē hē g·wē'x·s
 10 dzē^l xu'ldzōsē. Wä, lā'k·as^llaēnē ax^lē'dk·asxē q!ō'lats!ē
 qak·ā'ts guxtslā'lēsē "wāp lā'qēnē. Wä, lā'k·as^llaēnē ax-
 "ē'dk·asxē k·libESLā'la qak·ā'ts k!īp^lē'dk·asēs lā'xē lek!aa'
 qak·ā'ts k!īpts!ā'lēs lā'k·asxē q!ō'lats!ē. Wä, lā'k·as^llaēnē
 medEX^lwī'dē "wāp, lā'k·as^llaēnē ax^lē'dē ts!edā'xaxē ts!elā'ē^l
 15 qak·ā'ts axts!ō'dk·asēsē dzē^llē xu'ldzōs lā'qēnē. Wä, lā'-
 k·as^llaēnē han^lstē'ndk·atsē ts!elā'ē lā'xē q!ō'lats!ē. Wä,
 k!ē^l"yask·as^llaxaēnē gā'lak·asa lā'k·asaasēnē L!ō'pa. Wä,
 lā'k·as^llaēnē hanō^lstēndk·asxē ts!elā'ē. Wä, lā'k·as^llaēnē
 axē'dxē xē'l^lyō qak·ā'ts xē'lts!ōdk·asēsē lā'xē hē'lēxsta^llīē
 20 lō'q!wa. Wä, lā'k·as^llaxatlā lāx k!waē'lask·asas Q!ā'x·s^lēga.
 Wä, lā'k·as^llaxatlā ax^lē'dē ts!edā'xaxē L!ā'x·ēma qak·ā'ts
 ts!ō'x^lwidk·asēs lā'k·asEX Q!ā'x·s^lēga. Wä, lā'k·as^llaēnē
 yō's^līdk·as lā'qēnē.

Wä, lā'k·as^llaēnē g·wā'lxat!. Wä, lā'k·as^llaēnē dō'tlē-
 25 g·a^llē Q!ā'g·i^lwa lā'k·asxēs xunō'xwē. Wä, lā'k·as^llaēnē
 "nē'x·a: "ya, ā'dats, k!ē^l"yask·asLES xēk!aLōL lā'k·asXEN
 g·ā'xk·asēX g·ī'gasa, ā'lak·as k!eā's g·ā'g·ēxsilasō^lk·wātsENS
 g·ō'kwaōta. Wä, lā'k·as^lmēSEN Lē'la'lxENS g·ō'kwaōtax
 qak·ā's g·ā'xaēsō q!wā'q!waalaōl qak·ā'ts lā'k·asaōs nā^l"na-
 30 xwa lā'k·asXENS g·ō'xwa," "nē'x·^lk·as^llaēnē g·ī'ga^lma, yik·ā'-
 SEX Q!ā'g·i^lwa, lak·ā'SEX Q!ā'x·s^lēga. Wä, lā'k·as^llaēnē
 "yā'lax^līdxē bekumā'lak·asbidza^lwē, qa lā'k·asbidza^lwēs
 Lē'lxē Lē'lā^lnēnoxwē. Wä, lā'k·as^llaēnē qā's^līd. Wä,
 k!ē^l"yask·as^llatlēnē gā'lxax g·ā'xk·asaē hō'xts!āwē "nā'xwa

broke it up and placed it on a food-mat. Then she put it in front of the place where Woman-receiving-Half was sitting. For a long time she did not take and eat of the dry salmon. Then Centre spoke, and said, "Go on, my dear! don't hesitate! Go on, and take some and eat, my dear!" Thus said Centre to Woman-receiving-Half. Then Woman-receiving-Half began to eat of the dry salmon; and after she had eaten what she had been given, the woman took also something like fresh kelp-fish. Then she took a cooking-box and poured water into it. Then she took tongs and picked up stones and put them into the cooking-box. Then the water began to boil; and the woman took a basket and put the fresh kelp-fish into it. Then she put the basket into the cooking-box, and it was not long before they were done. Then she took them out of the water, and she took a bone strainer and put it into the eating-dish. Then she went and put it down at the place where Woman-receiving-Half was sitting. Then the woman took a spoon and gave it to Woman-receiving-Half. Then she ate with the spoon.

After she had finished, Centre spoke to his daughter, and said, "Oh, my dear! you shall stay at the place to which I have come to be chief, else there will be nobody who will be treated like a chief by our tribe. I will invite our tribe to come and try to restore you to life, that you may go home to our house." Thus said Chief Centre to Woman-receiving-Half. Then he sent the little man, that the little one should go and invite the Ghosts. He started; and he had not been away long when all the Ghosts came into the large house. As soon as they were all in, Centre arose in the house, and spoke. He said,

lĕlâ"nĕnox^u lă'k'asxĕ ȯ⁸masĕ g'ō'xwa. Wă, g'ī'lk'as⁸em-
 "laxaĕ "wī"lăĕl'ida, lă'k'asaĕ ȩă'xulĭfĕ Q!ă'g'ī'wa. Wă,
 lă'k'as⁸laĕnĕ dō't!ĕg'a⁸ta. Wă, lă'k'as⁸laĕnĕ "nĕ'x'a: "ya,
 g'ō'kwaōt, g'ă'xk'asg'in xunō'xux'. Wă, lă'k'asen yă'ĕg'īl-
 5 k'asqex'. Wă, lă'k'asen qō'la qak'ā'ts dōt!lălaōs waō'sdălă
 qak'ā'sg'in "nĕ'x'ix' qa lă'k'asĕsōx ĕ'tă lă'k'asxĕs g'ō'xwa
 lăx ĕ'k'adzĕ⁸lisas "nă'la," "nĕ'x'k'as⁸laĕnĕxĕs g'ō'kwaōtĕ.

Wă, lă'k'adzō⁸laĕnĕ gwă'lk'as dō't!lăla. Wă, lă'k'as-
 "laxaĕnĕ dō't!ĕg'a⁸ĭfĕ q!u'l'ya⁸xwĕ wusdă'la. Wă, lă'laĕnĕ
 10 "nĕ'x'a: "Wĕ'k'asLEla lĕlâ"nĕnoxwă', ax⁸ĕdk'asLEX Lĕ'xema
 ȩōkwa'sĕ Lĕ'xedză, ȩōkwa'sĕ kwea'tslă. Wă, lă'k'as⁸mĕts
 lăō'laqwa⁸ĭ nĕlă'LŌL, lĕlâ"nĕnoxwă'," "nĕ'x'k'as⁸laĕnĕ. Wă,
 lă'k'as⁸laĕnĕ ax⁸ĕtse⁸wĕnĕ Lĕ'xemĕ, ȩōkwa'sĕ Lĕ'xedzō,
 ȩōkwa'sĕ kwea'tslĕ. Wă, lă'k'as⁸laĕnĕ ĕ'tĕg'a⁸ĭ dō't!ĕg'a⁸ĭfĕ
 15 wusdă'la. Wă, lă'k'as⁸laĕnĕ "nĕ'x'a: "Wĕ'k'asLEla ax⁸ĕdxĕ
 ĭĕ⁸wa⁸ya, ħĕ'k'asLĕ sewu'lkwa ĭĕ⁸wa⁸ya qak'ā's k!wadză'-
 "lĭtsōl'g'a Q!ă'x's⁸ĕgax'," "nĕ'x'la⁸xāĕnĕ. Wă, lă'k'as⁸laĕnĕ
 dă'sōkwāsĕ ĭĕ⁸wa⁸ya. Wă, g'ă'xk'as⁸laĕnĕ Lĕp!ă'lĕlĕmk'asĕ
 ĭĕ⁸wa⁸ya lă'k'asxĕ "nă'qōlĭwa⁸lĭfasĕ g'ō'xwĕ. Wă, g'ă'x-
 20 k'as⁸laĕnĕ mō'xwĕ bĕ'bĕkumăla qak'ā'ts q!ĕlĕl'ĭĕx Q!ă'x-
 s⁸ĕga qak'ā'ts lă'k'asĕ k!wadzō'd lă'xĕ ĭĕ⁸wa⁸ya. Wă,
 lă'k'as⁸laĕnĕ k!us⁸ă'lĭfĕ waō'sdălă lă'k'asEX wă'xsanŌLĕ⁸măs
 Q!ă'x's⁸ĕga. Wă, lă'k'as⁸laĕnĕ nĕ'lx⁸idĕ¹ waō'sdalăsĕ lĕlă'-
 "nĕnoxwĕ. (Wă, g'ă'k'as⁸mĕs g'ă'xk'as q!wă'q!wăă'yōsō
 25 ă'lĕx Gō'sg'imux⁸xĕ ȩă'ba⁸fasĕ lă'lĕ⁸noxwĕ. Wă, g'ă'k'as-
 "Emxat! dō'dats lĕlâ"nĕnoxwĕ g'ă'da lă'k'asxĕ nĕ'l'yō.)

Wă, lă'k'as⁸laĕnĕ ȩă'xu⁸ts!ălak'as⁸laĕnĕ q!u'l'ya⁸xwĕ bĕ-
 kumă'la. Wă, lă'k'as⁸laĕnĕ dō't!lăla. Wă, lă'k'as⁸laĕnĕ
 "nĕ'x'a: "ya, lĕlâ"nĕnoxwă', wă'LEla ħō'lĕlak'asĭ g'ă'xen!
 30 Awĭ'lak'as⁸maă'xsens gwĕ'x⁸idaask'asLEX. Wă, ħĕ'k'as-
 "maĕnĕ aĕ'daăqak'asĕ g'ă'xk'asna⁸xwă lă'k'asEX Nĕ'ĭexstĕ'l-
 dzas Lĕlâ"nĕnoxwĕ, yĭk'ă'sĕxs ĭĕ⁸la'ĕ lă'xō ĕ'k'lăx "nă'la.
 Wă, lă'k'as ĕ't⁸ĕd gwă'sĕk'as g'ă'xens, yĭx Lō'lu⁸yă⁸yas
 Lĕ'lă"nĕnoxwĕ. Wă, lă'k'as⁸Emxaĕnĕ aĕ'daagask'as yĭk'ă'tsĕ

"O tribe! my daughter here has come, but I don't want her here yet. I wish your wise men to speak, for I wish her to go back to her house in the upper world." Thus he said to his tribe.

When the great one had finished speaking, an old wise man spoke, and said, "Go on, Ghosts, take the batons and the beating-boards and the chamber-vessels, and sing out loud, Ghosts." Thus he said. Then the batons and the beating-boards and the chamber-vessels were taken. Then the wise man spoke again, said, "Now go and get a mat — a twilled mat — for Woman-receiving-Half to sit on." Thus he said. Then they went after the mat. They brought it, and spread out the mat in the middle of the rear of the house. Then four men went and lifted up Woman-receiving-Half and placed her on the mat. Then the wise men sat down on either side of Woman-receiving-Half. Then the wise men of the Ghosts began to sing. (This has come down to our time, the means of restoring to life the present Koskimo when they are touched by a Ghost; and the words of this song are the way of speaking of the Ghosts.)

Then an old man arose and spoke. He said, "O Ghosts! listen to me! It is an important thing, what we are going to do. This is the way you can go back when you come to the Ghosts-showing-Mouths-on-Ground when a person is dead in the upper world; and again, when you come to our middle dwelling-place of the Ghosts, a dead one who comes from the upper world can go back; and nearer

¹ Kwakiutl: de'nx'id.

hē¹lē, gā'yolē lā'k'asxē ē'k'lāx ¹nā'la. Wä, lā'k'as ē'tēk'as
 gā'xensē Ts!ō'ts!alā'wa¹lisas Lēlā¹nēnoxwē. Wä, hē'k'as-
¹Emxat! hak!waā'ts gunā¹yēmōtas legwī'fk'asasens ē'k'lāx
¹nā'la. Wä, lā'k'asēnē ō'gux¹id hak!wē' bekumā'lāxs gā'x-
 5 k'asaē lā'qōnō¹, "nē'x¹laēnē. "Wä, gā'xk'asōx gī¹yaxsens
 gī'ga¹max lā'k'asxō lē'gadk'asēxens gō'xwēx Mā'menhe-
 mā'lag'ilis Mā'grik'elēls Lēlā¹nēnoxwē. Wä, hē'k'as¹mōsen
¹nē¹nak'ilē k'lē¹yask'asaēx aē'daā'gatsē gā'xē lā'k'asxens
 gō'xwēx lēlā¹nēnox¹. Wä, lā'k'as¹mōsens gu'n¹x¹idel
 10 nē'lx¹id qak'ā'sōx gī¹yaxsens gī'ga¹max, "nē'x¹laēnē.

Wä, lā'k'as¹laēnē ax¹ē'dk'asxē kwea'ts qak'ā'ts xōxuse'-
 mēs lā'k'asex Q!ā'x's¹ēga. Wä, lā'k'as¹laēnē gwā'la. Wä,
 lā'k'as¹laēnē wā'xaxē lēlā¹nēnoxwē qak'ā'ts nē'lx¹idēs.
 Wä, lā'k'as¹laēnē lē'x¹ēdē lēlā¹nēnoxwē. Wä, lā'k'as¹laēnē
 15 nē'lx¹ida. Wä, gā'k'as¹mōs nē'l¹yōg'a: —

"Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!

1. Lē'hanLōlai ¹nemō'kuyā'lelā'emai'k'as lēlowā'emai'a lēlowā'emai'a lē-
 lowā'emē'k'as.
2. K'lē'sk'asLES wā'slōL ¹nemō'kuyā'lelā'emai'k'as lēlowā'emai'a lēlowā-
 20 emai'a lēlowā'emē'k'as.
3. K'lē'sk'asLES wiyā'lat ¹nemō'kuyā'lelā'emai'k'as lēlowā'emai'a lēlowā-
 emai'a lēlowā'emē'k'as.
4. Lā'lx¹ānaḥasō wiyā'laḥxōḥa ¹nemō'kuyā'lelā'emai'k'as lēlowā'emai'a
 lēlowā'emai'a lēlowā'emē'k'as. Lā'ḥasōs yā'yaxulā'g'ilī lāx gō'x¹sēs
 25 ¹nemō'x¹sēs hā'xulā'fenēs hā'xulā'fenē."

Wä, lā'k'as¹laēnē gwā'fk'as nē'la lēlā¹nēnoxwax Q!ā'x¹-
 s¹ēga, wä, lā'k'as¹Em¹laēnē q!wā. Lā'k'as¹Em¹laēnē gā'x-
 k'asL, lā'k'asxens nō'sk'asex ¹nā'la. Wä, lā'k'as¹laēnē
 dō'tleg'a¹te bekumā'la. Wä, lā'k'as¹laēnē ¹nē'x'a: "ya,
 30 gī'ga¹ma, lā'k'as¹Emxaā'x¹ wu'n¹xlāgr'ins g'ik'. Wä, lae'm-
 xaax¹ lē'gadk'ats Lē¹wag'ilayōgwa. — Wä, gē'lak'as la,
 Lēlā¹nēnox¹, qans lā'k'as lā'g'aē taō'dk'asg'ins ¹nemō'xux¹
 lā'k'asxē ē'k'lā ¹nā'la, "nē'x¹k'as¹laēnē. Wä, gā'xk'as-
¹laēnē nē'lak'as lā'k'asex ā'lanā'yasēs gō'xwē. Wä, lā'-
 35 k'as¹Em¹laxaēnē q!wā. Wä, lā'k'as¹laēnē q!ā'q!ōLā'matsō¹

to us is Charcoal-Ghosts, that is the place where the coal of the fires of the houses of our upper world come and stay; and a man who comes to this place also stays." Thus he said. "Now this dear one of our chief came here to our house, which is named Making-Satiated-on-the-Other-Side-of-the-World-Ghosts. That is what I mean, that whoever comes to this our Ghost house can never go back. Now we will try to sing for the dear one of our chief." Thus he said.

Then he took the chamber-vessel and sprinkled the face of Woman-receiving-Half. After he had done so, he told the Ghosts to go ahead and sing. Then the Ghosts beat time, and they began to sing; and this is their song: —

"Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!
I invite you, the only one, the son of the Ghosts, the son of the Ghosts,
the son of the Ghosts.

Don't feel sorry, the only one, the son of the Ghosts, the son of the
Ghosts, the son of the Ghosts.

Don't fear to die, the only one, the son of the Ghosts, the son of the
Ghosts, the son of the Ghosts.

Behold! you will not die, the only one, the son of the Ghosts, the son
of the Ghosts, the son of the Ghosts: you will go and dance in the
house of the friend of the begging-dancer."

After the Ghosts had finished singing for Woman-receiving-Half, she was alive, and she was going to be taken back to our world. Then a man spoke, and said, "O chief! now our dear one will change her name, and her name will be World-Maker-Woman. — Come, Ghosts, and let us take our friend to the upper world!" Thus he said. Then they came and showed themselves behind the village, and she was alive. Then her song was taught

ne'l'yōx lā'k'asxēs g'ō'kwaōtē. Wä, hē'k'as^{em}xaa q'lā'la-
k'asg'iits Gō'sg'imuxwax dō'demas lēslā^{nē}noxwē. Wä,
laem lā'ba.

24. Q!ō'mg'ustâels (Wealth-coming-up.)

Tradition of the Xō'yalas.

(Recorded by George Hunt.)

Wē'k'aslela hō'lēlał g'ā'xk'aslen qak'ā'sen wē'g'aēł
5 nuwē'ł'idk'asłtsō Hā'yahilagasa^x, yik'ā'sxō gwō^{yō}'kwasaxsē
Kwā'g'ułē lā^{nē}noxwa. Wä, hē'k'as^{maā}'lasēxs g'ō'kwaē
Hā'yahilagase lā'k'asxō bē'be^{naga}'waxsens ^{nā}'lak'āsēx.
Wä, lā'k'as^{laxaēnē} g'ī'gadk'atsē lē'gadk'āsas Q!ō'mg'us-
tâelsē. Wä, lā'k'as^{laxaēnē} ts!ā^{yenxelak}'ā'tsē lē'gadk'asas
10 Ā'badēk'ile'lsē. Wä, lā'k'as^{laxaēnē} q!ē'nemk'asē g'ō'kwa-
ōtas Q!ō'mg'ustâelsē. Wä, lā'k'as^{laxaēnē} ōdze'łqelak'as-
^{laxaē} g'ī'ga^{mäsēs} g'ō'kwaōtaxs lā'k'asaasēnē ā'lak'as
lā'k'as k'lē^{yas}'hōts!ē'ma. Wä, lā'k'as^{laxaēnē} hē'menā-
lak'ās^{em} la dō'duxstōlīk'ās qak'ā'ts wē'g'ik'as lā'g'īł lē'x-
15 ^{widk'as} lā'k'asex lē'xk'asa ēx awi^{nagwisk'asa}. Wä,
lā'k'as^{laxaēnē} dō'gwānemak'as qak'ā'ts wē'g'ī lē'łak'asxē
waō'sdālāsēs g'ō'kwaōtā.

Wä, lā'k'as^{laxaē} ^{yā'laq!ālak'atsēs} mō'xwē a^{yī'łxwa} qa
lā'k'asēsēnē lē'łak'asxē waō'sdālā. Wä, k'lē^{yask'adzā'}-
20 ^{laxaēnē} gē'k'!ālak'asē a^{yī'łxwaxs} g'ā'xk'asaasēnē ^{wi'la-}
k'as hō'xtslā. Wä, lā'k'as^{laxaēnē} dō'tleg'a^{łē} Q!ō'mg'us-
tâelsax. Wä, lā'k'as^{laxaēnē} ^{nē'x'a}: "Wä, gē'lak'as^{la},
ā'ēdats; wä, hē'k'asxāen lē'łag'īk'āsen lā'k'asaōl qak'ā'ts
wā'g'aīlaōs dō'dexstōlīl qak'ā'sens lē'gwask'asa; wä, lā'-
25 k'asex lē'xk'asa ēx awi^{nagwisa} lō lā'k'asnux^u dō'qwaxō
ē'k'!āx ^{nā'la}," ^{nē'x'k'as}laxaē. Wä, hē'x^{idk'as^{em}}laxaē
^{nēmā'dzax^{wid}} dō'tleg'a^{łē}lā'k'asē waō'sdālā. Wä, lā'k'as^{la-}
xāēnē ^{nē'x'a}: "Hē'k'as, hē'k'asē ē'k'!āx ^{nā'la}," ^{nē'x'k'as}-
^{laxaēnē}.

to her tribe. That is the reason the Koskimo know the ways [words] of the Ghosts. That is the end.

24. Q!ō'mgr'ustâels (Wealth-coming-up).

Tradition of the Xō'yalas.¹

(Recorded by George Hunt.)

Now you will listen to the tradition that I am going to tell you about these spirits, those which are referred to by the Kwakiutl as Ghosts. The village of the spirits of the deceased was in our Under-World, and they had for their chief one whose name was Wealth-coming-up, and he had a younger brother whose name was Having-Maggots-on-Back; and the tribe of Wealth-coming-up was numerous. The chief felt uneasy on account of his tribe, for they really could not be counted. Therefore he was considering all the time whether he would move to a large good place. Then he resolved that he would invite the wise men of his tribe.

He sent four attendants to go and invite in the wise men. It did not take the attendants long to call them, when they all came into the house; and then Wealth-coming-up spoke, and said, "Thank you, my dear ones! This is the reason why I invited you in, to consider whether we move to a large good place, and that we may have a look at the Upper-World." Thus he said. Immediately all the wise men spoke together, and said, "That's it, that's it, the Upper-World!" Thus they said.

¹ Compare, Publications of the Jesup North Pacific Expedition, Vol. III, p. 377.

- Wä, lä'k'as^olaxaēnē Q!ō'mg'ustâelsē ē'tleg'a^ŋ dō'tleg'a^ŋla.
 Wä, lä'k'as^olaxaēnē ^onē'x'a: "Wä, gā'k'aslela ¹ ^onē'mwōt
 Ā'badēk'elēls. Wä, gā'g'ilela lä'g'ōstāk'aslex qak'ā'ts
 wē'g'aēlaōs dō'qwak'aslaōl, qak'ā'sens g'ō'xwa," ^onē'x'·
 5 k'as^olaxaēnē. Wä, hē'x'·^oidk'as^oem^olaxaēnē Ā'badēk'elēlsē
 xwā'na^oidk'āsa, qak'ā'ts g'ā'xk'asaē g'ā'xōstā. Wä, hē'
 k'as^olaxaēnē ^oneqō'stāk'asē Xudē'sē. Wä, lä'k'as^olaxaēnē
 dō'x^owalelak'ās qēxs ē'x'āē awi^onak!wās. Wä, hē'k'as^olaxat!
 lek'laa'sēyōx de^ona'x. Wä, lä'k'as^olaxaēnē negō^o'yā^owak'asē
 10 ^owā^olag'īlaask'asasē wā'k'asbidza^owē. Wä, lä'k'as^oem^ola-
 xaēnē ē'x'ax'ē Ā'badēk'elēlsax. Wä, lä'k'as^olaxaēnē xwē'-
 laxbeta lä'k'asex g'ō'xwasēs ^onō'ladza^oē. Wä, lä'k'as^ola-
 xaēnē nē'lak'atsē ē'x'ē awi^onagwis dō'gu^olk'ats lä'k'asex
 Xudē'sē.
- 15 Wä, hē'x'·^oidk'as^oem^olaxaēnē ^oyā'lx^oidk'asē Q!ō'mg'us-
 tâelsk'asaxēs mō'xwē a^oyī'lxwa qa lä'k'asaēsēnē axk'!ā'la-
 k'asxē Hā'yahilagask'asē qa wē'g'ik'ā'saēs xwā'na^oidk'asa.
 Wä, hē'x'·^oidk'as^oem^olaxaēnē ^onā'xwak'as xwā'na^oidk'asa.
 Wä, g'ī'lk'as^oem^olaxaēnē nē'g'ex^owidk'ā'sexs g'ā'xdzēk'ā'-
 20 saasēnē ^owi^olak'as ^omā'ox^owidk'asē q!ē'nemk'asē lē'lqwala-
 la^oya. Wä, lä'k'as^olaxaēnē ^owi^olak'ās^oemxat! g'ā'xk'as
 ē'k'!ē'sta. Wä, hē'k'as^oem^olaxat! ^omā'wōlemk'atsa Hā'yahī-
 lagasē dzeqlu'sē, lä'dzēk'as^oem^olaxaēnē q!wā'lxawē'k'ila
 o'xlēk'ilaqēnē, qak'ā'ts gugets!ō'dālaēs lä'k'asxē de^onā'xe-
 25 klwa. Wä, lä'k'as^oem^olaxaēnē g'ō'x^odemsilak'asex Xudē'sē.
 Wä, g'ī'lk'as^oem^olaxaē g'wā'lk'as g'ō'x^odemsilak'āsas lä'k'a-
 saē Q!ō'mg'ustâelsē axk'!ā'lak'asxēs g'ō'kwaōtē qa ē'x^owid-
 k'asēsēxē lā'x'la^osē lä'k'asex ā'lanā'yasē g'ō'x^odemsk'asē.
 Wä, hē'k'as^oemxat! hē'g'īlk'atsē g'wā'lak'asē ā'lanā'yasē
 30 g'ig'ō'xwē lä'k'asex Xudē'sē. K!ē^o'yasg'īlk'asas la hayā'x-
^oidk'asē lā'x'la^osaxē maō'sēk'asasē Hā'yahilagāsē, qak'ā'sē
 Q!ō'mg'ustâelsaxs dō'tleg'a^ŋlk'as^omaā'lasēxē lā'x'la^osk'asē.
 Wä, hē'k'as^oem^olaxat! dō'demk'atsēg'a^ŋx: ^oyā'k'asōl, ā'īē-
 q!ēnē'ms! g'wā'k'asnaō g'ā'xk'as lā'sax^oidk'as q!wā'x^oēdk'as

Then Wealth-coming-up spoke again, and said, "Go on, brother Having-Maggots-on-Back! you shall go up, that you may look for a place for our village." Thus he said. Immediately Having-Maggots-on-Back got ready and went upward. He came right up at Cut-Beach. Then he saw that it was a good rocky place, and the rock was sandstone, and in the middle there was a little river. Then Having-Maggots-on-Back approved of it. He went back to the house of his elder brother, and he told him about the nice place that had been seen by him at Cut-Beach.

Immediately Wealth-coming-up sent his four attendants to go and ask the Ghosts to get ready. Immediately they all got ready. As soon as night came, they all came in great numbers, and the numerous tribe carried their property. Then they all came upward, and the Ghosts each carried soil on his back, and they poured it out on the sandstone. Thus they made a village site at Cut-Beach. As soon as the village site was finished, Wealth-coming-up asked his people to clear away the trees behind the village, and therefore the place behind the houses of Cut-Beach is thus. Therefore no trees grow up along (the village) on account of the work of the Ghosts, on account of what Wealth-coming-up said about the trees. This is what he said: "Oh, you that grow inland! don't grow seaward of what I made for future

¹ Kwakiutl: hā'ga.

lāx lā'sē^onaḡwaxsa lā'k'āsēx maō'sa^oya lā'k'asēx ā'lk'asla
 bekō^o"māḡ," "nē'x'k'as^olaxaēnē. Wā, hē'k'as^oem^olaxat! k'!ē-
 "yask'asg'īlk'ats la q!wā'x^oēnox^okwaso^o lā'x'la^osē lā'k'asxē
 ā'lanō^owāsē g'ō'xwa lā'k'asēx Xudē'sē. Wā, lā'k'as^oem-
 5 "laxaēnē g'ig'ō'x^odzēk'asē g'ig'ō'xwas Hā'yahilagāsē. Wā,
 lā'k'as^oem^olaxaēnē lā'k'as q!ēbegwī'sk'asē lā'sagwisk'asasē
 g'ō'xwē, qak'ā's mēxē'dzats g'ig'ī'l^owās. Wā, lā'k'as^oem-
 "laxaēnē ē'x'k'adzeōl g'ō'xwa.

Wā, lā'k'as^olaxaē Q!ō'mg'ustālsē dō'x^owalaxē g'ō'xwa-
 10 k'asē lā'k'asēx Ts!ā'nāla. Wā, hē'k'as^oem^olaxat! g'ī'lk'atsē
 Xō'yalaslā lē'lqwalala^oyaxē g'ī'g'adk'ā'dzaōlasē lē'g'adk'asas
 Yā'qēla. Wā, g'ī'lk'as^oem^olaxaēnē dō'x^owalak'asē Q!ō'm-
 g'ustālsaxē g'ō'xwē lā'k'asēx Ts!ā'nāla, lā'k'asaē Yā'qēla
 ō'gwax^oēd dō'x^owalelak'asxē g'ō'xwasē Hā'yahilagāsē. Wā,
 15 lā'k'as^olaxaēnē wā'laqlālak'asē Yā'qēla qak'ā'ts q!aō'f'ale-
 lēxē g'ō'xwa lā'k'asēx Xudē'sē, qak'ā'sexs ā'lak'asaē q!ā'-
 yax^oīdk'ats qak'ā'sexs k'!ē^oyask'asaē dō'qwaēnox^okwā'sex,
 lā'g'īlk'ā'sas "yā'laqlālak'atsēs ha^oyā'f'a qa lā'k'asēs dō'qwas.
 Wā, lā'k'as^olaxaē g'ī'g'īltālak'asē ma^olō'xwē ha^oyā'f'a lā'-
 20 k'asxē kweā'tslē. Wā, g'ī'lk'as^oem^olaxaēnē gwā'lk'asē
 ma^olō'xwē ha^oyā'f'a g'ī'g'īltālxas lā'k'asaē hō'guxsk'asa
 lā'xē mōtslā'xē g'ē'g'ī'l^owa, qak'ā'ts lā'dzēk'asē sē'x^owid-
 k'asē q!ē'nēmdzēk'aswuḡa ha^oyā'f'asē g'ī'lk'asa Xō'yalasa.
 Wā, hē'k'adza^olaxaēnē lā'k'as ē'x^oag'a^olis lā'k'asxē lā'sa-
 25 gwisasē g'ō'xwas Hā'yahilagāsaxs lā'k'asaē xā'sbēx^owidk'asē
 Hā'yahilagāsē. Wā, hā'k'adza^olaxaēnē lā'k'as "wī^olak'as
 hō'qawelsk'asē "nā'xwa bekumā'la lōkwa'sē ts!ē'tslēdāx
 lōkwas^oemxaa' g'ī'ng'īnānemas Ha'ayahilagāsaxs lā'k'asaē
 k'!ēdē'lx^oīdk'ase "nā'xwa ha^oyā'f'ās Yā'qēla. Wā, lā'k'as-
 30 "laxaēnē sē'lqumē'stak'asē ō'k!wī^onās. Wā, lā'k'as^olaxaēnē
 ma^olō'x^okwās^oem k'!ē^oyas ō'dzēx^oīdk'asē g'ī'g'īltā^olakwasē
 lā'xē kweā'tslē. Wā, hē'k'as^oem^olaxat! g'ā'xk'as aē'daax^oēd
 dā'pēlak'āsxēs g'ō'kwaōtk'asdē. Wā, lā'k'as^oem^olaxaēnē
 k'ō'tak'asē ma^olō'xwē ha^oyā'f'axs hē'k'as^omaē k'!ē^oyask'as-

generations." Thus he said. Therefore trees do not grow behind the houses of Cut-Beach. Now there were many large houses of the Ghosts, and there was also a shell beach in front of the houses, on which was a place for the canoes. Then the people in the village lived happily.

Wealth-coming-up saw a village at Side-of-Tide. Those were the ancestors of the tribe named Xō'yalas, who had for their chief one who was named Property-Maker. As soon as Wealth-coming-up saw the village at Side-of-Tide, Property-Maker also saw the village of the Ghosts. Then Property-Maker wished to investigate the village at Cut-Beach, for he was much surprised because it had never been seen before. Therefore he sent his young men to go look at it. Two young men purified themselves with urine; and as soon as the two young men had finished purifying themselves, they all went aboard two canoes; and all the many young men, the ancestors of the Xō'yalas, paddled. They were approaching the beach of the houses of the Ghosts when the Ghosts began to make a loud noise. Then all the men and women, and also the children of the Ghosts, came out of the houses; and the young men of Property-Maker became dizzy, and their bodies were twisted about. Only two of them were not wrong, --- those who had washed with urine. They went back, towing their past tribe. Then the two young men guessed why they were not hurt by the supernatural power of the spirits, because they had washed with urine.

- grits qlē'k'ax nau'alaxwasē Hā'yahilagaxsaxs g'í'g'íltā'laē
lā'k'asxē kweā'ts!ē. Wā, lā'k'as'laxaē mā'lō'xwē hā'yā'f'a
xō's'idk'atsē kweā'ts!ē lā'k'asxēs 'nē'nemō'xwē. Wā, lā'
k'as'laxaē hē'x'idk'as'Em nexts!ā'x'idk'āsē wí'welx'lā'lās.
5 Wā, hē'k'as'Emxat! g'í'lx'id wā'nō'l'idk'ats kweā'ts!ē. Wā,
lā'k'as'Em'laxaēnē hē'menālak'as'Em la g'í'g'íltā'lak'asē g'ā'l-
k'asasē Xō'yalasē lā'k'asxē kweā'ts!ē qak'ā'sexs lā'k'as-
'mā'axat! wā'nōlemnu'x's.

- Wā, lā'k'as'Em'laxaēnē dent!idk'asē g'ā'lā Xō'yalas qa-
10 k'ā'ts wē'g'aē bō'x'wídk'atsēs g'ō'x'dē lā'k'asex Ts!ā'nāla.
Wā, g'í'lk'as'Em'laxaēnē wā'x'k'as xwā'na'l'idk'asē lē'lqwa-
lala'ya lā'k'asaē xu'nx'idk'asē g'ō'x'se'masōkwa'sas 'me-
k'ā'la. Wā, lā'k'as'Em'laxaēnē lē'gula'ē Ts!ā'nāla qak'ā'ts
la'ē 'mex'wā'lē' lā'k'asex Q!ō'xsta. Wā, g'í'lk'as'Em'la-
15 xaēnē dō'x'walēlak'āsē Q!ō'mg'ustālsaxē 'mek'ā'lak'ā'saxs
lā'k'asaē ē'x'idk'asē nā'qa'yas. Wā, lā'k'as'laxaēnē g'í-
g'aēx'edk'asē Q!ō'mg'ustālsaxēs gwā'laā'saxs k'lēyā'saē
genē'mk'asa. Wā, lā'k'as'laxaēnē lē'lak'asxēs g'ō'kwaōtē.
Wā, lā'k'as'laxaēnē nē'lak'atsēs gwaē'xsaāsk'asē lā'k'asex.
20 Wā, lā'k'as'laxaēnē nē'lak'atsēs hē'k'ats!ēnā'ē gwō'yō' qā'-
k'ats genē'mk'asē k'lē'dēlk'asas lā'lēlil'lās lā'ō'gwaā'dexwē.
Wā, hē'x'idk'as'Em'laxaēnē 'nemā'dzā'x'wíd wā'xak'āsē
g'ō'kwaōtas. Lā'k'as'Em'laxaēnē ē'x'ax'ē lē'lqwalala'yax
gā'gak'lēs g'í'ga'māx k'lē'dēlas lā'lēlil'la.
25 Wā, lā'k'as'Em'laxaēnē 'yā'lax'edk'atsēs mō'xwē a'yí'l'xwa
qa lā'k'asēsē gā'gak'!ag'í'lē'lax k'lē'dēlas lā'lilil'lās lā'ō'-
gwaā'dexwē. Wā, hē'x'idk'as'Em'laxaēnē hō'qawelsk'asē
waō'sdālā lōkwa'sē mō'xwē a'yí'l'xwa. Wā, lā'k'as'laxaēnē
xwā'na'l'idk'asē mō'xwē a'yí'l'xwa. Lā'k'as'Em'laxaēnē
30 wí'x'ustr'ndk'asxē ō'mask'asē g'í'l'ē'wa. Wā, lā'k'as'laxaēnē
hō'guxs lā'qēnē. Hē'lakwasawis g'íldzesk'asē bekumā'la,
wā, hē'lgaak'as'Em'laxaēnē¹ lā'k'asex Yō'gwaē. Wā,
lā'k'as'Em'laxaēnē g'ā'yāk!wālak'asē l'lxwā qak'ā'sēs g'í-
ga'ma. Wā, qa wē'k!ēg'a'lk'asē 'lā'witsē g'í'ga'mās dō'-

Then the two young men sprinkled urine over their friends, and at once their bodies straightened out. This is the first time that a cure was made with urine, and so the ancestors of the Xō'yalas always washed with urine, and they have it now for making cures.

Then the ancestors of the Xō'yalas began to make a noise, for they were going to leave the village at Side-of-Tide. As soon as the tribe got ready, the houses on the island began to tremble, and Side-of-Tide began to move on the water; and it stopped on the water at Smooth-Water. As soon as Wealth-coming-up saw the island, he felt glad. Then it occurred to Wealth-coming-up that he was in the condition of having no wife. Therefore he invited his tribe in, and he told them what he desired them to do; and he told them that the one to whom he referred, whom he wanted for his wife, was the princess of Inviter, of the Magic tribe. Immediately his tribe said all at the same time that he should go on; for the tribe would be glad (to see) their chief marry the princess of Inviter.

Then he sent four attendants to woo the princess of Inviter of the Magic tribe. Immediately the wise men and the four attendants went out. The four attendants got ready and launched the large canoe. Then they went aboard. The ancestors of men had supernatural power, and (therefore) they arrived in one day at Yō'gwatē. Then one of the attendants asked (the girl) in marriage

¹ Kwakiutl: hō'lāla.

demas Hā'yahilagadzēsē bekumā'la. Wā, ō'kwas^{em}la-
xaēnē "yā'laqlālak'asē lā'lēlilā qa wē'g'ik'as lā'g'as
hā'lagila gā'gak'la.

- Wā, g'ā'xk'as^{em}laxaēnē aē'daax^{edk}asē mō'xwē a'yī'l-
5 xwa. Wā, lā'k'as^{em}laxaēnē hē'lē'sta lā'k'asxēs lā'šk'asdē.
Wā, hē'x^{idk}adzeōl^{em}laxaēnē ē'tōdk'ats ē'x'ē dō'dems
lā'lēlilā. Wā, hē'x^{idk}as^{em}laxaēnē xwā'na^{idk}asē
Haa'yahilagasē qak'ā'ts la'ē gā'gak'la. Wā, lā'dzēk'as^{em}-
"laxaēnē wī'x^{stē}ndk'asxēs g'ig'īl^{wa} qak'ā'ts hō'x^{wa}ex-
10 sēlē lā'k'asex. Wā, lā'k'as^{em}laxaēnē "wī'lx^{sā}laxs g'ā'x-
k'asasēnē ō'gwax^{idk}asē Q!ō'mg'ustāelsē lā'x^{wels} lā'k'asex
lā'sak'lusk'asasēs g'ō'xwē. Wā, lā'k'as^{em}laxaēnē dō'tleg'a^{fa}.
Wā, lā'k'adzaōl^{em}laxaēnē dā'k^{leg'a}lk'asex nau'alax^udāsēs
g'ō'kwaōtē, qa k^{lē}yask'as lā'g'aīts ē't^{ed} lewu'l^xuk'aslē
15 bā'klumaxs dō'x^{wala}āx. Wā, hē'x^{idk}adzaem^{em}laxaēnē
"nā'xwak'as ē'x^{ax}ē g'ō'kwaōtasēx dō'demas. Wā, lā'k'as-
"laxaēnē lē'xē^{exs}sē klud^{exs}sā'lalā^e lā'k'asxē g'ig'īl^{wa}.
Wā, lā'k'as^{em}laxaēnē ha'n^xidk'adzeōl^{em} Q!ō'mg'ustāelsaxē
nau'alax^uk'asdāsēs g'ō'kwaōtē. Wā, lā'k'as^{em}laxaēnē "mex-
20 betē'lsas qa lā'k'asēs nau'alax^us a'mlēxwas, yīk'ā'sxēs
"nemō'xwa ts!ā^{ya}. Wā, lā'k'as^{em}laxaēnē "wī^{elak}as la
bā'xus^{idk}asē Haa'yahilagasdē.

- Wā, lā'k'as^{em}laxaēnē gwā'lk'asē maō'tslēna^{yas} Q!ō'mg'us-
tāelsaxs lā'k'asaē lā'g'aā^{exs} lā'k'asxēs g'īl^{wa}. Wā, lā'-
25 dzēk'as^{em}laxaēnē sē'x^{widk}adzeōlā. Wā, k^{lē}yask'as-
"em^{em}laxaēnē "neqā'lak'asexs lā'k'āsaāsēnē lā'g'aak'as lāx
Yō'gwatē, g'ō'kwaāsasē lāō'gwaā^{dex}wē. Wā, hē'x^{idk}as-
"em^{em}laxaēnē gā'gak^{lex}idk'āsa. Wā, g'īl^{lk}as^{em}laxaēnē
qlwē'lak'asē mō'xwē a'yī'l^xu dō'tlālaxs lā'k'asaē ō'gwax-
30 "idk'as dō'tleg'a^{lk}asē ē'l^xwasē g'ī'ga^{mäs} lāō'gwaā^{dex}wē.
Wā, lā'k'as^{em}laxaēnē dō'demnu^xsē k^{lē}k^{les}ō' lōkwa'sē
ō^{mas}sē g'ō'xwa. Wā, hē'k'as^{em}xaēnē lē'legemk'asē.
Wā, g'īl^{lk}as^{em}laxaēnē qlwē'lak'ā^{exs} g'ā'xk'asaē "me-
ku'lsk'asē g'ō'xwē qak'ā'ts g'ā'xk'asē "mex^{wā}lā^{ya}. Wā,

from the chief; and what could the chief say against the words of the Ghosts? They were just sent by Inviter to get married quickly.

Then the four attendants went back, and they got back in one day from where they had gone to. Immediately they related the good words of Inviter, and immediately the Ghosts got ready to get married. Many of them launched their canoes and went aboard. They were all aboard, and Wealth-coming-up came also, standing on the ground outside of the house. Then he spoke; and the great one asked for the magic power of his tribe, that the people might not become contorted again when they should see them. Immediately his whole tribe agreed to what he had said, and those who were sitting in the canoes beat time. Then Wealth-coming-up spread out his blanket to catch the supernatural power of his tribe; and then he threw it into the ground, that it should become the supernatural power of his one younger brother. Then all the spirits became ordinary people.

After Wealth-coming-up finished his work, he went aboard his canoe, and the many people paddled away. It was not yet noon when they arrived at Yō'gwatē, the village of the Magic tribe. Immediately they began the marriage ceremony. Then, as soon as the four attendants stopped speaking, the attendants of the chief of the Magic tribe also began to speak; and he made a speech about the carvings of the large house, and also about the names; and as soon as he stopped speaking, the house came moving from the ground and floated on the water; and

g·ā'xk·as^llaxaēnē taō'dk·asē mō'xwē a^oyī'l^us lā'lēlil:lāsē
 k·lē'dēlē. Wä, g·ī'l^k·as^oEm^llaxaēnē lā'xsk·as lā'xē ^oyā^oya-
 ts!ēk·asasēs lā'^owunEmk·adzeō'^lē, wä, hē'x·^oidk·as^oEm^llaxaēnē
 lē'mg·aā'lēlōdk·atsē g·ō'kwaōtas Q!ō'mg·ustâelsasē lē'm^oyō¹
 5 lā'k·asxē ō'^omasē g·ō'xwa. Wä, g·ā'xk·as^oEm^llaxaēnē tē-
 kluxsdeLēxē² ō'^omasē g·ō'xwa.

Wä, k·lē'^oyask·adzâ^llaxaē gē'g·ilēk·asexs g·ā'xk·asaē
 g·ā'x^o·aLēla lā'k·asex Xudē'sē. Wä, ō'kwadzaEm^llaxaēnē
 hē'x·^oidk·as^oEm dā'danōdk·asē qlē'nemē lē'lqwalalēxē
 10 ō'^omasē g·ō'xwa qa^s lā'k·asaē ax^oē'lsk·ats lā'xē ^oneqē'tse-
 ma^llask·ā'sasē g·ō'x^odemsk·asē qa ^owī'k·!Eg·a^lē^lā'wits qa-
 k·ā'sexs lā'k·as^omaaxat! g·wā'lk·asxē dzā'qwa. Wä, lā'k·as-
^oEm^llaxaēnē hē'mēnālaEm la ēk·!ē'qelak·asē qlē'nemk·adze-
 ō'^lē lē'lqwalalā'ya qak·ā'sēs g·ī'ga^omāxs lā'k·asaē gā'k·āla.
 15 Wä, lā'k·as^oEm^llaxaēnē hē'mēnālak·as^oEm lā'k·as k!wē'las-
 k·asē Q!ō'mg·ustâelsē.

Wä, qwēs·g·ī'lak·as^oEm^llaxaēnē g·ō'xwa lā'k·asex Xudē'sē.
 Wä, lā'k·as^oEm^llaxaēnē k·lē'^oyask·as qlā'lak·asē Q!ō'mg·us-
 tâelsaxēs lā'g·ī'l^k·asa ^onē'x·k·as lā'k·asaē qā's^oid lā'k·asex
 20 ā'l:lās Xudē'sē. Wä, lā'k·adzeō'^lEm^llaxaēnē qā's^oidk·asa.
 Wä, k·lē'^oyask·adza^llaxaēnē ā'LEg·ilak·āsexs lā'k·asaē dō'x-
^owaLē'laxē sī'seyōlē. Wä, hē'x·^oidk·adzaEm^llaxaēnē tē'mx^o-
 bendk·asxēs k·lile'mk·asē, qak·ā'ts ē'lk·ōdk·āsēx. Wä,
 lā'k·as^llaxaēnē kwē's^oidk·atsē ē'l^oxwē lā'k·asxē sī'seyōlē.
 25 Wä, lā'k·as^oEm^llaxaēnē ō'gwax^oid kwē's^oidk·atsē ē'l^oxwē
 lā'k·asxēs sē'k·lagā'nowē. Wä, hē'k·as^oEm^llaxat! lā'k·as
 kwē'x^oidayōkwatsēx ^onā'qōstā^oyasē bā'kwa^owās. Wä, hē'x·
^oidk·adzaEm^llaxaēnē kuxs^oē' bā'kwa^owax·dāsē sī'seyōldē.
 Wä, lā'k·as^oEm^llaxaēnē lē'l^ox·^oīdk·asa. Wä, lā'k·as^oEm^lla-
 30 xaēnē ax^oē'dk·asē Q!ō'mg·ustâelsaxē ts!ē'nē'xk·asdāsē⁴ sī'se-
 yōlē lōkwā'sē gō'bedās. Wä, lā'k·as^llaxaēnē ax^oē'dk·asxē
 ts!ē'nē'xk·asdāsē sī'seyōlk·asdē qak·ā'ts axbetē'lsēx ō'ba-
 k·asas lā'k·asxē ō'xsēdza^llask·asasē nek·!esē'. Wä, lā'k·as-
^llaxaēnē dā'baxē a'psbaqa^s lā'k·asaē nē'xa lā'k·asex ā'lanā-

the four attendants of Inviter brought the princess. As soon as she went aboard the canoe of her great husband, the people of Wealth-coming-up tied a rope to the large house, and they came towing the large house.

It did not take them very long before they arrived at Cut-Beach, and right away the numerous tribe just lifted the large house by the corners, and they went and put it on the ground in the middle of the village site; for why should they not do it? It was all finished by evening. The great numerous tribe were always happy because their chief was now living with his wife, and Wealth-coming-up was always giving feasts.

They had been living for a long time at Cut-Beach. Then Wealth-coming-up did not know why he wished to walk inland from Cut-Beach. The great one started to go, and he had not gone far inland before he saw a double-headed serpent. Immediately he bit the end of his tongue and drew blood, and he spit the blood on the double-headed serpent; and he also spit the blood on his cane, and that was the instrument with which he struck the man in the middle³ of the double-headed serpent between the eyes. Immediately the man in the middle of the double-headed serpent split in two. Then the double-headed serpent was dead. Wealth-coming-up took the intestines of the double-headed serpent and its scales, and he took the intestines of the double-headed serpent and put them under ground, at the foot of a hill. Then he took one end of it, and pulled it to the rear of the

¹ Kwakiutl: dene'm.

² Kwakiutl: dā'plaxsdele.

³ The double-headed serpent is represented as a serpent's body, with a serpent's head at each end, and a man's head in the middle.

⁴ Kwakiutl: ts!e'yf'm.

- ⁵wāsēs g·ō'xwē. Wä, g·í'lk·as⁵em⁵laxaēnē l·lāx⁵l'sk·asē
 ts!E⁵nē'xē lā'k·adzēō⁵lāē dō't!eg·a⁵ík·asē Q!ō'mg·ustâelsaxē
 ts!E⁵nē'xdē. Wä, lā'k·as⁵laxaēnē ⁵nē'x·a: "Wä, lā'k·as⁵em⁵l-
 xaā's ⁵wā'pk·asLES ā'ík·asLA bekō⁵maL; lā'k·asLEXaā's k·lē'-
 5 ⁵yask·asL k·ō⁵lēnox⁵Laōl'xē wā'x·k·as⁵emL lēlE⁵m·xusxē hē'-
 enxē," ⁵nē'x·k·as⁵laxaēnē. Wä, hē'x·⁵idk·adzaem⁵laxaēnē
 wā'x·⁵idk·asē wā'k·asbī'dza⁵wē. Wä, lā'k·as⁵em⁵laxaēnē
 ē'tēdk·as⁵laxat! k·lē⁵yask·as⁵lā'xat! aō'msē bekumā'laēna-
 k·asas Q!ō'mg·ustâelsē.
 10 Wä, lā'k·as⁵em⁵laxaēnē g·eyā'lak·as⁵em lā'k·asa. Wä,
 lā'k·as⁵em⁵laxaēnē q!ā'lak·asē lē'lqwalala⁵yax Q!ā'nēqē-
⁵laxwaxs lā'k·as⁵maā⁵lasē'nē g·ā'xk·asL hē'la'xō ō⁵wē⁵stāx-
 sens ⁵nā'lak·asēx. Wä, hē'x·⁵idk·ā'dzēō⁵l'Em lā'xaēnē dō'-
 t!eg·a⁵ík·asē Q!ō'mg·ustâelsē lā'k·asxēs g·ō'kwaōtē. Wä,
 15 g·a'k·as⁵em⁵laxat! dō'demsēg·āq⁵, yík·a's g·ō'kwaōt: "G·í'l-
 k·as⁵em⁵l'xaē g·ā'xk·asLē ā'dai Q!ā'nēqē⁵laxwa lā'k·asLaxaen
 axk·lā'la'qēnē qa lē'k·laā'x·⁵idā'mask·asaēltsē g·ā'xk·asen.
 Lā'k·asLaxaen ⁵mekwā'xta⁵wal, lā'k·asxō ⁵wā'pēx qak·ā'sen
 dā'dogulba⁵ēlts ā'ík·asLA bekō⁵maL," ⁵nē'x·k·as⁵laxaēnē. Wä,
 20 lā'k·as⁵laxaēnē ō'gwax⁵id dō't!eg·a⁵ík·asē ⁵nemō'xwē lā'k·asex
 a⁵yī'l'xwas. Wä, lā'k·as⁵laxaēnē ⁵nē'x·a: "⁵ya'k·adzēō⁵lōL,
 g·í'ga⁵ma, lā'k·asLEN ō'gwax⁵idEL lek·laā'x·⁵idā'matsōltsē
 ā'dai Q!ā'nēqē⁵laxwa qak·ā'sen la'ēl ba⁵nā⁵laslōs ā'lak·ats
 xā'mastā⁵laālaxōL lā'k·asxō ⁵wā'pk·asēx," ⁵nē'x·k·as⁵laxaēnē.
 25 Wä, g·í'lk·as⁵em⁵laxaēnē q!wē'lak·asexs lā'k·asaē hō'qa-
 wēl'sk·asa.

Wä, lā'k·as⁵em⁵laxaēnē la g·eyā'la, g·ā'xk·asaā'sē Q!ā'-
 nēqē⁵laxwē. Wä, hē'x·⁵idk·adzō⁵l'Em⁵laxaēnē lē'lasōkwatsē
 g·í'ga⁵mā, yík·a'ts Q!ō'mg·ustâelsē. Wä, hē'x·⁵idk·as⁵em-
 30 ⁵laxaēnē lā'k·asē ā'dē Q!ā'nēqē⁵laxwē lā'k·asex g·ō'xwas.
 Wä, lā'k·as⁵laxaēnē dō't!eg·a⁵l'ē Q!ō'mg·ustâelsax Q!ā'nēqē-
⁵laxwē. Wä, lā'k·as⁵laxaēnē ⁵nē'x·k·asex: "⁵ya'k·asōL, adai!
 Wä, hē'k·asxaen lē'lag·í'lk·asenlōL qak·ā'ts wē'g·aēlōs le-
 k·laā'x·⁵idā'mask·asL g·ā'xk·asen qen lā'k·asaē. ⁵mek!wā'L,

village. As soon as the intestines stretched out from the ground, the great Wealth-coming-up spoke to the intestines, and said, "You shall be the water of future generations, and you shall never cease running, even in a dry summer." Thus he said. Then a little river began to run there. The quality of Wealth-coming-up of being not an ordinary man was really present again.

They staid there a long time. Then the tribe learned that Q!ā'nēqē^llak^u was coming to set everything right all around our world. Immediately the great Wealth-coming-up spoke to his tribe. And this is what he said to his tribe: "As soon as Lord Q!ā'nēqē^llak^u comes, I shall ask him to transform me into a rock, and I shall be an island in this water, so that I may be seen by later generations." Thus he said. Then one of his attendants also spoke, and said, "O great chief! I will also be transformed into a rock by Lord Q!ā'nēqē^llak^u; but I will be under you, else you would remain on the rock in this water." Thus he said to him. As soon as he stopped speaking, they went out.

Then, after a long time, Q!ā'nēqē^llak^u came. Immediately the great one was invited by Chief Wealth-coming-up. Then Lord Q!ā'nēqē^llak^u went to his house, and Wealth-coming-up spoke to Q!ā'nēqē^llak^u. He said to him, "O great Lord! I invite you that you may turn me into a rock, that I may stay in the water at this river, that I may be prayed to by later generations." Thus he said to him. Immediately the Lord called him to go to the

lā'k'asxō wāx, qak'ā'sen a'myaxasōkwasae'tsē¹ tsā'k'aslase
 ā'lk'asla bekō²mal," nē'x'k'as³laxaēnē. Wä, hē'x'īdk'as-
⁵Em⁴laxaēnē lē⁵lālak'asē ā'dāq qa lā'k'asaēs lā'xē wā'p-
 k'asē. Wä, lā'k'as⁶laxaēnē hē'x'īdk'adzeō⁷lēmē Q!ō'mg'us-
 tāelsē lā'k'as g'ā'lag'īwasēs E'lḡwē. Wä, lā'k'as⁸laxaēnē
 E'lḡlak'as⁹laxaēnē Q!ā'nēqē¹⁰laxwas. Wä, lā'k'as¹¹laxaēnē
 q!u'lya¹²lālak'as¹³mē Q!ō'mg'ustāelsē lōkwā'sēs E'lḡwē lā'xē
 nā'lēk asbidza¹⁴wasē tsā¹⁵yasē lā'xē wā'pē. Wä, lā'k'as-
¹⁰laxaēnē hax¹⁶wā'lē E'lḡwē. Wä, lā'k'adzeō¹⁷laxaēnē k!wā'-
 g'īndk'asē Q!ō'mg'ustāelsax. Wä, g'ī'lk'adzaem¹⁸laxaēnē
 hē'f'ā'lak'asExs lā'k'asaā'sēnē lek!lā'x'īdā'matsōkwasā.
 Wä, ō'kwas¹⁹Em²⁰laxaēnē a'myax²¹ēdk'asē g'ō'kwaōtk'asdāsē
 g'ī'ga²²max'dāx Q!ā'nēqē²³laxwē qak'ā'slaxs lā'k'as²⁴maā²⁵lasē
 ā'lak'!eg'a²⁶ k'ī'ē'dk'atsēs dō'x²⁷walaēna²⁸yax gwē'x'īdaās-
¹⁵k'asax g'ī'ga²⁹max'dās. Wä, lā'k'as³⁰Emxāōx q!umba'.

25. A³¹mā'ḡwax'sag'ila (Potlatch-Giver).

Tradition of the G'ā'plēnox³².

(Recorded by George Hunt.)

Wā'sk'as³³laēnē g'ī'lk'asasē G'ā'plēnoxwē lā'k'asEx Aqā'-
 laa. Wä, lā'k'as³⁴laēnē lē'gadk'asē g'ī'ga³⁵mās A³⁶mā'ḡwax-
 sag'ila. Wä, lā'k'asōnō ē'k!egEmk'asō nek!lā' lā'k'asEx
 Aqā'laa. Wä, lā'dzaō³⁷laxaē hayē'msta³⁸lak'asxē dē'msxē.
²⁰Wä, lā'k'asē g'ī'ga³⁹ma q!ē'qa qak'ā'sēs pexa'lak'atslēna⁴⁰ē.
 Wä, lā'k'edzaō⁴¹laxwa laē'nē lā'g'ustā lā'k'asxē nek!lā'
 qak'ā'ts laē lā'ḡwafak'adzaō⁴² lā'k'asxē lāā'k'asbidza⁴³wa
 lā'xē nēqā⁴⁴māsē nek!lā'. Wä, lā'k'adzaō⁴⁵laēnē hē'mē-
 nālak'adzaō⁴⁶ hē'k'as gwē'g'ilaē.
²⁵Wä, lā'k'as⁴⁷laēnē ts!ē'nḡwē a⁴⁸yī'lḡwasēs gwē'g'ī'lasasēnē⁴⁹.
 Wä, lā'k'as⁵⁰laēnē klwē'x'īdk'asēnē mō'xwē a⁵¹yī'lḡs qak'ā'ts
 wē'g'īl k!ē'lak'āxē g'ī'ga⁵²ma. Wä, lā'k'as⁵³laēnē nē'x'ē
 nēmō'ḡwē qa⁵⁴s lā'k'asē qā'yāg'īndeq qak'ā'ts lā'gultō'sēq

water, and immediately the great Wealth-coming-up went ahead of his attendant, and behind them went Q!ā'nēqē^ulak^u. Then Wealth-coming-up and his attendant acted in their own way a little upstream of the place where water is drawn. Then the attendant lay down on his face, and the great Wealth-coming-up sat on his back. As soon as he had sat down, he was transformed into a rock. Then the tribe of the past chief just prayed to Q!ā'nēqē^ulak^u, for they were really frightened by what they had seen being done to their chief. That is the end.

25. A^umā'xwax·sag·īla (Potlatch-Giver).

Tradition of the G·ā'p!ēnox^u.

(Recorded by George Hunt.)

The ancestors of the Divided tribe went to Cave to gather herring-spawn, and the name of their chief was Potlatch-Giver. There is a high hill at Cave, and it falls down steep to the sea. The chief purified himself because he was a shaman, and he would go up the hill and stand on a dangerous small place at the precipice of the hill. He did this dangerous thing all the time.

Then his attendants became angry on account of what he was doing, and his four attendants planned that they would kill the chief. One of them said that they would follow him and push him down from the place where he

¹ Kwakiutl: ts!E'lwaqa.

lā'k·asxēs lā'wāask·asnaḡwa. Wä, lā'k·adzō'laēnē gṡwā'k·asē dō'demk·asas. Wä, lā'k·as'laēnē 'nā'x·'idk·asaxē gaā'la. Wä, lā'k·as'Emxatlē qā's'idk·asē A'mā'ḡwax·sag'ilā lā'k·asxatl·xēs lā'x·lag·ask·adzaō'la. Wä, lā'k·as'laēnē qā's-
 15 'idk·asē bā'bak!wak·asē. Wä, lā'k·as'Em'laēnē lā'wā'wak·adzaō' lā'k·asxē ts!ē'qlak·asbidza'wa Laā'k·asbidza'wa lē'k·laa'. Wä, g·ā'xk·as'laēnē qā'sē'lak·ā'dzaō'lē bā'bak!wa lē'ḡwa. Wä, lā'k·as'laē qā'sak·as qak·ā'ts lā'ḡuḡtōsēq. Wä, lā'k·as'Em'laxaēnē tē'ḡēḡtōs lā'xē ba'nē' qa 'mā'sē-
 10 'wētsēnēxs lā'k·as'maāsē'nē lē'lx·'īda.

Wä, g·ā'xk·as'laēnē g·ō'kwaōtē. Wä, lā'k·as'laēnē q!wē-
 'lā'lak·asqēnē lā'k·asxē ba'nē'. Wä, lā'k·as'mēnē lē'lx·
 'īdk·adzaō'lē g·ī'ga'max·dä. Wä, lā'k·as'Em'laxaēnē mō'-
 p!enḡwatsla q!wē'lā'lak·asē g·ī'ga'max·dē. Wä, g·ā'xk·as-
 15 'laē dex·dex'īnē. Wä, lā'k·as'laēnē dō't!eg·a'la. Wä, lā'k·as'laēnē 'nē'x·a: "yā, qastā', A'mā'ḡwax·sag'ilā'! Wä, lā'x·'widex qak·ā'ts 'mēnē'laō'sasg·a dex·inē'ḡem'las Gwēḡwaā'yā'wa', " 'nē'x·k·as'laēnē. Wä, hē'x·'idk·adzaem-
 'laxaēnē A'mā'ḡwax·sag·ila lā'xu'la. Wä, lā'k·as'laēnē
 20 ts!ō'x'witsō'sē dex·inē'ḡem'lē. Wä, lā'k·as'laēnē 'nē'x·ē dex·dex'īnē: "Wai'k·asLEla q!ō'xts!ōdk·asLESō'nō qak·ā'sḡ'in g·ā'x·'āsk·asaēḡ·ā'sē bekumā'lāxs lā'k·asaē lē'la'."

Wä, lā'k·as'laēnē q!ō'xts!ōdē A'mā'ḡwax·sag·ilāsē dex·inē'ḡem'lē. Wä, lā'k·as'laēnē ā'lak·as q!ā'k·lēḡ·a'ī hē'la.
 25 Wä, g·ī'lak·as'Em'laxaēnē ḡwā'lk·as q!ō'xts!ālas, lā'k·asaē dō't!eg·a'lē dex·dex'īnē. Wä, lā'k·as'laēnē 'nē'x·a: "Wē'k·as p!ē'ē'dk·asōL!" 'nē'x·k·as'laēnē. Wä, lā'k·as'laēnē wā'x·k·as p!ē'ē'da. Wä, lā'k·adzaō'laēnē ō'kwas'mē A'mā'ḡwax·sag·ila nē'tsē'sta'k·asa. Wä, lā'k·as'laēnē dō'-
 30 t!eg·a'lē dex·dex'īnē. Wä, lā'k·as'laēnē 'nē'x·a: "yā, qāst, A'mā'ḡwax·sag·ilā'. Wä, lā'k·as'Emxaas yā'ēx·ts!ānasa lāx p!ē'ī'dē. Wä, ḡē'la q!ō'xōdxō dex·inē'ḡem'lēx. Lā'k·as-
 'Emxatlā's yā'ēx·ts!ānasa," 'nē'x·laē. Wä, g·ī'lak·as'Em'la-
 xaēnē lā'wā'k·asē dex·inē'ḡem'lē, lā'k·asaē dex·dex'īnē dō'-

used to stand. They finished their bad discussion. In the morning, when day came, Potlatch-Giver again went to the dangerous place to which he used to go. The great warrior started and stood on the dangerous place on the narrow little place where he used to stand on the rock. Then the warrior attendant walked along on the rock, and (when he came up) pushed him down. Then (the chief) fell down, and what else should happen? He died.

Then the tribe came and hid him there below. Now the chief was dead. After the chief had been hidden for four days, an Owl came. He spoke, and said, "O friend Potlatch-Giver! arise and try this owl mask of Gwēgwāā'-^sya^swa'." Thus he said. Immediately Potlatch-Giver arose, and he was given the owl mask. Then the Owl said, "Put this on, for people, when they are dead, always come to me."

Then Potlatch-Giver put on the owl mask, and it really fitted him. As soon as he had finished putting it on, the Owl spoke, and said, "Go on, try to fly!" Thus he said. Then Potlatch-Giver tried to fly, but he just turned over. Then the Owl spoke, and said, "O friend Potlatch-Giver! you are a bad hand at flying. Go on, take off the owl mask, because you are a bad hand at it." Thus he said. As soon as Potlatch-Giver had taken off the owl mask, the Owl spoke, and said, "O

tleg'a⁹la. Wä, lä'k'as⁹laēnē ⁹nē'x'a: "ya, A⁹mā'xwax'sa-
g'ilā'! Wä, lä'k'as⁹Emxaas yā'ēx'ts!ānas lä'k'asEx p!ē⁹i'dē.
Wä, lä'k'as⁹Emxaas hē'mēnālaēmī deg'e⁹ya'itsōx Aqā'laax,"
⁹nē'x'k'as⁹laēxs lä'k'asaē k'ā'yax A⁹mā'xwax'sag'ilā.

- 5 Wä, lä'k'as⁹laēnē qā's⁹idk'asa qas lä'k'asē lä'xēs q!wē-
⁹lā'l!aā'sē. Wä, g'īlk'as⁹Em⁹laxaēnē lä'g'aa lä'xēs q!wē⁹lā'-
l!aā'sē lä'k'asaē tē⁹lx'ī'da. Wä, lä'k'as⁹laēnē mō'p!ēn⁹xwasē
⁹nā'lās hēlās q!wē⁹lā'l!aā'sk'asē. Wä, lä'k'as⁹laēnē ē't!ēd
wulā'k'asxē dō'tlālā. Wä, lä'k'asxatlē ⁹nē'x'a: "yā, qāst,
10 A⁹mā'xwax'sag'ilā, lē'fak'asenlōl qak'ā'sē l!āitsē'wa⁹lisē,"
⁹nē'x'k'as⁹laēnē. Wä, lä'k'as⁹laēnē hē'x'īdk'adzaō⁹i⁹Em
lā'xu⁹la qak'ā'ts lē lē'g'ixē bekumā'la. Wä, lä'k'as⁹laēnē
lē'nts!ē'ya lä'k'asxē l!ā'sagwisē. Wä, lä'k'as⁹laēnē lä'xsālis
lä'k'asxē mā'mēngē'mē, ha⁹nē'k'as lä'xē l!ā'sagwisē. Wä,
15 g'īlk'as⁹Em⁹laxaēnē lä'xsālisk'asē lē'lanēmē lä'k'asxē mā'-
mēngē'mē, wä, lä'k'as⁹laēnē sē'xwak'asē lē'fēlg'isk'asē.
Wä, lä'k'as⁹laēnē lä'k'!ōdēfbend lä'k'asxē a⁹wi'fba. Wä,
lä'k'as⁹Em⁹laxaē A⁹mā'xwax'sag'ilā dō'qulaxē q!ē'nēm⁹k'asē
g'ō'kwa. Wä, lä'k'as⁹laēnē hā'hōgwalasōkwats.
- 20 Wä, hē'x'īdk'as⁹Em⁹laxaēnē g'ā'xyōkwasē xwā'xwagumē
alē'wats!ä. Wä, lä'k'as⁹laēnē han⁹stā'nō lä'xē ā'waxsta⁹lisē.
Wä, lä'k'as⁹laēnē axk'lā'lasōkwasē A⁹mā'xwax'sag'ilā qas
lä'k'asē lä'xsālis lä'k'asxē xwā'xwagumē. Wä, g'īlk'as-
⁹Em⁹laxaēnē lä'xsālis laqē'nē lä'k'asaē mā'x'ēnox'widē xwā'-
25 xwagumx'dē. Wä, lä'k'as⁹laēnē dō'tasōkwasē A⁹mā'xwax'-
sag'ilā qak'ā'ts ⁹mēnē'fē l!ā'fēida. Wä, lä'k'adzaō⁹i⁹laxaēnē
wā'x'k'as l!ā'fēidk'adzaō⁹la. Wä, lä'k'as⁹laxaēnē ō'kwas⁹Em
pā'x'alēk'as lōkwa'saxs tlē'x'sē'stā'nā'kulaē. Wä, lä'k'as-
⁹laēnē wā'x'k'as mō'p!ēnak'as hē'fa. Wä, lä'k'as⁹Em⁹laxaēnē
30 yā'x'īdk'asa. Wä, lä'k'as⁹mēnē yā'ēx'ts!ānasa. Wä, lä'-
k'as⁹laēnē axk'lā'lasōkwas qak'ā'ts lō'tlālisk'asaē lä'k'asxē
xwā'xwagumē. Wä, lä'k'as⁹laēnē dō'tleg'a⁹lē ⁹nēmō'xwē
lä'k'asxē bē'bekumāla. Wä, lä'k'as⁹laēnē ⁹nē'x'a: "ya,
qā'stā, A⁹mā'xwax'sag'ilā. Wä, hō'lēlak'asLōl. Wä,

Potlatch-Giver! you are a bad hand at flying. Now you will always be buried at Cave." Thus he said when he drove away Potlatch-Giver.

Then Potlatch-Giver walked, and went to the place where he had been hidden. As soon as he arrived at the place where he had been hidden, he was dead. For four days he staid at the place where he was hidden. Then he again heard some one speaking. The (voice) said, "O friend Potlatch-Giver! I invite you for Spouting-at-Mouth-of-River." Thus it said. Immediately he arose and followed the man. Then he was taken down to the beach, and he went aboard a war-canoe which was on the beach. As soon as the one who had been invited was aboard the war-canoe, those who had been sent to invite him paddled away. They were going to the other side of the point. There Potlatch-Giver saw many houses. Then he was met by (the people).

Immediately a small hunting-canoe was brought, and was put down at the [mouth of the] beach. Then Potlatch-Giver was asked to go aboard the small canoe. As soon as he was aboard the small canoe, the small canoe became a killer-whale. Then Potlatch-Giver was told to try to spout. In vain he tried to spout. He would just fall down flat or he would move about on his back. In vain he tried four times. Then he gave it up. He was a bad hand at it. Then he was asked to get out of his small canoe. Then one of the men spoke, and said, "O friend Potlatch-Giver! listen! I am Spouting-at-Mouth-of-

nó'gwak·as⁸Emxat! lā'łtsē⁸wa'łisa g·ā'xnakwa⁸łats wā'nemās
 "nā'xwa lē'łqwalala⁸ya lō'łaxs bā'xusk·asaēx bē'bekumā'la.
 Wā, lā'k·ats yā'ēx·tslānasa. Wā, lā'k·as⁸Emxaas lā'łxat!
 ō'kwas⁸Emł ē'tēDEL deg·E⁸ya'ł lax Aqā'laa," "nē'x·⁸laēxs
 5 la'ē "yā'laqak·atsē mō'xwē ha⁸yā'ł⁸a qa lā'k·asēs taō'dk·ā-
 SEX A⁸mā'xwax·sag·ila lā'k·asEX Aqā'laa. Wā, lā'k·as⁸la-
 xat!ēnē taō'dayōkwas lā'k·asEX Aqā'laa.

Wā, lā'k·as⁸laxaēnē mō'plēnxwask·asē "nā'łasēxs lā'k·asaē
 ē'tēd wULē'łaxē "nē'x·a: "Lē'łenLōL, A⁸mā'xwax·sag·ilā',
 10 qak·ā'sē Hakłwaā'sē," "nē'x·⁸laēnē. Wā, lā'k·as⁸laēnē hē'x·
 "ıdk·as⁸Emxat! lā'xū⁸la qāk·ā'ts lā'łak·asxē lē'łāq. Wā,
 lā'k·as⁸laē dō'x⁸walełak·asxē g·ı'ł⁸wak·asē ha'nē'sk·as lā'xē
 lā'sagwisē. Wā, lā'k·as⁸laēnē qā's⁸ıdk·asē bekumā'lak·asē
 laqē'nē. Wā, lā'k·as⁸laēnē ō'gwax⁸ıdk·asē A⁸mā'xwax·sa-
 15 g·ila lā'k·as qā's⁸ıd qas lā'k·asē lā'xsELis lā'xē g·ı'ł⁸wak·asas.
 Wā, g·ı'łk·as⁸Em⁸laēnē lā'xsELisē A⁸mā'xwax·sag·ila lā'k·asxē
 g·ı'ł⁸wa lā'k·asaē qłō'telisē bekumā'la. Wā, lā'k·as⁸laēnē
 sē'x⁸wıdk·as gwäg·ı'wafa lā'k·asEX G·EXwē'tē. Wā, lā'k·as-
 "laēnē lā'g·a⁸la lā'qēnē. Wā, lā'k·as⁸laēnē dō'x⁸walełaxē
 20 qłē'nEM g·ō'xwa lā'qēnē⁸. Wā, lā'k·as⁸laēnē xā'sbaḡwa.
 Wā, lā'k·as⁸laēnē lā'g·a⁸la. Wā, lā'k·as⁸laēnē hā'hōgwāla-
 sōkwatsē qłē'nEMk·asē bekumā'la. Wā, lā'k·as⁸laēnē lē'łax
 A⁸mā'xwax·sag·ila. Wā, hē'x·⁸ıdk·as⁸Em⁸laxaēnē qā's⁸ıd-
 k·asē A⁸mā'xwax·sag·ila qak·ā'ts lē lā'k·asxē t!EX·ā'sē
 25 g·ō'xwē. Wā, lā'k·as⁸laēnē dō'tleg·a⁸łē "nemō'xwē bekumā'-
 lax. Wā, lā'k·as⁸laēnē "nē'x·a: "ya, ā'dats, wā'g·ila gE'n-
 łalōL, k!ē⁸yask·asLaxaā's gwē'gEMx⁸ıDEL lā'xō tslēts!Edā'xax
 xā'xa⁸nālak·asxaō'nō qak·ā'sōnō lē'łalōL, ā'lak·ats hak!wa'-
 k·asōL. Ō'kwas⁸Emłxaā's qā'salōL lā'xē hē'łk·!ōtstā⁸łıtasē
 30 g·ō'xwē qak·ā'ts lā'ōs k!wā'x·⁸ıdk·as lā'xē ō'gwiwa⁸łıłk·asasē
 g·ō'xwē. Wā, lā'xat!las k!ē⁸yas mā'lēx⁸wıdk·asxē yınē'-
 dzEMk·asla lōL," "nē'x·⁸laēnē.

Wā, lā'k·as⁸laēnē hō'xts!ā lā'k·asxē g·ō'xwē. Wā, lā'-
 k·as⁸laēnē hē'x·⁸ıdk·as⁸mē xā'xa⁸nālak·adzaō⁸ł tslē'tslEdāx

River, to whom the dead of all the tribes of your common men come. You are a bad hand at it. Now just go back again to your grave at Cave." Thus he said, while he sent four young men to carry Potlatch-Giver back to Cave. Now he was taken back to Cave.

After four days he again heard some one saying, "I invite you, Potlatch-Giver, for Place-of-staying-away." Thus (the voice) said. Immediately he arose and followed those who invited him. Then he saw a canoe on the beach. The man went towards it, and Potlatch-Giver also went along and went aboard that canoe. As soon as Potlatch-Giver was aboard the canoe, the man pushed off, and he paddled and steered towards Steel-Head-Salmon-Body. They arrived there. Then he saw many houses there, and there was much noise. They arrived, and he was met by many men. Then they called Potlatch-Giver, and immediately Potlatch-Giver went to the door of the house. Then one man spoke, and said, "Oh, my dear! take care! don't turn your face towards the naked women when they call you, else you will not return home. Just walk towards the right side of the house, and sit down in the rear of the house, and don't eat what will be given to you by them." Thus he said.

Then they went into the house, and immediately the naked women came to meet him; and in vain he was pulled

- g'ā'xk'as g'ā'g'axālah. Wä, lä'k'as^llaēnē wā'x'k'as^{em} wā't'ēdk'atsōsē ā'lā 'mē'lk'!enk'as ts!ē'ts!edā'xē. Wä, lä'k'as q!ā'māā^llasē k'ek'ā't!elx^{usē} wā'xk'!ā'lāx. Wä, lä'k'as^llaēnē ō'kwas^{em} qā'sa qas lä'k'asē lä'k'asxē ō'gwiwa^llāsē g'ō'xwē.
- 5 Wä, lä'k'as^llaēnē hē'x'!dk'as^{em} wāx' y'īnēsasōkwasa. Wä, lä'k'as^llaēnē 'nē'x'!exs k'!ē'!yasaē pā'ya. Wä, lä'k'as^llaēnē k'!ē'!yas hā't!elasōkwās yīnē'sasōkwā'sa. Wä, lä'k'as^llaēnē g'wā'lēlak'as^{em} yā'x'!tsōkwasa. Wä, k'!ē'!yask'as^llaxaēnē gāē'! k!wāē'! lā'xē g'ō'xwaxs lä'k'asaē xā'sbex^lwidk'asē
- 10 l!ā'sanā'k'asasē g'ō'xwē. Wä, k'!ē'!yask'adza^llaxaē gāē'!k'as k!wāē'!k'asexs g'ā'xk'asaē hō'gwi^l!dk'asē yū'duxwē bē'bekumā'la, ā'lā tsā'tsa^lmagunōlxā'la. Wä, lä'k'as^llaē g'ā'g'axālasōkwa'tsē xāxa'nā'lak'asē ts!ē'ts!edā'xa. Wä, lä'k'adza-ō'!laēnē hē'x'!dk'as^{em}mē mā'!ō'xwē k'ā'k'abālahē mā'!ō'xwē
- 15 ts!ē'ts!edā'xa qak'ā'ts g'ex^lwidex'da'xwē. Wä, lä'k'as^llaēnē ō'kwas^{em} hayā'qalē 'nemō'xwē bekumā'la, qak'ā'ts lä'k'asē k!wā'g'a^ll!k'as lāx k!wāē'lask'asas A^lmā'xwax'sag'ila.
- Wä, lä'k'as^llaēnē dō't!eg'a^l!ē A^lmā'xwax'sag'ila lōkwā'sē 'nemō'xwē. Wä, lä'k'as^{em}laxaēnē wu!lā'lē A^lmā'xwax'sag'ilāxē bekumā'la. Wä, lä'k'as^llaēnē 'nē'x'a: "ya, ā'dats, 'mā'sk'asōs g'ā'qlēnak'asaqōs?" 'nē'x'k'as^llaēnē. Wä, lä'k'as^llaēnē nā'nax^lmak'asē bekumā'la. Wä, lä'k'as^llaxaēnē 'nē'x'a: "ya, ā'dats qapā'k'asxaa'nu'x^l 'yā'!yats!ēx'dā lä'k'asex l!ā'sgasē," 'nē'x'laēnē. Wä, lä'k'as^llaēnē 'mā'!t!ē-
- 25 g'āā'lēlak'asxē ā'!k'asē g'āx bekumā'la, y!xs hē'k'asaē lē'wē'lge^lmadzō'ts Ha'nkwasōgwi^llaxwē, y!k'ā'sex g'ī'ga'māsē l!ā'sqlēnōxwē. Wä, lä'k'as^llaēnē 'nē'x'ax: "G'wā'k'as^lla mā'lēx^lwidxē yīnē'dzemk'asōl, y!k'ā'tsens ā'x'asēx ā'lak'asens hā'k!wāā'lax," 'nē'x'laēnē. Wä, lä'k'as^llaēnē
- 30 dō'qulaxē mā'!ō'xwē bekumā'la. Ō'kwas^{em}la hē'menā-laem la ē'nsāla lōkwā'sē ts!ē'ts!edā'xē. Wä, lä'k'as^llaēnē yīnē'sasōkwāsē lē'wē'lga^lmās Ha'nkwasōgwi^llaxwē. Wä, hē'em lē'g'emk'atsē l!ā'qwag'idexwē. Wä, lä'k'as^llaēnē 'nē'x'!xs k'!ē'!yasaē pā'ya.

by the women, who had really white skins. But he had been warned by the one who had pity on him, and he just walked to the rear of the house. Immediately they tried to give him food, but he just said that he was not hungry. Then he was not urged to eat [to be fed]. Already the attempt was given up. He had not been sitting in the house long before a noise began outside of the house, and it was not a very long time that he was sitting in the house before three men came in with water really dripping from their necks. They were met by the naked women, and unfortunately two men at once embraced two women, and they cohabited; but one man just passed them and sat down at the place where Potlatch-Giver was sitting.

Then Potlatch-Giver and the other man talked together. Potlatch-Giver questioned the man, and said, "Oh, my dear! what has brought you here?" Thus he said. Then the man replied, and said, "Oh, my dear! our canoe upset at Ocean-Place." Then he recognized that the man who had just arrived was the prince of Ha'nkwasōgwi'lax^u, chief of the Ocean tribe. He said to him, "Don't eat when you are given food at this place where we are, else we shall stay away." Thus he said. Then he saw the two men who were just all the time lying with the women. Then food was offered to the prince of Ha'nkwasōgwi'lax^u. His name was Copper-Body. He said that he was not hungry.

Wä, lä'k'as^llaēnē ^lnē'x'ē wā'x'k'asē yīnē'saqēnē: "Wä, gā'g'ak'as la nā'^lnaḡda^xu'k'as lä'xēs g'ō'ḡwaōs. Wä, lä'k'as^llaxaās qā'sak'as^l lä'xē t^lEX'ä's GULEYō'," ^lnē'x'k'as^llaēnē. Wä, lä'k'as^llaēnē ē't^leg'a^l dō't^leg'a^lla. Wä, lä'k'as^llaēnē ^lnē'x'a: "ya, A^lmā'ḡwax'sag'ilā', wä, nō'gwaem Lē'lāwa^llēnoxwa. Nō'gwaem Hak!waā's^lla. Wä, lae'mxaās lä'k'as^l lō'gwalak'asg'a lēlō'lalātk'as^llēs lē'dk'as^llaōs. Wä, lä'k'as^lemxaax' lä'k'as^lg'a sē'wayas Hā'yā'ilagasē lō'kwā'sē xawē'ḡwEX' yā'tlala. Wä, hē'k'as^lmēsē ^lmā'ḡ'sa-
 10 ^lyasē. Wä, hē'k'as^lmēsē Ts!ā'ts!ēlgunē^lxstāla qak'ā'ts tsō'kulg'isk'asōs lä'k'as^lxē g'ī'^lwa, yīk'ā'sEXs klwē'lasaēx, g'ī'ga^lma. Wä, gā'g'ila nā'^lnaḡda^xu'k'asaōs," ^lnē'x'k'as^llaēnē, yīk'ā'sEX Hak!waā'sē.

Wä, lä'k'as^llaēnē hō'qulitk'asē A^lmā'ḡwax'sag'ila lō'^l
 15 l!ā'qwaḡ'idEXwē. Wä, lä'k'as^lem^llaxaēnē ^lnē'x'ē Hak!waā'sē qa ō'kwas^lmēsēnē hē'k'as g'ā'yax'idē t^lEX'ä's ā'lanā^lyasē g'ō'ḡwē. Wä, lä'k'as^llaēnē qā's^lidk'asa. Wä, lä'k'as^lem^llaxaēnē q!ā'xē t^lEX'a'. Wä, lä'k'as^lem^llaxaēnē qā'sa. Wä, lä'k'as^lem^llaxaēnē ^lnā'qōk'as lō'kwā'sē lēlā'^llēnoxwē yā'laxē
 20 ts!ē'ts!Ek!wē'mas lāx GULEYō'. Wä, lä'k'as^llaēnē qā'saqāqē lā'laāk'as lä'xē g'ō'ḡwasē Gwa'ts!ēnoxwē; lä'k'asEX Sē'bāa. Wä, lä'k'as^llaēnē sē'n^lbendk'as qā'saxē ^lnā'la. Wä, g'ā'x'k'as^llaēnē g'ā'x^lalēla lä'k'asEX Sē'bāa.

Wä, lä'k'as^llaēnē ō'kwas^lem bō'ḡ'widayōsē g'ī'lk'asasē
 25 Gwa'ts!ēnoxwē; qak'ā'sEXs lä'k'as^lmaēnē q!ā'itk'ā'sē A^lmā'ḡwax'sag'ilāxs geō'itk'asaē la tē'la'. Wä, lä'k'as^llaēnē g'ilō'it^lidk'asxē g'ā'g'il^lwaemk'asbidza^lwē. Wä, g'ā'x'k'as^llaēnē ^lyā'^lyasēlaqēnē. Wä, lä'k'as^lem^llaxaēnē lä'k'as lō'kwā'sē l!ā'qwaḡ'idEXwē. Wä, lä'k'as^lem^llaxaēnē lä'k'as^l
 30 lāx Aqā'laa. Wä, lä'^llaēnē lā'g'ī'la lāqē'nē. Wä, lä'^llaēnē ^lme'lx^lwaLēlaqēxs lē'ma'ē gwa't wā'yīnxē aē'ntē. Wä, lä'^llaēnē sē'ḡwa qak'ā'ts la'ē lä'k'asEX lā'dek!usa qaxs hē'k'asaē g'ō'kula g'ī'lx^lidāsē G'ā'plēnoxwē. Wä, lä'k'as^lem^llaēnē nē'g'ikuxs lä'k'asaē lā'g'ī'la lā'qēnē. Wä,

Then the one who tried to offer him food said, "Go home to your house, and walk on the street of Wave-striking-Forehead." Thus he said. Then he spoke again, and said, "O Potlatch-Giver! I am Ghost. I am Place-of-staying-away. Now you will obtain as your magic treasure the Ghost dance; and this spirit paddle will go, and the skull rattle, and the potlatch staff, and also the (axe) Going-from-One-Side-of-the-Door-to-the-Other, to break canoes whenever you give a feast, chief. Now go home!" Thus said Place-of-staying-away.

Then Potlatch-Giver and Copper-Body went out of the house. Place-of-staying-away said also that they should just walk on the trail back of the houses. Then they started, and they found the trail. They walked on. They met with Ghosts who were going to dig clams at Waves-striking-Forehead. They passed them going to the village of the North people at Spliced-Point. They walked from the beginning to the end of the day, and then they arrived at Spliced-Point.

Then the North people just left, as soon as they knew that it was Potlatch-Giver, who had been dead for a long time. Then he stole a small canoe, and he came traveling in the canoe. He went along with Copper-Body. They were going to Cave. They arrived there. Then he remembered that it was the time when the herrings finished spawning. They paddled, and were going to Trees-on-Ground, for that was the village of the ancestors of the Divided tribe. It was night when they arrived there. Then they went up from the beach and entered

- lā'k·as^llaēnē hō'x^owusdēsk·as qas lā'k·asaē hō'gwi^lid lā'xēs
g·ō'xwē. Wä, lā'k·as^llaēnē dō'x^owalēlak·asxēs g·ā'ya^lla-
sēxē ē'l̥xwē, yīxs ku^llē'lk·asaē lōkwā'sē gēnē'mas A^mmā'-
xwax·sag·ila. Wä, lā'k·as^llaēnē dō'x^owalēlē ē'l̥xwax A^mmā'-
5 xwax·sag·ila, lā'k·as^llaēnē á'lak·lāla ts'lē'ndex·ida. Wä,
lā'k·as^{em}laēnē wu'ng·aā'lēlak·as lāx A^mmā'xwax·sag·ila.
Wä, lā'k·as^{em}laēnē g·í'ga^mmasē G·á'p'lēnoxwē. Wä, g·í'l-
k·as^{em}laxaēnē dō'x^owalēlax A^mmā'xwax·sag·ilāxs lā'k·asaē
hē'ōtk·asa.
- 10 Wä, lā'k·as^llaēnē yīk·ā'sex gēnē'mk·asas ā'daqwaxē
g·ā'lā G·á'p'lēnoxwa qa g·ā'xk·asēs ^owí^llaē^lida. Wä, wē'-
la'x^uk·asē ma!p'lēnk·līg·a^l ā'daqwaxs g·ā'xk·asaē ^owí^llaēl-
^oidē g·í'l·k·asasē G·á'p'lēnoxwē. Wä, hē'x·^oidk·adzaem^llaxaē
^onē'x·ē wosdā'lā: “^oya, G·á'p'lēnoxwā! Wē'lag·a lā'x·ins
15 t'lēmsaxō g·í'ga^mmax lā'k·as^mmaāxs k'lē^oyask·as aō'msa,
qak·ā'sexs lā'k·as^mmaēx·dāxs wā'nema,” ^onē'x·k·as^llaēnē.
Wä, lā'k·as^llaēnē hē'x·^oidk·as^{em}laēnē t'lēmsak·asqēnē.
Wä, lā'k·as^llaēnē hē'x·^oidk·as^{em} yā'laqwak·asē A^mmā'-
xwax·sag·ila. Wä, lā'k·as^llaēnē ō'gwax^oidk·asē l!ā'q wag·i-
20 dexwē. Wä, g·í'l·k·as^{em}laxaēnē yā'la^owida, g·ā'xk·āsaā'sē
lā'x^owalīfē k'lē'xwē lā'xē ō'bēx·lā'lalīf·k·asasē gulgwatā'wa-
līfasē t'lēmsa^llā'ts'lē g·ō'x^u, yīk·ā'sex Ts'lā'ts'lēlgunē^oxstāla
lōkwā'sē sē'wayās Hā'yāfilagasē lā'k·asxē ō'gwiwa^llīfasē
g·ō'x^u. Wä, hē'k·as^mmēsē ^omā'x^usa^oyasē. Wä, g·ā'xk·as-
25 ^llaēnē ē'tēd g·ā'x^uqā'līf·k·asē xawē'xwē yā't'lāla. Wä,
hē'x·^oidk·adzaem^llaxaēnē lā'k·asē A^mmā'xwax·sag·ila dā'x·
^oidk·asqēnē. Wä, g·í'l·k·as^{em}laxaēnē dā'x·^oidk·asxē yā'-
tlalāxs lā'k·asaāsēnē dex·ō'lsk·asē Ts'lā'ts'lēlgunē^oxstāla lā'-
k·asxē g·ō'xwē. Wä, lā'k·as^llaēnē wulā^olaē t'lē'msēlāxē
30 tsō'k!wālak·asaxē g·í'l^owa. Wä, wē'lax^uk·adzēnē gē'x·^oid-
k·asexs g·ā'xk·asaāsēnē nē'xa^mmēl^oidxē ēā'g·iwēk·asasē mō'-
tslaxē g·í'g·í'l^owa. Wä, lā'k·as^{em}laēnē lā'x·Lēndk·asqēnē
lā'xē gu'lgwātā'walīfasē t'lēmsa^llā'ts'lē g·ō'xwa. Wä, lā'k·as-
^omēnē ē'tēd lāx^owā'līf lā'k·asxē ō'bēx·lā'lalīfasē gu'lta.

the house of Potlatch-Giver. Then he saw the attendant who had killed him, lying down with the wife of Potlatch-Giver. When the attendant of Potlatch-Giver saw him, he was really frightened. He had taken the place of Potlatch-Giver, and he was chief of the Divided tribe. As soon as he saw Potlatch-Giver, he fainted.

His wife called the ancestors of the Divided tribe to come into the house, and she had not called twice before all the ancestors of the Divided tribe came in. Then a wise man said, "O Divided tribe! let us be ready to beat time for our chief here, for he is not an ordinary man, for he has been dead." Thus he said. Immediately they beat time for him, and immediately Potlatch-Giver sang his sacred song. Then Copper-Body also did so. And as soon as they had sung their sacred songs, a carving came and stood up on the floor of the house in front of the fire in the middle of the Time-beating-House. It was Going-from-One-Side-of-the-Door-to-the-Other; and also the spirit paddle was in the rear of the house; and also the potlatch-staff and the skull rattle appeared in the middle of the house. Potlatch-Giver took it at once; and as soon as he had taken the rattle, Going-from-One-Side-of-the-Door-to-the-Other jumped out of the house. Then those who were beating time heard the noise of breaking canoes; and it was not long before he came dragging the bows of four canoes, which he put on the fire in the middle of the Time-beating-House. Then he stood again in front of the fire.

- Wä, lä'k·as^omēnē q!á'í^oalē'lē g·ā'lāsē G·á'plēnoxwaqēxs
 lä'k·as^omaē lō'gwalak·asē A^omā'xwax·sag·ila. Wä, hē'k·as·
^oEmxaa g·í'lx·ítsē paxa'lās G·á'plēnoxwēx. Wä, lae'm^olaēnē
 ē'sa'yāsōkwatsē g·í'lk·asasē G·á'plēnoxwē qak·ā'sēs ts!ē'
 5 ts!ex·q!a. Wä, lä'k·as^oEmxaēnē ā'yāsōkwatsē q!ā'sa lō^o
 q!ā'k·ō lōkwa'sē k·lē'sk·lēdēlk·asasē g·í'g·iga^omās G·á'plē-
 noxwē. Wä, lä'k·as^omēnē ā'lax·ídk·as la xā'magā^omāla
 g·í'ga^omē A^omā'xwax·sag·ílāsē G·á'plēnoxwē lā'xēx. Wä,
 lä'k·adzeō^olaēnē hē'mēnālak·as^oEm la ^oma'xwaxēs g·ō'-
 10 kwaōtē. Wä, lä'k·as^olaēnē ō'gwaqak·asē Ts!ā'ts!ēlgunē-
^ox^ustāla hē'mēnālak·as^oEm tsō'kwaxē g·ig·í'í'wa, qak·ā'sēxs
 g·í'í'maāsēnē wāx· tsō'x^owídk·asxē mō'ts!axē g·ig·í'í'wa.
 Wä'k·asi^olaēnē hō'qawēlsē t!ē'msax·dā; wä, lä'k·as^olaēnē
 ē't^oēd sē'n^ox·ídk·asē g·ig·í'í'wa.
- 15 Wä, lä'k·aswul^olaēnē ō'dzege'mx·íde ^onēmō'xwē g·í'ga-
^omāsē g·í'lk·asasē G·á'plēnoxwas xa'n!lēnēk·asas la g·í'ga^oma.
 Wä, lä'k·as^olaēnē lē'tē Bā'^onākulax·lō^ofaxēs g·ō'kwaōtē.
 Wä, lä'k·as^oEm^olaxaēnē wulā'k·asxēs g·ō'kwaōtē qak·ā's
 a^omē'lask·atsē g·ig·ē'í'wa. Wä, lä'k·as^olaēnē dō'tleg·a^olē
 20 q!u'í'ya^oxwē bēkumā'la. Wä, lä'k·as^olaēnē ^onē'x·a: "^oya,
 g·í'ga^oma! Wä'k·adza^ola lä'k·as k!wā'g·aa'í'x^osak·aslē ^omā'x^u-
 mawídzemgā lä'k·asxē g·ig·ē'í'waxō nē'g·ēx^olēx qak·ā'sēxs
 k·lā'í'ā'a," ^onē'x·^olaēnē. Wä, lä'k·as^olaēnē nē'g·ēx^owídk lä'-
 k·asaāsēnē qā's^oídk·asē ^omā'x^umawídzemga lä'k·asxē ā'x·ā-
 25 sasē g·ig·ē'í'wa. Wä, lä'k·as^olaēnē k!wā'g·aa'í'x^os lā'xē
 g·ā'lē lā'g·aaāts. Wä, k·lē'^oyas^olaxaēnē gē'xsāla k!wā'xsāla
 lä'k·asaē lōs lā'xē ^onē'mts!axē. Wä, lā'^olaēnē ē'taōs lā'xē
^onē'mts!axē. Wä, lā'^olaēnē ^owí'í'lak·as k!wā'g·aa'í'x^os lāqē'nē.
 Wä, lä'k·as^omē nā'^ona^oxwa. Wä, lä'k·as^olaēnē ē't^oēd lē'^olē
 30 A^omā'xwax·sag·ílāxēs g·ō'kwaōtē. Wä, g·í'lk·as^oEm^olaēnē
^owí'í'laē'í'da, lä'k·asaā'sēnē dex·ō'lsē ē'l^oxwē, yík·ā'sēx Ts!ā'-
 ts!ēlgunē^ox^ustāla qak·ā'ts la'ē ē't^oēd tsō'x^owídk·asxē g·ig·ē'í'-
^owa. Wä, g·ā'xk·as^olaēnē ē't^oēd wā'dēlalak·asxē ēā'g·iwa-
^oyasē g·ig·ē'í'wa. Wä, lä'k·as^olaēnē gwā'lē k!wí'í'k·asdē,

Thus the ancestors of the Divided tribe discovered that Potlatch-Giver had obtained these supernatural gifts. He was the first of the shamans of the Divided tribe. He was paid by the ancestors of the Divided tribe for (curing) sick people. He was paid sea-otters and slaves, and also the princesses of the chiefs of the Divided tribe. Now Potlatch-Giver was really the foremost chief of the Divided tribe on account of this, and he was all the time giving potlatches to his tribe; and Going-from-One-Side-of-the-Door-to-the-Other also was always breaking canoes, because when he went the first time to break the four canoes, and when those who had beaten time went out, the canoes were whole again.

And so one chief of the ancestors of the Divided tribe came to be jealous of the excessive greatness of the chief. One whose name was Leaving invited his tribe, and he asked his tribe to spoil (the power that was destroying and repairing) the canoes. Then an old man spoke, and said, "O chief! let Potlatch-Woman sit in a canoe this night, for she is menstruating." Thus he said. When night came, Potlatch-Woman went to the place where the canoes were, and she sat down in the first one she came to; and she had not been sitting in the canoe long when she went out of it into another one, and she went again into another one, and she sat down in all the canoes. Then she went home again. Then Potlatch-Giver again called his tribe. As soon as they were all in, the attendant — namely, Going-from-One-Side-of-the-Door-to-the-Other — jumped out of the house and broke the canoes, and he came in again dragging the bows of the canoes. After the feast was ended, all the men went out. Then they looked at the four canoes, and they were not whole again. It was spoiled on account of the menstrual blood

wä, lä'k·as^olaēnē hō'qulitē ^onā'xwa bē'bekumāla. Wä,
 lä'k·as^omēnē dō'x^owaLelaxaē mō'ts!axē g'ig·E'l^owaxs k·l'ē-
^oyasaē la sē'nx^oida. Wä, lä'k·as^omēnē a^omē'lāmā'sk·asē
 k·l'alēmē'sk·asas ^omā'x^umawē'dzemgāx. Wä, hē'k·as^omēs
 5 lä'g·ilas q!ā'lē bā'k!umaqēxs lä'k·asaē lēqwe'la^oyōkwasas
 lä'xē lä'^olēnoxwē, qak·ā'sē g'ig·E'l^owāxs g·ā'xk·asnāxwaē
 aē'daāx^oid, mā'tsōkwatsē lä'xē lä'^olēnoxwaxs lä'k·asaē wāx·
 q!u'l^ox·idk·asa. Wä, lä'k·as^oemxaēnē x'is^oē'dk·asē Ts!ā'ts!el-
 gunē^ox^ustāla lōkwā'sē yā't!alā lōkwā'sē ^omā'x^usa^oyasdē
 10 lōkwā'sē g'ig·E'l^owax·dē. Wä, lä'k·as^oemxaēnē lä'ba.

26. Hā'dahō.

Tradition of the G·ā'plēnox^u.

(Recorded by George Hunt.)

Hā'nal!aēs^olaē Hā'dahō lāx axā's Sē'max^oi, yīxs alē-
^owinoxwaasa g'igama^oyasa g·ā'lāsa G·ā'plēnoxwē. Wä,
 lä'^olaē k!waxlā'lē Hā'dahāx Wā'qalēkwē. Wä, la'x·da^ox^u-
^olaē k!wā'yā'lax lēwē'lgama^oyasa g'igama^oyaxa lē'gadēs
 15 ^omeku'ldzā^oē. Wä, lä'^olaē lō'ma^oel ē'k·ēda ^onā'laxa gaā'la
 la'ēda alē^owinoxwē gwē'x^oidxēs lē'elōtē. Wä, hē'x^oidEX·
 da^ox^uem^olā'wisē lā'x^owidEX·da^ox^u qa's lēlē'nts!ēsēxēs alē-
 waslēla. Wä, la'x·da^ox^ulaē lā'sgemdex Hē't^oasē. Wä,
 laēm lāl alē'xwaŋxa q!ā'sa lāq.

20 Wä, k·l'ēs^oem^olāwisē lā'sg·i'laxs la'ē plē'lx^oēda. Wä,
 laēm^olaē k·l'ēs q!ā'lēlaxēs g·ā'x^oidaā'sa. Wä, lä'^olāla
 q!ē'nēmēda q!ā'sa mē'mē'xāla dō'guŋts. Wä, hē'^omisēda
 q!ē'nēmē ne'la. Wä, g·i'l^onaḡwaem^olā'wisēda ēs^oalē^owino-
 xwē wāx· ^oneḡwā'x^oid lā'xa q!ā'sāxs la'ēda nē'ne'la nelx^oi'd
 25 qa's lä pē'pēltse^omx^oidxa q!ā'sa qa's hawī'na^oidēq. Wä,
 hē'em^olā'wis ts!ē'ngums Hā'dahowē. Wä, lä'^olaē yā'q!eg·a^ola.
 Wä, lä'^olaē ^onē'k·ē Hā'dahowē, lā'xa nē'ne'la: "^oya, hēhā-

of Potlatch-Woman. Therefore the Indians know that whatever is burned goes to the Ghosts, for the canoes would all come back from the Ghosts when they tried to burn them. Then Going-from-One-Side-of-the-Door-to-the-Other disappeared, and also the rattle, and the potlatch-staff, and the canoes. That is the end.

26. Hā'dahō.

Traditions of the G'á'p'lēnox".

(Recorded by George Hunt.)

Hā'dahō was camping on the beach at the place Sea-Otter-Cove, — he who was the harpooneer of the chief of the ancestors of the Divided tribe. The steersman of Hā'dahō was Unsurpassed; and in the middle of the canoe was sitting the prince of the chief, whose name was Moon-in-Sky. In the morning, when the harpooneer wakened his crew, it was very fine weather. Immediately they arose and carried their hunting-canoe down to the beach. Then they steered for Right-Distance. They were going to hunt sea-otters there.

They had not gone far out when it began to be foggy. They did not know where they had come from. However, many sea-otters were seen by them sleeping on the water, and also many laughing geese. As soon as the harpooneer tried to get close to the sea-otters, the geese would fly up and flap their wings over the sea-otters, thus driving them away. Therefore Hā'dahō became angry. Then Hā'dahō spoke, and said to the geese, "Oh, you little

°max·sālamenē°x^u hē°g·anems ē°ālitag·itōsē ē°k·asēs hē°ma-
wālāōs, xā°xamal! Lē°x·a°maā°qōs hē°mawālēda gwā°x^u-
gugwisē Lē°wa ē°g·isē.” Wä, hē°x·idaem°lā°wisē la demā°x·
°idēda nē°nē°la.

- 5 Wä, lae°m°laē ā°lax·°id la gē°nk·ēda plē°lxela. Wä,
lae°m°laē Hā°dahowē k·lēs q!ā°LElaxēs lä gwē°gēmla°yaā°sa.
Wä, lā°°laē Hā°dahowē wuḷā°x°alelaxa sē°°wālā. Wä,
hē°x·idaem°lā°wisē nē°faxēs lē°elōtē. Wä, lā°°laē dō°x°wa-
LElaxa siō°nā°kula gwā°sx·āla lāx ha°nwā°lasas. Wä, g·ī°l-
- 10 °Em°lā°wisē gwasg·ē°laxs la°ē awē°lp!āltowē Hā°dahāqēxs
yū°dux°ts!ālaēda bā°gwanē°mx·sā lā°xa xwā°xwagumē. Wä,
hē°nā°kulaem°lā°wisēda siō°nā°kula lāx °yā°°yats!ās Hā°dahō
qa°s lē gē°lp!alela lāq. Wä, hē°x·idaem°lā°wisē yā°q!eg·a-
°lēda k!wa°yā°°ē. Wä, lā°°laē °nē°k·a: “°ya, qāst Hā°dahō,
- 15 °yā°lagamēnu°xwasa g·ī°gama°ya, yīx Hē°lāla qenu°x^u g·ā°xē
Lē°lālōL Lē°wōs lē°elōtaqōs,” °nē°x·°laēda begwā°nemē.
Mux°stā°laxēs sē°ya°. Wä, °nā°xwam°lāla hē gwā°lē sēse-
°yā°sa yū°dukwē bē°begwā°nema. Wä, lā°°laē Hā°dahowē
ā°lael mō°°las wā°ldemasa begwā°nemē. Wä, hē°x·idaem-
- 20 °lā°wisē °nē°k·a: “Wē°g·a, sē°x°widex qenu°x^u lä sē°x°se-
ma°yōL,” °nē°x·°laē Hā°dahāxa yū°dukwē begwā°nema. Wä,
hē°x·idaem°lā°wisē Lā°gulelōdēda k!wā°g·iwa°yasa Lē°lalel-
g·isax Hā°dahō qa°s sē°x°widē. Wä, lā°°laē ō°gwaqa sē°x·
°widē Hā°dahō.
- 25 Wä, k·lē°s°latla gē°g·lē sē°xwaxs la°ē dō°x°walelaxa
q!ē°nemē g·ō°kula lāx ō°ts!āla°yas K·lē°yaē°l. Wä, hē°x·
°idaem°lā°wisē xā°sbex°widēda q!ē°nemē lē°lqwalala°ya, g·ā°-
laē dō°x°walelax °yā°°yats!ās Hā°dahowē tē°x°wida. Wä,
lā°°laē lā°g·a°lisēda Lē°lālelg·isās Hē°lāla lāx °neqē°tsema-
- 30 °yasa g·ō°x°demsē. Wä, g·ī°l°Em°lā°wisē ō°gwaqa lā°g·ī°lisē
°yā°°yats!ās Hā°dahowē lā°a°las lā°x°welsēda g·ī°lt!exsdē be-
gwā°nema. Wä, lā°°laē yā°q!eg·a°ta. Wä, lā°°laē °nē°k·a:
“°ya, qāst, Hā°dahō, la°men Lē°lālōL qag·in g·ī°gamēk·
lā°xg·a Hē°lalak,” °nē°x·°laēda g·ī°lt!exsdē begwā°nema.

ones who eat any kind of food! probably your good food is the reason that you make so much mischief, you without ancestors, for you eat only seaweed and sand on the sea." Immediately the geese disappeared.

Then the fog was really thick. Hā'dahō did not know which way they were going. Then Hā'dahō heard the sound of paddling. Immediately he told his crew. Then he saw a canoe paddling along, and approaching the place where they were lying. As soon as they were near, Hā'dahō discerned three persons, all men, in the little canoe. They came paddling straight to the canoe of Hā'dahō, and they took hold of it. Then the one who was sitting in the bow spoke, and said, "O friend Hā'dahō! I have been sent by Chief Returning-in-One-Day to invite you and your crew (to come)." Thus said the man, whose hair was tied over his eyes. However, the hair of the three men was done up in the same way. Hā'dahō was really thankful for the words of the man. He said at once, "Go on, paddle! that we may follow you paddling." Thus said Hā'dahō to the three men. The messenger, who was sitting in the bow of the canoe, pushed off Hā'dahō's canoe, and paddled off, and Hā'dahō also paddled.

They had not been paddling long when they saw many houses in Blubber-cutting-Bay; and at once, when they saw Hā'dahō's canoe coming in sight, many people made a great noise. Then the messengers of Returning-in-One-Day landed in the middle of the village site; and as soon as the canoe of Hā'dahō also landed, a tall man arose outside, and began to speak. He said, "O friend Hā'dahō! In behalf of my chief here, Returning-in-One-Day, I invite you to come." Thus said the tall man. As soon as he

Wä, g'í'l⁸em⁸lā'wisē q!wē'l⁸ēda, lā'alasēda ha⁸yā'l⁸a lē'nts!ēs
lā'xa l!emā'isē qa⁸s lä lā'lalaq. Wä, hē'x⁸idaem⁸lā'wisē
lē'lleguse⁸wē ⁸yā'yats!ās y!sa ha⁸yā'l⁸a. Wä, lā⁸laē ha'n-
g'aēldzem lāx tlēx'í!ās g'ō'kwas g'í'gema⁸ē Hē'lala. Wä,
5 lā⁸laē Hā'dahowē lā'tā lā'xēs ⁸yā'yats!ē. Wä, lā⁸laē
lē'lēlem lāx g'ō'kwas Hē'lala.

Wä, g'í'l⁸em⁸lā'wisē hō'gwilē Hā'dahō la'ē dō'x⁸walelaxa
g'í'gema⁸yaxs k!wā'k!wegūliwa⁸lē!aē lā'xēs g'ō'kwē. Wä,
hē'x⁸idaem⁸lā'wisē q!ā'x'sidzēsē⁸wē Hā'dahō. Wä, laē'm-
10 ⁸laē axsō⁸ qas lä k!wā'x⁸id lā'xa hē'ík'!ōdenēgwi!asa
g'ō'kwē. Wä, g'í'l⁸em⁸lā'wisē k!us⁸ā'li!ē Hā'dahō lē⁸wis
lē'lōtē, la'ē yā'qleg'a⁸ēda g'í't!exsdē begwā'nema. Wä,
lā⁸laē ⁸nē'k'a: "Wē'g'a ax⁸ē'dex k!ā'wasa qa ha⁸mē'sōx,"
⁸nē'x⁸laē. Wä, hē'x⁸idaem⁸lā'wisēda ma⁸lō'kwē. hē'l⁸a
15 x'ō'x⁸widxa xetse'm qa⁸s ax⁸wu!ts!ā'lēxa mō'xxa k!ā'wasa.
Wä, hē'x⁸idaem⁸lā'wisē k!ō'plēdeq qa⁸s axts!ō'dēs lā'xa
lō'q!wē. Wä, lā⁸laē ax⁸ē'tse⁸wa dē'nkwē lē⁸'na qā⁸s
tseyō⁸sēs lā'xa ts!ēba'tsē. Wä, lā⁸laē k'ā'g'emli!as lāx
Hā'dahowē lē⁸wis lē'lōtē. Wä, hē'x⁸idaem⁸lā'wisē Hā'da-
20 howē lē⁸wis lē'lōtē hamx⁸í'da. Wä, hē'em⁸lāwis ā'tēs
hamx⁸í'dē Hā'dahowē la'ē ē't!ēd xwā'na⁸idēda k'ē'sk'āt!ā-
lēda Xē'xexe lē⁸wa l!ē'sdaqē lē⁸wa ⁸nē'la. Wä, hē'em
me⁸mō'x⁸stālaxēs se⁸ya'. Hā'em ha'mēx'silel'is, y!sa'
g'í'gama⁸ē, y!x Hē'lala.

25 Wä, laē'm⁸laē x'ā'x⁸widxa xetse'mē, y!x Xē'xexe qas
ax⁸wu!ts!ō'dēxa t!eqa' negudzā'. Wä, la l!ē'sdaqē lē⁸
⁸nē'la ax⁸ē'dxā lō'q!wē qas axts!ō'dēsa ⁸wā'pē lāq. Wä,
lā⁸laē k!ō'plēdxa t!eqa' qas axste'ndēs lā'xa lō'q!uts!āla
⁸wā'pa. Wä, lā⁸laē q!wē's⁸idē Xē'xexāxa t!eqa'. Wä,
30 lā⁸laē gwā! q!wē'sa, la'ē l!ē'sdaqē ax⁸ē'dxa lē⁸'na qa⁸s
klu'n⁸x⁸ēdēs lā'xa t!eqa'. Wä, lā⁸laē k'ā'x⁸its lāx Hā'dahō
lē⁸wis lē'lōtē. Wä, hē'x⁸idaem⁸lā'wisē hamx⁸í'dē Hā'da-
hōwāxa t!eqa'.

Wä, g'í'l⁸em⁸lā'wisē hamx⁸í'dē Hā'dahāxa t!eqa', la'ē

stopped speaking, the young man went down to the beach and went to meet them. Immediately the canoe was carried up by the young men. Then it was put down on the ground near the door of the house of Chief Returning-in-One-Day. Then Hā'dahō stepped out of his canoe, and was called into the house of Returning-in-One-Day.

As soon as Hā'dahō had entered, he saw the chief sitting in the rear of the house. Immediately Hā'dahō was led (to a seat). He was asked to go and sit down in the right-hand corner of the house. As soon as Hā'dahō and his crew had sat down, the tall man began to speak, and said, "Go on, get the dried halibut for them to eat!" Thus he said. At once two young men opened a box and took out four pieces of dried halibut. Immediately they broke it and put it into a dish; and a grease-box was taken, and some grease was dipped out of it into a grease-dish, and it was put before Hā'dahō and his crew. Immediately Hā'dahō and his crew began to eat. Hā'dahō had just begun to eat, then the Talkative-Geese also got ready, and the White-Geese and the Laughing-Geese. Those were the ones who had their hair tied up. They were the waiters of Chief Returning-in-One-Day.

Then the Talkative-Geese opened a box and took out cakes of salal-berries, and the White-Geese and Laughing-Geese took dishes and put water into them. Then they broke the berry-cake and put it into the water in the dishes, and the small Geese squeezed the berry-cakes. After they had finished squeezing them, the White-Geese took grease and poured it over the berries. Then they put it before Hā'dahō and his crew, and Hā'dahō at once began to eat the berries.

As soon as Hā'dahō had begun to eat the berries, the

hē'x^uidaem ē'tlēd xwā'nal^uidē Xē'xexe lō^u lē'sdaqē lō^u
 'ne'la. Wä, lā^ulaē x'ō'x^uwidxa xetse'mē. Wä, lā^ulaē
 ax^uwufts!ō'dxa līx'se'mē. Wä, lā^ulaē 'ne'la ax^uē'dxa tlē'-
 semē qa^s xexlē'ndēs lā'xa legwī'fasa g'ō'kwē. Wä, lā^ulaē
 5 lē'sdaqē ax^uē'dxa q!ō'lats!ē qa^s g'ā'xē ha'ng'ra^ulīfas lāx
 ō'nā^ulisasa legwī'fē. Wä, k'lē's^ulatla gē'x'lālēda tlē'semaxs
 la'ē ts!ē'lx^uwida. Wä, hē'x^uidaem^ulā'wisē Xē'xexe ax^uē'dxa
 k'lip-lā'la qas k'lip!ē'dēs lā'xa x'ī'x'exsemāla tlē'sema qa^s
 k'lip-ts!ā'lēs lā'xa q!ō'lats!ē. Wä, g'ī'l^uem^ulā'wisē 'negō'^uyo-
 10 wēda q!ō'lats!āxa x'ī'x'ixsemāla tlē'semaxs la'ē gwā'f k'lip-
 ts!ā'laq. Wä, lā^ulaē ax^uē'dxa līx'se'mē qas axstē'ndēs
 lā'xa 'wā'pē. Wä, lā^ulaē xwē'laqa ax^uuste'ndeq. Wä,
 lā^ulaē fex^uā'lōdeq lā'xa neg'ā'slaq. Wä, lā^ulaē qō'tlēda
 q!ō'lats!ē, la'ē tsā's^uitsa 'wā'pē lāq. Wä, lā^ulaē 'nā's-
 15 'ideq. Wä, k'lē's^ulatla gē'yā'xs, la'ē lē'tlēdeq. Wä,
 lā^ulaē fexts!ō'tsa lēx'se'mē lā'xa fō'q!wē. Wä, lā^ulaē
 lē'sdaqē ax^uē'dxa lē'ē'na qa^s klu'n^ux'ēdēs lā'xa lēx'se'mē.
 Wä, lā^ulaē k'āgē'mlīfas lāx Hā'dahowē lē^uwis lē'elōtē.
 Wä, hē'x^uidaem^ulā'wisē hamx^uī'dē Hā'dahowē lē^uwis
 20 lē'elōtē.

Wä, lā^ulaē ē'tlēd x'ō'x^uwidē Xē'xexāxa xetse'mē. Wä,
 lā^ulaē ax^uwufts!ō'dxa tlēx^usō'sē lāq. Wä, lā^ulaē lē'sdaqē
 xex^ulē'ndxa tlē'semē lā'xa legwī'fē. Wä, k'lē's^ulatla gē'x'-
 lālēda tlē'semē lā'xa legwī'fāxs la'ē ts!ē'lx^uwida. Wä,
 25 lā^ulaē 'ne'la ax^uē'dxa k'lip-lā'la qa^s k'lip!ē'dēs lā'xa tlē'-
 semē. Wä, lā^ulaē k'lip-ts!ā'las lā'xa q!ō'lats!ē. Wä, g'ī'l-
 'em^ulā'wisē 'negō'yowēda q!ō'lats!āxa tlē'semē la'ē Xē'xexe
 ax^uē'dxa tlēx^usō'sē qa^s fexstē'ndēs lā'xa 'wā'pē. Wä,
 lā^ulaē xwē'lax^uuste'ndeq lā'xa 'wā'pē. Wä, lā^ulaē fex^uā'-
 30 lōdeq lā'xa tlē'semē la g'ī'ts!āxa q!ō'lats!ē. Wä, g'ī'l^uem-
 'lā'wisē qō'tlēda q!ō'lats!āxa tlēx^usō'sē la'ē tsā's^uitsa 'wā'pē
 lāq. Wä, lā^ulaē 'nā's^uideq. Wä, k'lē's^ulatla gē'yā'xs la'ē
 lō'pa. Wä, lā^ulaē axō'dex 'nā'yemas. Wä, lā^ulaē ax-
 ts!ō'ts lā'xa fō'q!wē. Wä, lā^ulaē klu'n^ux'itsa lē'ē'na lāq.

little Geese, the White-Geese, and the Laughing-Geese got ready again. They opened a box and took out clover-roots. Then the Laughing-Geese took stones and put them on the fire of the house, and the White-Geese took cooking-boxes and put them down by the fire. The stones had not been on the fire long before they got red-hot. Immediately the small Geese took tongs and picked up the red-hot stones and put them into the cooking-box. As soon as the cooking-box was half full of red-hot stones, they stopped putting them into it, and they took clover-roots and put them into the water. Then they took them out of the water again and put them on the stones in the steaming-box. Then the steaming-box was full, and they poured water on it. Then they covered it up, and it was not long before they uncovered it. Then they put the clover-roots in the dishes. Then the White-Geese took grease and poured it on the clover-roots. Then they put them before Hā'dahō and his crew, and immediately Hā'dahō and his crew began to eat.

Then the little Geese opened another box and took out cinquefoil-roots, and the White-Geese put stones on the fire in the house. The stones had not been on the fire long before they were red-hot. Then the Laughing-Geese took the tongs and picked up the stones and put them into a cooking-box; and as soon as the cooking-box was half full of stones, the little Geese took the cinquefoil-root, dipped it into water, then they took it out of the water again, and placed it on the stones in the cooking-box. As soon as the cooking-box was full of cinquefoil-roots, they poured water in it and covered them up; and they had not been on the stones long before they were done. Then they took the cover off and put them in a dish. Then they poured grease on them, and put them

Wä, lä⁶laē k·ā⁶x·⁶its lāx Hādahō⁶wē lē⁶wis lē⁶elōtē. Wä, hē⁶x·⁶idaem⁶lā⁶wisē hamx·⁶ī⁶da.

Wä, g·ī⁶l⁶em⁶lā⁶wisē hamx·⁶ī⁶dē Hā⁶dahowē, la⁶ē klwā⁶-gustālīta g·ī⁶ltaxsdē begwā⁶nema, yīx Ade⁶mguli. Wä,
 5 lä⁶laē yā⁶q⁶leg·a⁶īta. Wä, lä⁶laē ⁶nē⁶k·a: “⁶ya, qāst, Hā⁶-dahō, wē⁶g·ī⁶ la dō⁶qwa⁶taxen hē⁶mawālāqen, yū⁶em k·lēs wī⁶laēnoxōxda g·iye⁶mtslāx hē⁶maōmas lāq⁶. Wä, la⁶mēs-g·anu⁶x⁶ g·ī⁶gamēk·, yīxg·a Hē⁶lalak· lā⁶wentalōl, qāst, Hā⁶dahō, lā⁶xwa o⁶guqafax hē⁶maōmasa. Wä, yū⁶em k·lēs
 10 wī⁶laēnuxōxda hē⁶maōmasēx. Wä, lā⁶LES k·lēs gwa⁶gwēx·s⁶ālā⁶ lā⁶xēs g·ā⁶yulasaōsaq⁶,” ⁶nē⁶x·⁶laē Ade⁶mguli.

Wä, lä⁶laē axk·lā⁶lax Xē⁶xexe lē⁶wis ⁶nē⁶nemō⁶kwē qa xā⁶l⁶ēs ax⁶ē⁶d lā⁶xa ⁶nā⁶xwa g·iye⁶mts!ā lā⁶xa xēxetse⁶mē. Wä, hē⁶x·⁶idaem⁶lā⁶wisē ax⁶ē⁶dex·da⁶xwēda a⁶yī⁶lkwē lā⁶xa
 15 ⁶nā⁶xwa hē⁶maō⁶masa. Wä, hē⁶em⁶el ax⁶ē⁶tsō⁶sa ⁶nē⁶mts!aqē lex⁶se⁶ma lē⁶wa⁶ ⁶nē⁶mts!aqē tlex⁶sō⁶sa lē⁶wa awu⁶nxēdzē-sasa o⁶gu⁶qā⁶la tlet⁶leqa⁶. Wä, hē⁶emlēda lē⁶na g·ī⁶ts!āxa lā⁶wats!a. Wä, laē⁶mla⁶la ⁶wī⁶la g·ā⁶xēq. Wä, lä⁶laē axts!o⁶yūwēda ⁶nā⁶xwa hē⁶maōmas lā⁶xa l!ā⁶l!axa⁶mē.
 20 Wä, g·ī⁶l⁶em⁶lā⁶wisē gwā⁶īta, la⁶ē ē⁶t!ēd yā⁶q⁶leg·a⁶ītēda ē⁶lkwē, yīx Ade⁶mguli. Wä, lä⁶laē ⁶nē⁶k·a: “⁶ya, qāst, Hā⁶dahō, wä, hā⁶g·a nā⁶nakux. Wä, laē⁶ms ax⁶ē⁶dlex xetse⁶masēs g·ō⁶kulōtaōs qa lē⁶sē ⁶mexē⁶ī lāxs g·ō⁶kwaōs. Wä, lā⁶LES ax⁶ē⁶dē⁶xwa ⁶nē⁶mts!aqē lex⁶se⁶m qa⁶s k·ā⁶tlexlēndaōsas
 25 lā⁶xa xetse⁶mē. Wä, lā⁶lē hē⁶x·⁶idaem⁶l qō⁶t!ex·⁶idel,” ⁶nē⁶x·⁶laē Ade⁶mgulāx Hā⁶dahowē. “Wä, yū⁶mēsa tlex⁶sō⁶sēx hē⁶emīxaas gwē⁶x·⁶idelēq⁶. Wä, yū⁶mēsa tleqā⁶x, laē⁶ms pā⁶q!exlē⁶nde⁶tsōx lā⁶xēs xetsema⁶ōs lē⁶wō⁶xda ⁶nā⁶xwax la g·ī⁶ts!ā lā⁶xwa l!ā⁶l!axa⁶mēx g·ā⁶yul lā⁶xenu⁶x⁶ g·iwi⁶lkwēx.
 30 G·ī⁶lnaxwaemles axts!ō⁶dē⁶tsōx lā⁶xa xetse⁶mēqō lāl hē⁶x·⁶idaem⁶l qō⁶t!ax·⁶idel, qaxs yū⁶māē ā⁶em bā⁶x⁶baxwa lāx ax⁶ē⁶daāsōx k·lēs ⁶wī⁶laēnoxōx lā⁶labendālaā⁶xsens ⁶nā⁶lax; wä, lā⁶laxs wā⁶x·⁶emlāx ⁶neqā⁶x⁶enxēla lā⁶xa ts!ewu⁶nxē wāx·lax wā⁶wī⁶laa lā⁶xwa lā⁶qōs hē⁶īaxaā⁶kwa, lā⁶lōx k·lēs⁶l kwā⁶ī-

in front of Hā'dahō and his crew. Immediately they began to eat.

As soon as Hā'dahō began to eat, the tall man — the Crane — sat up and began to speak. He said, "O friend Hā'dahō! look at my food. These various kinds of food that are inside can never be finished. This our chief, Returning-in-One-Day, gives some of the various kinds of food to you, friend Hā'dahō. These various kinds of food cannot be finished. Now, you shall not tell where you obtained them." Thus said Crane.

Then he asked the little Geese and their friends to take a little of each kind that was in the boxes. Then the attendants took of all the kinds of food. One clover-root, and one cinquefoil-root, and one piece of the edge of various kinds of berry-cakes, were taken, and also grease that was in the grease-box; and then they brought it out to him, and all the various kinds of food were put into a small basket. As soon as they had finished, the attendant — namely, Crane — spoke, and said, "O friend Hā'dahō! now go home. Now you shall take the boxes of our tribes to put them into your house; and you shall take one clover-root and put it into the bottom of a box, and it will at once fill it," thus said Crane to Hā'dahō; "and also this cinquefoil-root, you will also do the same with it; and also these berry-cakes, put them flat in the bottom of a box; and everything that is in this small basket, part of our provisions. As soon as you put it in a box, it will be full at once, for this is what increases when something is taken from it, and cannot come to an end from one end of the year [day] to the other; even if you should try for ten winters to use up what you have

^oidel. Wä, la^mmē'sen hayā'lālālōl. Wä, hē'ems aē'k'ila-sōla qas k'lē'saōs g'wā'gwēx's^oālāḥ lā'xēs g'ā'yulāsaōsaxwa hē'^omaōmasēx," ^onē'x^olaē.

- Wä, lā'^olaēda ^onēmō'kwē lāx a^oyī'lkwās Hē'lala yā'qle-
 5 g'a^oḥa, yīx ^onē'la. Wä, lā'^olaē ^onē'k'a: "ēya qāst, Hā'dahō. Wē'g'a dō'q'wāḥaxenu^ox^u hē'^omawāḥax. Wä, k'lē'sēg'anu^ox^u ha^omā'pxēs g'wō^oyā'ōsenu^ox^u ha^oma^oēda g'wā'x^ugugwisē lē^owa ē'g'isē. Wä, lē'x'a^omēg'anu^ox^u hē'^omawāḥēda ē'k'ē hē'^omaōmasa," ^onē'x^olaē. Wä, hē'x^oidaem^olā'wisē k'ō't'lēdē
 10 Hā'dahāq hē'^omēda ^onē'la yā'x'plaxstāsōs lā'xa lā'sakwē. Wä, lā'^olaē hā'nāḥ q'lēyō'dē ^onē'la. Wä, lā'^olaē ^onē'k'a: "ēya, qāst, Hā'dahō. E'x^oēmḥlaxaa^onu^ox^u nā'qa^oē qasō ^onē'x^ol qa^os la'ōs lē'lādnōkunu^ox^u. Wä, hē'^omenu^ox^u g'ī'ga-ma^oēda k'lwāēḥaxa ō'gwiwa^oḥa. Wä, hē'em lē'g'emse
 15 ^onē'msg'emk'ālā, lō Gēgō'qwalatē, lō Hē'lala, lō Hē'li'lā-lag'ilisē. Wä, hē'em g'wō^oyō'sēs bā'xuts'ēnaōs g'ēgō'qwē, yī'xanu^ox^u g'ī'gema^oē Hē'lala. Wä, nō'gwa^omēs g'wō^oyō'x^u-da^oxōs ^onē'la. Wä, ē'x^oēmxaāslāx la lē'dnōkwa. Wä, hē'men lē'g'emē Yē'qā'las lō Yā'qaxelag'ilisē. Wä, len
 20 lē'denu^ox^us mā^omaqla lā'xa ts'ē'ts'ēqa. Wä, len lē'gats Tō'k'lunēg'ilitse^owē," ^onē'x^olaē ^onē'la lāx Hā'dahowē.

- Wä, g'ī'l^oem^olā'wis q'wē'l^oid q'lēyō'da, la'ē x'is^oē'dēda q'lē'nemx'dē g'ō'kula. Wä, g'ī'l^oem^olā'wisē x'is^oī'dēda g'ō'-kulax'dē la'ē ^onē'lg'ilisēda ^onā'xwa ō'guqāḥa plēplālō'ma-
 25 saxa gēgō'kwē lē^owa nā'xaqlēmē lē^owa nexā'qē lē^owa nā'naxagemē lē^owa ^onē'la lē^owa xē'xexe lē^owa ade'mguli lō ^onā'xwēda ō'guqāḥa plēplālō'masa. Wä, ā'em^olā'wisē la nenō'ḥemlisē Hā'dahō lē^owis lē'elōtē. Wä, g'ī'l^oem^olā'wisē ^owi^ola hayā'qēda ^onā'xwa plēplālō'masa la'ē ^onē'nwaqamē
 30 Hā'dahowē lē^owis lē'elōtē. Wä, lā'^olaē yā'q'leg'a^oḥa. Wä, lā'^olaē ^onē'k'a: "Wē'g'ax'ins nā'nakwa qens hā'lēns ō'lāḥatqens g'wē'x^oidaāsnōkwē," ^onē'x^olaē. Wä, hē'x^oidaem-

secured, it will never decrease. Now I will warn you. Do take care, and don't tell where you got the various kinds of food!" Thus he said.

Then one of the attendants of Returning-in-One-Day, Laughing-Geese, spoke, and said, "O friend Hā'dahō, go on, look at our food on the water! We do not eat what you mentioned as our food, seaweed and sand; our only food on the water is good food." Thus he said. Immediately Hā'dahō guessed that these were the Laughing-Geese that were scolded by him on the sea. The Laughing-Geese continued to speak, and said, "O friend Hā'dahō! we shall be glad if you should desire to have us for your dances. This is our chief, the one who is sitting in the rear of the house. His name is Only-One-speaking and Swan-Dancer and Returning-in-One-Day and Going-to-and-fro-in-the-World-in-One-Day. He is the one to whom you common people refer as the Swan, this our chief Returning-in-One-Day; and I am the one to whom you refer as Laughing-Geese. It would be good if you use me in your dance. My name is Place-where-Property-meets and From-Whom-Property-falls-down-in-the-World, and I have the throwers' dance in the winter dance, and I have the name To-Whom-Everybody-goes." Thus said Laughing-Geese to Hā'dahō.

As soon as he finished speaking, the houses disappeared, and as soon as the houses disappeared, all kinds of birds flew up, — swans, large geese, and (?) geese, and brant geese, and laughing geese, and little geese, and cranes, and all the different kinds of birds. Hā'dahō and his crew were just out of their minds; and as soon as all the birds had passed, Hā'dahō and his crew recovered their senses. Then he spoke, and said, "Let us go home, and let us wait (and see) if anything will happen." Thus he said. Immediately they got ready and loaded their canoe with

⁸lā'wisē xwā'na⁸id qa^s mō'xsēsa hē'⁸maōmasē lā'xes ⁸yā'-
⁸yatslē. Wä, lā'⁸laē sē'x⁸wid qa^s lē lā'xēs g·ō'ku⁸lasē axā's
 Sē'maxⁱ.

- Wä, g·í'l⁸em⁸lā'wisē lā'g·aa lāq, la'ē á'em hā'⁸nax⁸wid
 5 mō'xs⁸asēs ⁸me'm⁸wālāxs la'ē xwē'laqalisa qas lē á'lax⁸id
 nā'⁸nak^u, lāx lā'deklusē qaxs hē'⁸maē hē'⁸nōma g·ō'ku⁸latsa
 g·ā'lā G·ā'p⁸lēnoxwa. Wä, lā'⁸laē lā'g·aa lāq. Wä, hē'x·
⁸idaem⁸lā'wisē ⁸mō'ttādē Hā'dahowaxēs ⁸me'm⁸wala. Wä,
 lā'⁸laē lā'lēlasōs ⁸meku'ldzā⁸ēxa g·í'gama⁸yasa g·ā'lā G·ā'-
 10 p⁸lēnoxwa. Wä, lā'⁸laē hē'x·ida⁸mē Hā'dahowē lā'x⁸wid
 qa^s lē hō'gwiL lāx g·ō'kwasa lā'lēlalāq. Wä, hē'x·idaem-
⁸lā'wisē gēnē'mas ⁸meku'ldzā⁸ē ax⁸ē'd qa ha⁸mā's. Wä,
 lā'⁸laē ma'íplē⁸nē'fasōsa g·í'gema⁸ē. Wä, g·í'l⁸em⁸lā'wisē
 gwā' ha⁸mā'pa la'ē yā'qleg·a⁸lē ⁸meku'ldzā⁸ē. Wä, lā'⁸laē
 15 ⁸nē'k·a: "ya, sā'sem, wē'g·adzā ts!Ek·lā'í⁸id g·ā'xenLasēs
 gwē'gwālag·ila⁸yaasdāōs," ⁸nē'x·laē ⁸meku'ldzā⁸yaq. Wä,
 hē'x·idaem⁸lā'wisē yā'qleg·a⁸lē Hā'dahowē. Wä, lā'⁸laē
⁸nē'k·a: "ya, g·í'gamē⁸; á'lēg·anu⁸x^u lā'xumx⁸id lā'xwa
 plē'lxelax. Hē'⁸mēsenu⁸x^u hē'wāxag·í' lā'g·aa lāx Hē'lasē.
 20 Wä, ⁸nē'mplēna⁸mēn wāx· la, wä, hē'x·ida⁸mēsen plē'l-
 plēlxala⁸yā'nema. Wä, lā'x·denu⁸x^u á'em ts!ets!ā'xsā lā'xwa
 l!ā'sakwēx. Wä, lā'nu⁸x^u ts!ā'x⁸alidzem lāx G·ā'g·íldē'nē-
 lēla. Wä, la⁸mēn hē'wāxa hā'nal!Ex⁸ida. Wä, á'⁸mēsen
 g·āx nā'⁸nakwa," ⁸nē'x·laē Hā'dahowē lāx ⁸meku'ldzā⁸ē.
 25 Wä, lā'⁸laē wí'wōtslex⁸ēdēda g·í'gema⁸yas wā'ídemas, qaxs
 le⁸ma'ē wāx· ⁸nē'k·ē ⁸meku'ldzā⁸ē qa^s k'!ē'lax⁸idag·ēx
 Hā'dahowē qaxs k'leá'wāē ⁸yā'nema. Wä, lā'⁸laē ⁸meku'-
 dzā⁸ē ⁸yā'laqa qa á'lag·a⁸mēs la nā'⁸nakwē Hā'dahowē
 lā'xēs g·ō'kwē.
 30 Wä, g·í'l⁸em⁸lā'wisē lā'g·aē Hā'dahowē lā'xēs g·ō'kwē,
 la'ē ⁸yā'laqax Wä'qalēkwē qa lēs lē'k·ōx ⁸nā'í⁸nemsgema
 xetse'm lā'xa ⁸nā'í⁸nemqwapē legwí' lā'xa g·í'g·ō'kwē. Wä,
 lā'⁸laē qlā'yaxēda lē'lqwalala⁸yas lē'k·ōgwílas Wä'qalē-

the various kinds of food. Then they started paddling, and went to their camping-place at Sea-Otter-Cove.

As soon as they arrived there, they just hurried to load their canoe with their cargo; and they started again, for they were really about to go home to Trees-on-Rock, for that was the real village of the ancestors of the Divided tribe. When they arrived there, Hā'dahō at once unloaded his cargo. Then they were called by Moon-in-Sky, the chief of the ancestors of the Divided tribe. Hā'dahō arose at once, and entered the house of the one who had invited him in. Immediately the wife of Moon-in-Sky took some food. They were fed twice by the chief. As soon as they had finished eating, Moon-in-Sky spoke, and said, "O children! go on, and report to me what happened while you were on the water." Thus said Moon-in-Sky to them. Hā'dahō spoke at once, and said, "O chief! we really had a hard time in the fog, and so we never reached the island Right-Distance. In vain I tried to go. Immediately I lost my way in the fog. We were just drifting about on the sea, and we drifted ashore in Long Bay, and we never began to hunt. I just came home." Thus said Hā'dahō to Moon-in-Sky. Then the chief began to feel sorry on account of what he had said; and Moon-in-Sky wished to kill Hā'dahō because he had not brought any game. Then Moon-in-Sky sent Hā'dahō home to his house.

As soon as Hā'dahō arrived in his house, he sent Unsurpassed to go and borrow one box from each fire in the houses, and the people were surprised that Unsurpassed should borrow so many boxes. Now Unsurpassed

- kwaxa ql'ē'nemē xēxetse'ma. Wä, lä'laē 'mā'ma'wi'stālē
 Wä'qalēkwaxa xēxetse'mē. Wä, g'il'ēm'la'wisē 'wī'laē-
 lēda xēxetse'mē, la'ē Hā'dahuwē ax'ē'dxa l!ā'l!axa'mē
 qa's x'ō'x'widēq. Wä, lä'laē ax'ē'dxa 'ne'mts!aqē lex-
 5 se'ma qa's k'ā't!exl'ēndēs lā'xa xetse'mē. Wä, lä'laē
 yikwa'yīndeq. Wä, hē'x'idaem'la'wisē qō't!ex'idēda
 xetse'mē. Wä, lä'laē ē't!ēdē Hā'dahowē ax'ē'dxa t!ex-
 sō'sē qa's k'ā't!exl'ēndēs lā'xa ō'gu'la 'wā'las xetse'ma.
 Wä, lä'laē yikwa'yīndeq. Wä, hē'x'idaem'laxaā'wisē la
 10 qō't!ex'ida. Wä, lä'laē hā'na! hē gwe'g'ilaxa waō'kwē
 xēxetse'ma. Wä, lae'm'laē ē'x'idē nā'qa'yas Hā'dahowē
 qaxs wiuqlusē'x'dāx wā'idemas Ade'mgulāq, yixs 'nē'k'aāq
 bā'x'widlēda hē'maōmasē qō lā'ts!ā! lā'xa xetse'mē. Wä,
 lä'laē 'wī'wufts!ōwē'da hē'maōmasē lā'xa xēxetse'mē.
 15 Wä, lae'm'laē 'nā'xwa la qō'qutlaxa hē'maōmasē.

- Wä, lä'laē Hā'dahowē axk!ā'laxa g'it!ē'noxwē lē'gades
 'wī'k'ī'mēsemē qa ē'ax'ēdēsēx agē'la x'ōmtsā begwā'nem
 lō'qulī!a, yix agē'la sēms lō'qulī!a. Wä, hē'misē pō'xun-
 sasa begwā'nemē lō'qulī!ē. Wä, lae'm 'nē'k'ē Hā'daho-
 20 waqēxs g'ā'yulaē lā'xa g'īgema'yasa ts!ē'ts!ēk!wa, yix
 Hē'lala gwō'yō's. Wä, g'il'ēm'la'wisē gwā'tē g'itā'yas
 'wī'k'ī'mēsema'ya. Wä, hē'em g'il g'it!ē'noxwē 'wī'k'ī'mē-
 sema'yasa G'ā'p!ēnoxwē. Wä, hē'mis g'idexlā'yōsē G'it-
 ts!ā'sema'ē. Wä, hē'x'idaem'laē Hā'dahowē 'yā'laqas
 25 Wä'qalēkwē qa lās lē'lālaxa g'ā'lā G'ā'p!ēnoxwa. Wä,
 k!ē's!at!a gē'g'īls lē'lalē Wä'qalēkwaxs g'ā'xaē 'wī'laēlēda
 lē'lanemē. Wä, hē'x'idaem'la'wisē Hā'dahowē axk!ā'lax
 Wä'qalēkwē qa ax'ē'dēsēxa ma'tē lē'loqulī! qa g'ā'xēs
 ha'n'x'hanī! lā'x ō'bēx'lālali!asa lā'qau'li!ē. Wä, lä'laē
 30 ē't!ēd ax'ē'dxa ql'ē'nemē t!ē'sema qa's xex'LE'ndēs lā'xa
 lā'qau'li!ē. Wä, lä'laē ē't!ēd ax'ē'dxa lō'pts!ā k!ī'm'yax!a
 qa's ha'nōlisēq lā'xa lā'qau'li!ē. Wä, lä'laē x'ō'x'widxa
 lēg'ā'ts!ē xetse'ma. Wä, lä'laē ax'wufts!ō'deq. Wä,
 lae'm'laē 'ne'mts!aqēda k!ē'sē ax'ē'tsōs. Wä, lä'laē

was carrying the boxes; and as soon as all the boxes were in the house, Hā'dahō took the small baskets and opened them. Then he took out one piece of clover-root and put it in the bottom of a box. Then he put the cover on it, and immediately the box was full. Then Hā'dahō also took cinquefoil-root and put it in the bottom of another large box. He put on the cover, and at once it also was full. He kept on doing the same thing with other boxes. Then Hā'dahō felt glad, for he had not believed what the Crane had told him when he said that the various kinds of food would increase as soon as he put them into boxes. Now the various kinds of food were all in the boxes, and they were all full of food.

Then Hā'dahō called the carver, whose name was Beam-Carrier, to carve a house-dish in the form of a man's skull with open mouth, and also a house-dish in the form of a man's bladder. Hā'dahō said that he obtained these from the chief of the birds. He meant Returning-in-One-Day. Soon Beam-Carrier finished his carving. Beam-Carrier was the first carver of the Divided tribe, therefore his carver's name was Head-Carver. Immediately Hā'dahō sent Unsurpassed to call the ancestors of the Divided tribe; and it was not long after Unsurpassed had called them before the guests all came in. Immediately Hā'dahō asked Unsurpassed to take the two dishes and put them down near the fire in the house. Then he took many stones and put them on the fire of the house. Then he also took empty grease-boxes and placed them close to the fire. Then he opened the box containing clover-roots and took them out. One root was not taken out. Then he put the cover on again. He put the roots into the water. When the stones were

xwē'laqaem yiku^sye'ndeq. Wä, lä^slaē axstē'ndeq lä'xa
 'wā'pē. Wä, lae'm^slaē tsle'lx^swidēda tle'semē. Wä, lä^slaē
 Hā'dahowē ax^sē'dxa k'lebeslā^slaa qas k'lep'ē'dēs lä'xa
 tsle'lqwa tle'sema qas axtslā'lēs lä'xa k'li'm^syaxla. Wä,
 5 lä^slaē 'negō^syuwēda k'li'm^syaxlāxa x'ix'ixsemāla tle'semaxs
 la'ē Wä'qalēkwē ax^sē'dxa lex'se'mē qa^s ax^sā'lōdēs lāq.
 Wä, lä^slaē tsā's^sitsa 'wā'pē lāq. Wä, lä^slaē nā's^sitsa
 k'la'k'lōbanē lāq. Wä, lae'm^slaē ā'em nā'naxtsle'wax
 gwā'yi'lālasas Xē'xexe lō 'ne'la, yixs la'ē lē'lanems lāx
 10 K'le^syaē'tē, yīsa 'nā'xwa plēplālō'masa.

Wä, laem^slā'wisē gwā'la k'lwē'lasē, qaxs le'ma'ē 'wi^sla
 plēx'ā'lēla lä'xa hē'maōmasē. Wä, lä^slaē yā'qleg'a^stēda
 g'igema^sē yix 'meku'ldzā^sē. Wä, la 'nē'k'a: "La'mōx
 nō'slōxda lē'tō'qulifēx," 'nē'x^slaē. Wä, hē'x'idaem^slā'wisē
 15 ō'gwaqa yā'qleg'a^stē Hā'dahowē Wä, lä^slaē 'nē'k'a:
 "ya, g'igamē^s 'meku'ldzewē, la'mōx qōsl, qenlō lā' gwā'
 k'lwē'laslōl, g'igamē^s lē'wu'ns g'ō'kulōtaqens," 'nē'x^slaē
 Hā'dahāx 'meku'ldzā^sē. Wä, lae'm^slaē hē'menālaem k'lwē'-
 lasē Hā'dahowē. Wä, lae'm^slaē yā'x'se'mē nā'qa'yas
 20 Wä'qalēkwas gwē'g'i^slasas Hā'dahowaxs lē'x'a^smaē hē'-
 menālaem k'lwē'lasa. Wä, lä^slaē ē'tlēd k'lwē'lasē Hā'da-
 howē. Wä, lä^slaē gwā'la, la'ē yā'qleg'a^stē 'meku'ldzā^sē.
 Wä, lä^slaē 'nē'k'a: "ya, qāst, Hā'dahowā', 'wā'dzāentsōs
 nē'lasēs g'ā'yōlasaōsaxwa hē'maōmasēx," 'nē'x^slaē. Wä,
 25 hē'x'idaem^slā'wisē yā'qleg'a^stē Wä'qalēkwē. Wä, lä^slaē
 'nē'k'a: "ya, 'meku'ldzā^sā', la'men nē'falōl, g'ā'yōlōxda
 hē'maōmasēx lāx gegō'kwē," 'nē'x^slaē. Wä, hē'x'idaem-
 'lā'wisē 'nā'xwa x'is'ē'dēda hē'maō'masdē. Wä, lae'm lā'ba.

27. Lā'gelēqela (Surpassing).

Traditions of the Gwa'si'la.

(Recorded by George Hunt.)

Hē'len gwā'gwēx'sā^slaslē g'ā'lāsē Gwa'si'laxē xō'lōsē.
 30 Wä, hā'maēxs g'ō'kulaē lā'xē ē'k'ladzē^slisasens 'nā'lax.

red-hot, Hā'dahō took the tongs, picked up the red-hot stones, and put them in the grease-box; and when the box was half full of red-hot stones, Unsurpassed took the clover-roots and put them on. Then they poured water on, and covered the box with an old mat. They only imitated what the little Geese and the Laughing-Geese had done when Unsurpassed was invited in at Blubber-cutting-Bay by all the birds.

Now the feast was ended, for they had all tasted the various kinds of food. Then the chief, Moon-in-Sky, began to speak, and said, "Now these house-dishes are mine." Thus he said. Immediately Hā'dahō began to speak, and said, "O chief, Moon-in-Sky! now it will be yours when I finish giving a feast to you, chief, and to our tribe here." Thus said Hā'dahō to Moon-in-Sky. Hā'dahō always gave feasts. Then Unsurpassed felt badly on account of Hā'dahō's doings, who was the only one to give feasts always. Then Hā'dahō gave a feast again. After he had finished, Moon-in-Sky spoke, and said, "O friend Hā'dahō! go on, tell me where you got these different kinds of food." Thus he said. Immediately Unsurpassed spoke, and said, "O Moon-in-Sky! I'll tell you. These different kinds of food came from the Swan." Thus he said. Immediately all the different kinds of food disappeared. That is the end.

27. Lā'gelēqela (Surpassing).

Traditions of the Gwa^si'la.

(Recorded by George Hunt.)

I shall talk about the ancestor of the North people, the Xō'los. He lived in the world above us, and some-

Wä, g·ā·xnaṣwa¹lē g·ā·xaxa lā·xē ō¹masē neg·ā' k!waē's
lā·xō ō'gwāxtā¹yaxsō wāx lāx Dze¹lā'1. Wä, lōx lē'gades
K!wā·x·k!wag·elisela. Wä, lā¹lē hē'menaṣaem hē gwē'g·ilaxē
nē¹nā'la. Wä, hē'em¹laxaē ēwax·sī'dzendālasōsē wa.

- 5 Wä, lā¹lē lō'max·īd ē'x·ē nā'la, wä, g·ā·x¹em¹laxaē
ō¹masē ts!ē'k!waxē xō'losē p!ELā'xa qas g·ā·xē k!wā·xtōdxēs
ā'waq!esē. Wä, lā¹lē dō'qwaṣaxē ō¹masē wa. Wä, lā¹lē
nēx· qa's g·ā·xē dō'x¹widex ō'x·sī'wā'sē ō¹masē wa. Wä,
lā¹lē p!ELā'xa qa's lē p!ELā'tōsela lā·xē ō¹masē wa. Wä,
10 k!ē¹yas¹latlē gē'g·ītsēlaxs la'ē lā'g·aa lā·xē ō'x·sī'wā'sē wa.
Wä, lā¹lē dō'x¹walelaxē ē'x·ē awī¹nagwisa. Wä, lā¹lē
awu'lx¹ēdeq. Wä, lae'm¹lē q!ō'xōdxēs xō'lōsemfē. Wä,
lae'm¹lē begwā'nemx·īda. Wä, lae'm¹lē lē'gades Lā'gele-
qela. Wä, hē'x·īdaem¹laxaē g·ō'ṣwila qas g·ō'ṣwa lāx
15 Dze¹lā'1ē.

- Wä, lā¹lē dō'x¹walelaxē q!ē'nem mefē'k· ts!ē'ltslēlx·ela-
g·ilīs la'xē wa. Wä, lae'm¹laxaē se'nyastāṣa qas g·ā'yō-
ṣaxsē mā. Wä, lae'm¹laxaē senā'nemaxē q!ē'nem lek'!aa'
lā·xē wa. Wä, lā¹lē lō'x¹widqē qa tsex¹ts!ā'latsē mā.
20 Wä, g·īl¹em¹laxaē gwā'fē maō'sa¹yasēxs la'ē lā¹wīl lā·xē
wa. Wä, lā¹lē dō'x¹walelaxē q!ē'nem llās lā'x·lōs lā·xēs
ax¹ā'sē. Wä, lā'xlē lē k!ē'pleg·īntsē begwā'nemē lā·xē
nē'mts!axē. Wä, g·īl¹em¹laxaē gwā'fē axā¹yas la'ē ē't¹ēdxē
nē'mts!ax llā's lā'sa k!ēplēgendaxaasē begwā'nemē lāx
25 xeklumā's. Wä, lā¹lē ē't¹ēdxē nē'mts!ax llās¹ē'mxaē.
Wä, lae'm¹lē k!ēplegēntsē ts!edā·xē lāx xeklumā's. Wä,
lā¹lē ma¹lō'x¹em lā·xē k!ā¹yas ts!ē'ts!edā'xa. Wä, g·īl-
¹em¹laxaē gwā'fē axā¹yasēxs la'ē dō't!egr·a¹fē Lā'geleqela.
Wä, lā¹lē nē'x·a: "Wē'g·īlla gwā'gu¹naē'qelax·da¹x¹l qas
30 wē'g·īlas ā'lax·īdel bē'begwānemx·īdel," nē'x·¹laēxs la'ē
hō'tas.¹

Wä, lā¹lē gā'nuf¹īda. Wä, lā¹lē nā'x·īdxē gaā'lāxs
la'ē dō'qwaṣēs lā'wayō. Wä, g·īl¹em¹laxaē lā'g·aa lā·xēs
lāwayāxs la'ē wuṣā'x¹alelaxē hā'dzēxstālā bē'begwānema

times he would come down to a large mountain and sit on the beach at the upper end of a river on a lake which has the name Sitting-by-Itself-on-the-Beach. He did so every day, and the river was running along his feet.

One very fine day the large bird Xō'los came flying down, and sat on his summer seat. He saw the large river, and he said that he would come and look at the mouth of the large river. Then he flew down, and flew down along the large river. It did not take him long before he arrived at the mouth of the river, and there he saw a pretty place. Then he desired it. He took off his Xō'los mask and became a man, and then his name was Surpassing. Immediately he built a house at Lake.

Then he saw many sockeye salmon going up the river, and he considered how to get the salmon. Then he thought of the many stones in the river. He rolled them together, that the salmon should go into (the enclosure). As soon as he finished his work, he went across the river, and there he saw many alder-trees at the place where he was, and he carved a man out of one of them; and as soon as he finished his work, he took another alder-tree and again carved a man out of its bark; and he took still another alder-tree and carved a woman out of its bark, and he carved two women. After he had finished his work, Surpassing spoke, and said, "Go on, and think of trying to become real people!" Thus he said when he left them.

Night came; and in the morning, when day came, he looked at his salmon-weir; and as soon as he arrived at his salmon-weir, he heard men and women making a great

¹ Kwag'ut: bās.

LE^owa ts!ē'ts!edāxa lā'xē apsō'dēsasēs lā'wayō. Wā, hē'em-
 laxaē wu!ē'ts Lā'gelēqelā qa dō'demsa hā'dzextālā:
 "wa^xts!ā'xī g'ā'xē Lā'gelēqelā qa wa^xlā'g'iltē nē'xele-
 lōdel g'ā'xens," nē'x^olē. Wā, lā'le hē'x^oida^mmē Lā'gelē-
 5 qela dze'l^xwid qas la'ē dō'x^owidexē hē'k^olālā. Wā, lā'le
 dō'x^owalelaqēxs klut!enē'lēla lē awē'g'a^oya'sē begwā'nemē
 lā'xē l!ā'smīsē. Wā, lā'le dō'x^owalelaxē mō'xwē bē'be-
 gwānem LE^owa ts!ē'ts!edāxē. Wā, lā'le qā's^oidē Lā'gelē-
 qela qa^s lē nē'xōdxē begwā'nemē lā'xē l!ā'smīsē. Wā,
 10 lā'le k^olinā'la^olē bēbegwā'nemē lā'xē l!ā'smīsē. Wā, g'īl-
 ēm^olaxaē wī'lāmasqēxs la'ē axk^olā'le Lā'gelēqelāxē ma-
 lō'xwē bē'begwānem LE^owa ma^olō'xwē ts!ē'ts!edāx qa lē's
 lō'x^owidxē lek^olaa' qa o'gwax^oidēs lā'wayōgwila. Wā,
 hē'x^oidaem^olaxaē ma^olō'xwē l!ā'smīs bēbegwā'nem LE^owis
 15 ts!ē'ts!edā'xē la lō'x^owidxē lek^olaa'. Wā, lae'm^olē qlwā't-
 xōnu^x axnō'gwatsē lā'wayuwē.

Wā, lae'm^olē Lā'gelēqela g'ī'g'ītālā lā'xē wa. Wā,
 g'īl^oem^olaxaē gwā' g'ī'g'ītālaxs la'ē qā's^oid qa^s lē taō'tsē
 mō'xwē l!ā'smīs bēbegwā'nem lā'xēs g'ō'xwē. Wā, g'īl-
 20 ēm^olaxaē hō'gwīlē bēbegwā'nemē la'ē qā's^oidē Lā'gelēqela.
 Wā, lae'm^olē lāl ā'lāl, qa klut!ā'tsēs mō'xwē l!ā'smīs
 bēbegwā'nema. Wā, lā'le dō'x^owalelaxē nēmō'x^o qlu'l-
 ya^xwē begwā'nem LE^owis tek!wā'na^oē gene'ma. Wā, g'īl-
 ēm^olaxaē dō'x^owalelē qlu'lsq!ul^oya^xwax Lā'gelēqelāxs g'ā'-
 25 xaē nē'xwa^onā'kula, wā, lā'le hē'x^oidaem qlwā'g'a^olis qa^s
 yīx^owīdēlē k^olē^oyas wulelā'x qlē'mdemas. Wā, g'īl^oem-
 laxaē g'āx nē'xwā'x^oidē Lā'gelēqela la'ē wulā'q. Wā,
 lā'le nē'x^oa: "ya, qlu'lsq!ul^oya^x", mā'sēs lā'g'īlāōs yīx-
 wā'x^oda^oxwa?" nē'x^olē. Wā, lā'le dō'tleg'a^olē qlu'l^oya^xwē
 30 begwā'nema. Wā, lā'le nē'x^oa: "ya, xunō'x^o! hē'menu^ox^o
 lā'g'īlā hē gwēgwā'lag'īlīs qa^oxg'ā'nu^ox^o nē'x^oix^odeg'ōl
 lae'm tē'ng'īlīs lā'xō ā'l!ex," nē'x^olāē. Wā, lā'le Lā'gelē-
 qela wulā'xē qlu'l^oya^xwē begwā'nema. Wā, lā'le nē'x^oa:
 "ya, qāst, anō'gwax^oladzās?" Wā, hē'x^oidaem^olaxaē

noise on the other side of the salmon-weir; and it was heard by Surpassing what they said when they made a noise. "Oh, if Surpassing would come and have mercy on us and pull us out!" Thus (the voices) said. Immediately Surpassing ran to look for the sound, and he saw a man sticking with his back to an alder-tree. He saw four men and women. Then Surpassing went and pulled the man off from the alder-tree, and the men came off easily from the alder-tree. As soon as he got them all off, Surpassing asked the two men and the two women to go and roll stones together, so that they should also make a salmon-trap. Immediately the two alder-tree men and the women rolled stones together, and each had a salmon-trap of his own.

Then Surpassing went to purify himself in the river. As soon as he had finished purifying himself, he started to take home the four alder-tree persons to his house. As soon as the men had entered, Surpassing left. He was going to find blankets for the four alder-tree persons. He saw one old man, and an old woman, his wife. As soon as the old people saw Surpassing approaching them, they arose at once and danced. He did not hear a sound. As soon as Surpassing came nearer, he questioned them, and said, "O old people! why are you dancing?" Thus he said. Then the old man spoke, and said, "O child! we do this because we thought you had lost your way in the woods." Thus he said. Then Surpassing questioned the old man, and said, "O friend! what is your name,

nā'nax^omaē q!u'l^oyaḡwē begwā'nema. Wä, lā'^olē ^onē'x'a :
 "Nō'gwadzâ Qā'säxtâ^oya. Wä, lāx· lē'gades Yā'yāx'sag·i-
 'laḡ^og·in gēnē'mx·," ^onē'x·lē.

- Wä, lā'^olē dō'tleg·a^olē Lā'gelēqela. Wä, lā'^olē ^onē'x'a :
 5 "K·lē^oyaSEN nō'gwēs xunō'ḡwaōs, nō'gwak·as Lā'gelēqela,
 g·ā'yaxela lā'xē ē'k·lā awi'^onagwisa lāx ^oneqā'to^owa," ^onē'x·lē.
 Wä, lā'^olē ^onē'x'a : "ya qāst, â'EMLEN lāt lō^olē'noḡ^oLōs,"
^onē'x·lē q!u'l^oyaḡwē begwā'NEM lāx Lā'gelēqela. Wä,
 â'EM^olaxaē ē'x·axē Lā'gelēqelāx dō'demas. Wä, lā'^olē
 10 bō'ḡ^owides. Wä, lā'^olē x·ī^omā'NEMaxē ^one'mē tek·lō'sa.
 Wä, lā'^olē hē'x·idaEM sā'plēdex. Wä, lā'^olē ē't^oēd dō'x-
^owalelaxē qlē'NEMē nexā'qa.¹ Wä, hē'x·idaEM^olaxaē kwē'-
 xaxē nexā'qē. Wä, lā'^olaxaē sā'plēdeqē. Wä, g·ī'l^oEM^ola-
 xaē ḡwāl sā'paxē nexā'qē la'ē hē'x·idaEM^ola nā'^onaḡ^o lā'xēs
 15 ḡō'ḡwē.

- Wä, g·ī'l^oEM^olaxaē laē'īd lā'xēs ḡō'ḡwē la'ē dō'tleg·a^olē
^oNEMō'ḡwē lā'xē l!ā'smīsē bēbegwā'nema. Wä, lā'^olē
^onē'x'a : "ya, ā'dā, ^omā'dzē dō'demasē nexā'qē g·ā'xenu^oḡ?"
^onē'x·lē. Wä, hē'x·idaEM^olaxē wulē' Lā'gelēqelāq. Wä,
 20 lā'^olē ^onē'x'a : "Wä, wē'g·a ē'tālas dō'demas lōL," ^onē'x·lē.
 Wä, lā'^olē ^onē'x'a : "Wä, g·aē'm dō'demsēg·a : 'Gwagō-
 lem·x·silaLaxaL!ai' hē'^omask·as^oō Lā'gelēqela," ^onē'x·lāē.
 Wä, hē'x·idaEM^olaxē Lā'gelēqela daī'īda. Wä, lā'^olē
^onē'x'a : "ya, ḡō'kulōt, hē'EM ^onē'^onak·īltsēxg·in hē'^omēk·
 25 ā'lē ^oNEMō'ḡ^o g·ā'yaxela ḡ·ē'x·īd lā'xē ē'k·lā awi'^onagwisa,
 g·ā'xēk· qEN hē'lēxwa ^onā'ḡwax ō'dzaḡa lā'xwa ba^onē'x
 awi'^onagwisa. Wä, hē'^omis ^onē'^onak·īltsē ḡ·ā'xEN," ^onē'x·lē.

- Wä, lā'^olē ts!ā'sa tEX^ouna^oē^o lē^owa l!ē'tsema^oyasē nexā'qē
 lā'xēs ḡō'kulōtē qa klut!ā'īts. Wä, lā'^olē Lā'gelēqela
 30 wulā'xē q!u'l^oyaḡwē begwā'nema, yī'xa hā'yasek·āla. Wä,
 lā'^olē ^onē'x'a : "ya, q!u'lsq!ul^oyaḡ^o ḡ·inō'ḡwēs sā'sEMōs?
 Wä, ^owidzēg·āx^olē?" ^onē'x·lē. Wä, hē'x·idaEM^olē nā'nax-
^omēq. Wä, lā'^olē ^onē'x'a : "Mō'ḡwa bēbegwā'nema; wä,
 lā'x·dē mō'ḡwē ts!ē'tslēdāxdä. Wä, lā ts!ē'kwālēsEMxē

indeed?" Immediately the old man replied, and said, "I am Walking-over-All, and my wife's name is Born-to-walk-fast-alone."

Then Surpassing spoke, and said, "I am not your son; I am Surpassing, who came from the upper world to (the mountain) Right-on-Top." Then he said, "O friend! you shall be our nephew." Thus said the old man to Surpassing. Surpassing was just glad on account of what he had said, and he left them. Then he lassoed one deer, and he skinned it at once; and he saw many geese, and he clubbed the geese, and he skinned them; and after he had skinned the geese, he went home to his house.

As soon as he entered his house, one of the alder-tree men spoke, and said, "O lord! what did the geese say to us?" Thus he said. Immediately Surpassing questioned him, and said, "Tell me what they said to you." Thus he said. Then the other one said, "This is what they said: 'The good chief Surpassing is making a salmon-trap.'" Thus they said. Immediately Surpassing laughed, and said, "O tribe, that is it! they meant that I am the only one who came down from the upper world; that I came to make right everything that is wrong in this lower world; and that is what they meant (in speaking) about me." Thus he said.

Then he gave the deer-skin and the goose-skin to his tribe for blankets; and Surpassing questioned the old people, that married couple, and he said, "O old people! how many children have you, and where are they?" Thus he said. Immediately they replied to him, and said they had four boys and four girls who had died. They had

¹ Kwag'ut: wā'magi.

² This sentence is in the Awī'k'lenox" dialect.

³ Kwag'ut: gē'was^uenē.

g·ā'wēqlānēmē lāx axā's Gē'g·āqē. Wä, lae'm^llaxaē k'!ē-
^oyas la ts!ē'kwase^owē g·ā'wēqlānēmē lā'qē. Wä, lae'm^llē
 dō'yadxē g·ā'wēqlānemas Gē'g·āqē. Wä, hē'em^llē k'!ē-
^oyasēts ts!ē'kwase^owē g·ā'wēqlānemasē. Wä, lae'm^llē
 5 k'!ē's^oonux^{sē} xō'losē. Wä, lā'^llē lē'denux^{us} nexā'xē. Wä,
 lae'm lā'ba.

28. The Descendants of Surpassing.

Tradition of the Gwa^ssi'la.

(Recorded by George Hunt.)

Wä, lae'mxan nō's^lidles ā'labōdāx Lā'gelēqela, yīxē
 sā'semasē Dā'dentslidē lōkwa'sē ts!ā'^oyāsē Wī'o^omag·ile'la,
 yī'xē g·ā'lāsē Gwa^ssi'la. Wä, hē'em g·ā'lemg·a^llitsē g·āq^u.
 10 Wä, lae'men k'!ē'^oyas q!ō'lēlax lā'g·īlas g·ō'xwa lā lāx
 Ga^syā'xsta^ē. Wä, lae'm^llaxaē ma^llō'k!wē Dā'dentslidē
 lō^smēs ts!ā'^ē Wī'o^omag·ile'la. Wä, lae'm^llaxaē gā'la
 hē'laxs la'ē dō'qulaxē q!ē'nēmē ts!ēg·īnaga qē'lxlēla. Wä,
 lae'm^llaxaē Dā'dentslidē axk'!ā'lax Wī'o^omag·ile'la qa lās
 15 mena'xē qē'lxa^omēnē.¹ Wä, hē'x^oidadzāem^llē lā Wī'o^oma-
 g·ile'la. Wä, lae'm^llaxaē me'nx^oidxē q!ē'nēmē qē'lxa^omēnē.
 Wä, lā'^llaxaē dō'x^owalelaxē q!ē'nēmē o'guqlēmas xā'laēsa.
 Wä, lae'm^llaxaē me'nx^oidex. Wä, lae'm^llaxaē o'xlēk·ī'lax
 lā'xēs g·ō'xwē. Wä, g·īl'em^llaxaē dō'x^owalelē Dā'dentsli-
 20 dāxē q!ē'nēmē qē'lxa^omēn lō^oma' q!ē'nēmē o'guqlēmas
 xā'laēsa, la'ē dō'tleg·a^lla, lā'xēs ts!ā'^oya. Wä, lae'm^llaxaē
^onē'x·a: "ya, ^onē'mwōt, wē'g·ax·īns hē'ī^oax·īd lē'x·ax·sā
 lā'xō ^omek·ā'lax. La^omē'sen maō's^lidel^o qens g·ō'kulōta,"
^onē'x^olaxaēxs la'ē be^ox^osē^ostā'lihxē q!ē'nēmē qē'lxa^omēna.
 25 Wä, lae'm^llaxaē ts!edā'xsē^ostālīfē q!ē'nēmē o'guqlēmas xā'-
 laēsa. Wä, lae'm^llaxaē q!ē'nēmē g·ō'kulōtasē ^onē'mē'ma.
 Wä, lae'm^llaxaē ē't!ēdē Dā'dentslidē ^oya'laqlālxēs ts!ā'^oya
 qa lēs ā'lāx klo^omā' lā'xē l!emā'isē. Wä, laem^llā'wisē

eaten clams at the place Ǧē'g'äqē. Now no clams from that place are eaten. The clams of Ǧē'g'äqē are poisonous. That is the reason why the clams are not eaten, and now they have the xō'los for their crest, and they have the geese for their dance. That is the end.

28. The Descendants of Surpassing.

Tradition of the Gwa^sī'la.

(Recorded by George Hunt.)

Now I will tell another story about those who followed next to Surpassing, about his children, — Shelter, and his younger brother Great-Body, — the ancestors of the North people. They were their first ancestors. I do not know why they lived on the island in the mouth of the bay. There were two of them, — Shelter, and his younger brother Great-Body. They had been staying there a long time when they saw many gulls that had laid eggs. Then Shelter requested Great-Body to go and gather the eggs. Great-Body went at once and gathered many eggs. Then he saw many kinds of shells; and he picked them up, and he carried them on his back to their house. As soon as Shelter saw the many eggs and the many kinds of shells, he spoke to his younger brother, and said, "O brother! let us alone have enough of this on this island. Now I will work so that they shall be our tribe." Thus he said, while he transformed the many eggs into men, and he transformed the many kinds of shells into women. Now they were the numerous tribe of the brothers. Then Shelter again sent his younger brother to go and search for bull-heads on the beach. In vain he searched for bull-heads. Then he saw something like quartz, and he

¹ Kwag'ut: tsē'gunō.

² Kwag'ut: ē'ax^ēēd.

wāx· ā'lāxē k'lō'mā'. Wä, lae'm^llaxaē dō'xwalelaxē hē
 gwē'x'sē xwē'la. Wä, lae'm^llaxaē aē'daāqa qas dō'x^lwidēq.
 Wä, lae'm^llaxaē ā'em x'is^li'dē dō'gułdās xwē'la. Wä,
 ā'em^llaxaē hē gwēx's g'ā'g'ōmatsōx begwā'nemē dō'gułts.
 5 Wä, lae'm^llaxaē ā'lax^lid awu'lp!altōqēxs lē'mā'ē begwā'-
 nemx^lida. Wä, lae'm^llaxaē yā'q'leg'a^lē begwā'nem lā'-
 wisa. Wä, lae'm^llaxaē nē'x'a: "ya, ā'dā, mā'sōs yā'la-
 g'ilisax? Wí'o^lmag'ile'la? ya, nō'gwaemlā' Wa'ōyak'ila,¹
 g'í'ga^lmēsē ts!ästā'laēna^lyasa dē'msx·ē." Wä, lae'm^llaxaē
 10 k'if^lē'dē Wí'o^lmag'ile'lās lā'g'ilas dēx^lwu'ndxē k'ā'dēsē
 q'lē'xa^lla.

Wä, lae'm^llaxaē dō'x^lwalelaxē hē gwēx's ts!edā'x lā'x^lu-
 stā'lē lā'xē ā'waxsta^llisē. Wä, lae'm^llaxaē wāx· awe'l-
 plāltōx, lā'alasē dō'tleg'a^lē ts!edā'xē. Wä, lae'm^llaxaē
 15 nē'x'a: "Nō'gwaemxat! lē'gades T!ō't!ōwax'semā'лага,
 ts!edā'xsō t!ō'xwax." Wä, lae'm^llaxaē nē'x'a ts!edā'xē:
 "Wä, gē'lag'a ax^lē'dexg'as lō'gwifg'ōs," nē'x^llaxaē. Wä,
 hē'x'idaem^llaxaē Wí'o^lmag'ile'la la lā'xē ts!edā'xē. Wä,
 lae'm^llaxaē ts!edā'xē ts!ā'sē ō^lmasē q!ō^lmās lā'qē. Wä,
 20 lae'm^llaxaē nē'x·ē ts!edā'xē: "ya, qāst, lae'mxaas lā'de-
 nox^lLES Ō'lala.² Wä, lae'mxaāts lō'gwē'nox^ltsō ō^lmas-
 ō^lmasax q!ō^lmāsa," nē'x^llaē. "Wä, lae'mxaa^lts lā'denox^l-
 LES Wa'ōyak'ila lā'xē ts!ē'ts!ēqa," nē'x^llaxaē. Wä, lae'm-
^llaxaē x'is^lē'dē T!ō't!ōwax'semā'лага. Wä, lae'm^llaxaē
 25 nā'naxwē Wí'o^lmag'ile'la lā'xēs g'ō'xwē.

Wä, hē'x'idadzāem^llaxaē ts!ek·lā'f'itsēs ma^lē'dāfa bā'-
 k'ōtē, yix Wa'ōyak'ila lō'mē T!ō't!ōwaxsemā'лага. Wä,
 lae'm^llaxaē ts!ō'x^lwitsē ō^lmasē q!ō^lmās lāx Dā'dentslidē.
 Wä, lae'm^llaxaē ts!ek·lā'f'its dō'demas T!ō't!ōwaxsemā'lagäxs
 30 la'ē ts!ō'x^lwitsē ō^lmasē q!ō^lmās lā'qē. Wä, lae'm^llaxaē
 q!ula^lmē q!ō^lmāsē, yí'xē q!ō^lmāstä^llīas tlēx'í'lās g'ō'xwas
 Q!ō'mogwa^lya. Wä, lae'm^llaxaē ē'x·ē nā'qa^lyas Dā'den-
 tslidās ts!ek·lā'lemasēs ts!ā^lya. Wä, lae'm^llaxaē nē'x·ē
 Dā'dentslidē qa^ls wē'g'if yā'wix·ila^lxē lā'La ts!awu'n^lx'idēl,

went back and looked at it; but the quartz that had been seen just disappeared. It was just like the shadow of a man, what was seen by him. Now he saw really clearly that it turned into a man. Then the man, who was standing on the beach, spoke, and said, "Oh, my dear! what are you trying to get on the beach, Great-Body? I am the Tide-Maker, the chief of the tides of the sea that are running to and fro." Then Great-Body became afraid. Therefore he jumped on a drift-log lying on the beach.

Then he saw something like a woman standing on the water at the edge of the sea. He tried to see her clearly. Then the woman spoke, and said, "I am the one who is named Swell-Woman. (I am) the woman (who controls) the swell." Then the woman said, "Come and take this for your supernatural power." Thus she said. Immediately Great-Body went to the woman. Then the woman gave him a large crab. Then the woman said, "Oh, my dear! your dance will be the war dance, and you will have for your supernatural treasure this large crab," thus she said; "and you will have this Tide-Maker for your dance in the winter dance." Thus she said. Then Swell-Woman disappeared, and Great-Body went home to his house.

Immediately he reported about the two things that he had met, — the Tide-Maker and Swell-Woman. Then he gave the large crab to Shelter. Then he told about what Swell-Woman had said when she gave him the large crab. It is said that the crab was alive. It was the crab of the door of the house of Wealthy. Then Shelter felt glad on account of the report of his younger brother, and Shelter said that he would give a winter dance when the winter should come; for then was the time when the

¹ An Awí'k-lēnox" name.

² The same as the tō'x^swīd or war dance.

qaxs hē^omaē ā^otēs q!wa^olē^onxē, lā^og^oīlas k^olē^oyas ts!ē^ots!ēqa
g^oā^olāsē Gwa^osī^ola.

Wä, lae^mlaxaē ā^oem la k^o!eswula^ok^oāsē Dā^odents!idāx.
Wä, lae^mlaxaē ^owi^ola ā^owaqlusē Dā^odents!idē lē^owis g^oō^o-
5 kulōtē. Wä, k^olē^oyasdzā^olaxaē gēs ā^owaqwā^olaxs la^oē dō^ox-
^owalelē q!ē^onemē ququnā^opa sex^onā^okula. Wä, lae^mlaxaē
Dā^odents!idē axk^o!ā^olaxēs g^oō^okulōtē qa wē^og^ois lē^oste^ondēxēs
xwā^oxuk!una qa^os lā^olag^oi sā^osē^owaxē ququnā^opē. Wä, lae^m-
^olaxaē q!ā^ola^omē Dā^odents!idāqēxs qē^olxēlaē lē^om^oqyō lā^oxē
10 wī^owa. Wä, hē^omis lā^og^oīlas sā^osē^owaxē ququnā^opaxs q!ā^o-
la^omaā^oqēxs lā^olē xwē^olaqa^o lā^oxēs g^oē^ox^oidaā^osō. Wä,
lae^mlaxaē ^owi^ola^ostē yīnā^oselāsē g^oā^olā Gwa^osī^ola. Wä,
lae^mlaxaē gwēxtō^ox^owidē ququnā^opē lāx Dze^olā^otē. Wä,
g^oī^olē^om^olaxaē lā^og^oaa lāx Dze^olā^otē la^oē gwē^oxtō^ox^owidaxaā^osē
15 g^oā^olāsē Gwa^osī^ola lā^oxa wa, lē^ogades T!ō^oxsē. Wä, g^oī^ol-
^oem^olaxaē ē^ox^oag^oaa^olēla lā^oqēxs la^oē Dā^odents!idē dō^ox^owa-
lēlaxē kwā^oxila. Wä, lae^mlaxaē lō^owalasē ququnā^opē
qa^os lē gwē^osta lā^oxēs dō^ogūtē kwā^oxila. Wä, g^oī^olē^om^olaxaē
ē^ox^oag^oaa^olēlaxs la^oē dō^ox^owalēlaxē begwā^onemē k!wā^og^oägē-
20 ^olisxē wa. Wä, hē^ox^oidaem^olaxaē dō^ot!eg^oa^otēx. Wä, lae^m-
^olaxaē wul^olā^olax g^oā^oxīlas k!wā^og^oägē^olisa begwā^onemax wäs.
Wä, hē^ox^oidaem^olaxē begwā^onemē nā^onax^omax. Wä, lae^m-
^olaxaē lāx^olā^olalisē lē^oxwā^ona lō^opasōs dze^owu^ona. Wä,
hē^oem^olaxaē la ^onē^onak^oīltsa begwā^onemē. Wä, lae^mlaxaē
25 begwā^onemē ^onē^ox^oa: “^oya, qāst, wē^og^oīlasēxs lō^opaaqōsxē
mä. Wä, ^omā^osē ts!ē^olx^oa lāxg^oā^oda wāk^o?” Wä, hē^ox^o-
^oidaem^olaxaē nā^onax^oma^oē Dā^odents!idāx. Wä, lae^mlaxē
^onē^ox^oa: “^oya, qāst, k^olē^oyasaē hē gwā^otē mā^oxg^oīn lō^opē-
g^oax lā^oxō gwā^olāsaxsōs lō^opāqōs gē^ok^o!ēnā^oyaē mä lā^oxē
30 lō^opsa^oyāxg^oanu^ox^o lō^opēg^oax.”

Wä, lae^mlaxaē k^oō^otē Dā^odents!idāq dze^owu^onē ts!ē^olx^oāxē
wa. Wä, lae^mlaxaē ^onē^ox^oa: “^oya, qāst, dze^owu^onōx
ts!ē^olx^oāxen wā^oqen,” ^onē^ox^olaxaēx. Wä, lae^mlaxaē wu-

salmon-berry bushes were just sprouting: therefore the ancestors of the North people had no winter dance at that time.

Shelter just kept it secret. Shelter and his tribe were all sitting in their summer seats. They had not been long in their summer seats when many young sawbill ducks were seen swimming along. Then Shelter requested his tribe to launch their canoes and to paddle after the young sawbill ducks. Shelter knew that the sawbill ducks lay their eggs in the rivers; and therefore they paddled after the young sawbill ducks, because they knew that they would go back to the place where they had come from. Now all the canoes of the North people were on the water. Then the young sawbill ducks turned towards the lake. As soon as they arrived at the lake, the ancestors of the North tribe steered again for the river whose name is Narrow-Channel; and as soon as they approached it, Shelter saw smoke. Then they left the young sawbill ducks and steered for the smoke that was seen. As soon as they got near it, they saw a man sitting on the bank of a river. Immediately they spoke to him, and questioned him (as to) why the man was sitting on the bank of the river. The man replied to them at once, and a silver salmon stood alongside the fire roasting, and that is what the man had in mind. The man said, "Oh, my dear! how do you roast salmon, and what goes up this river?" Shelter replied at once, and said, "Oh, my dear! this way you roast salmon is not the way I roast salmon, for we put the salmon across the roasting-tongs."

Then Shelter guessed that the silver salmon was going up the river, and he said, "Oh, my dear! silver salmon go up my river." Thus he said to him. Then he asked

- Lā'la^x lē'gēmasē klwā'g'āgē^slisaxē wa begwā'nema lō^s
 g'ā'yaⁿāku^slā'sas. Wä, lae'm^slaxaē nā'nax^smaⁿē klwax-
 lā'lalelsax Dā'dentslidē. Wä, lae'm^slaxaē ^{nē}x'a: "Nō'-
 gwaem Sō'gulā,¹ g'ō'kwāgē^slisg'in wak', lā'xaēn g'ā'yaⁿā'-
 5 kula lāx Da'lsē y'ixg'in Nā'klwax·da^sxwēk," ^{nē}x'·laēx.
 Wä, lae'm^slaxaē wulā'lē Dā'dentslidäx. Wä, lae'm^slaxaē
^{nē}x'a: "Wä, wī'dzātlē^s g'ō'xwaōs?" ^{nē}x'·laēx. Wä,
 ō'kwas^{em}laxaē la wā'itsāx·idē Sō'gulē lā'xēx. Wä, lae'm-
^slaxaē ā'lē^stē Dā'dentslidē lā'xē wa qa^s sex·i'dē lā'xē
 10 mā. Wä, g'īl^{em}laxaē lō'lxē mō'waxs la'ē hē'x·ida^smē
 Dā'dentslidē axk·lā'lxēs ha'yā'f^a qa xwā'f'idēsēx. Wä,
 lae'm^slaxaē ax^sēdē ^{nem}ō'xwē hē'f^axē g'īl'tla lō'psa'yā.
 Wä, lae'm^slaxaē gēk·l'intsē mō'wē mā lā'xē ^{nē}mts!aqē
 lō'psa'yā qas lā'nolisēx lā'xēs lē'qlusē'. Wä, g'īl^{em}la-
 15 xaē gwā'tē axā'yasē lō'pāxs la'ē dō't!eg·a'tē Dā'dentslidäx
 Sō'gulē. Wä, lae'm^slaxaē ^{nē}x'a: "ya, qāst, wē'g'a dō'-
 qwa'fax. Hē'em gwā'faātsenu^sx^u lō'pag·aq^ug·anu^sx^u Gwa-
^ssī'lāx." Wä, lae'm^slaxaē ^{nē}x'ē Sō'gulāx Dā'dentslidē:
 "Hē'emlanu^sx^u lō'p!ēnē^sxō māx lāx Da'lsē," ^{nē}x'·laxaēx.
 20 Wä, lae'm^slaxaē ^{nem}ō'xwē lāx a'yī'lxwās Dā'dentslidē
 hā'lag·ila lex^sēdxē lek'laa'. Wä, lae'm^slaxaē dē'gwayō-
 nu^xLES lā'xē lā'wayāxē dze^swu'nē. Wä, lae'm^slaxaē lā'-
 wayōgwilaxē qlē'nem lā'wayāxē mā. Wä, hē'em g'īl
 dē'gwayō lek'laē'. Wä, lae'm^slaxaē ^{mā}^swē g'ā'lā Gwa^ssī'la
 25 lāx Tlō'xsē'. Wä, hē'em lā'g·ildza Nā'klwax·da^sxwē lē^swa
 g'ā'lāsa Gwa^ssī'la tē'nemāplax Tlō'xsa^sē. Wä, lae'm lāla
 hē'la lā'lē Gwa^ssī'lāx. Wä, lae'mxaē lā'lē Dā'dentslidäxē
 Ō'lala lē^swa qlō^smāsē. Wä, hē^smisē Waō'yak·ila lō^sma
 dē'gwayō lek'laa'. Wä, lae'm lā'ba.

for the name of the man who was sitting on the bank of the river, and where he came from. Then the one who was sitting by the fire replied to Shelter, and said, "I am Worker, and I live in my house on the bank of my river here, and I come from Cherry, and I am Nā'klwax·da^u." Thus he said to him. Then Shelter questioned him, and said, "But where is your house?" Thus he said to him. Then Worker was just impressed on account of this. Shelter went ashore from the river and speared some salmon; and as soon as he had four salmon, Shelter at once requested his young men to cut them. Then one of the young men took along roasting-tongs and put the four salmon across the one roasting-tong, and placed it by the side of the fire; and as soon as he had finished the work of roasting, Shelter spoke to Worker, and said, "Oh, my dear! now look at this. That is the way [how] we North people roast this." Then Worker spoke to Shelter. "That is the way of our roasting salmon at Cherry." Thus he said to him. Then one of the attendants of Shelter hurriedly battered a stone, and thus he had a pile-driver for his salmon-weir for (catching) silver salmon. Then they made a salmon-weir, — many salmon-weirs for salmon. That was the first stone pile-driver. Then the ancestors of the North people moved to Tlō'xsē. Therefore the Nā'klwax·da^u and the ancestors of the North tribe always fight about Tlō'xsē; but the North tribe say that they obtained it, and Shelter also obtained the war dance and the crab, and also Tide-Maker and the stone pile-driver. That is the end.

¹ When the first French missionaries taught the Indians the name of Jésus Christ, the Indians pronounced it as Sō'sēgulā.

29. Nō'aqaua (Wisest-One).

Tradition of the Awī'k'lēnox".

(Recorded by George Hunt.)

G·ō'kula¹laē gā'lāsa Sē'mxōlīdexwēxa memg'ixlā¹līsē
 Awī'k'lēnox" lāx Sē'mxōl. Wā, lā¹laē g·ī'gades l!ā'qwa-
 g·ila. Wā, laēm¹lā'wisē g·ā'gēlē Nē'nwaqauē. Wā, lā¹laē
 mō'kwē sā'semas Nē'nwaqawa¹ē bē'gwā'nēm¹sā. Wā,
 5 sek'!ō'kwu¹laē lē¹wa ts!ā'ts!adāgemōla yī'xa nō'last!egē-
 mayōla. Wā, lā¹laē wāx· hamsō'tēxs la'ē xek'!a' lā'xēs
 ha'myasēda ā'l!ē. Wā, laēm¹laē g·ā'labēsa g·ā'lā Sē'm-
 xōlīdexwa xek'!ā¹nākulaxs wā'x·aē anē'qaxa lēqwa' lā'xa
 ā'l!ē; wā'x·ē hamsē'da ts!ē'daqaxa l!ō'l!ēplēmasē. Wā,
 10 lā'xaē xek'!ēgī'lsa. Wā, laēm¹lā'wisē elā'q ¹wī'lēda Sē'm-
 xōlīdexwēxa bē'bēgwānēmē lē¹wa ts!ē'daqē. Wā, laēm¹laē
 q!u'lēda ¹nēmō'kwē bēgwā'nēmāxa lā'x·dē ha'msaxa l!ō'l!ē-
 plēmasē. Wā, hē¹mis la dō'x¹walelax kwā'x·ilāsa g·ō'kwē
 lāx ō'x·sīdza¹yasa ¹wā'lasē neg'ā' lē'gades Nau'alakum
 15 Neg'ā', yīxs wīwelx·da¹x¹stāēs kwā'x·ila, yō gwē'x·sa wā'-
 galōsēx. Wā, hē'em k!ēs g·āx aē'daaqēda ts!ē'daqaxs
 la'ē ¹nēxwā'x·¹id lāq. Wā, hē¹mēs quxstā's kwā'x·ila,
 hē'emxat! xek'!ē'da la ¹nēxwā'bala lāq. Wā, hē'em g·ō'x¹sa
 g·ī'lēda quxstā's kwā'x·ila. Wā, hē¹mēs kwā'x·ilas g·ō'-
 20 kwas Bax¹bakwā'lanux¹sī'wa¹ēda wīwelx·da¹x¹stās kwā'x·ila.
 Wā, lā'la ¹mē'lstowē kwā'x·ilās g·ō'kwasa ¹mē'lxlōwē.

Wā, laēm¹laē la ā'lak·āla la hō'la'ēda Sē'mxōlīdexwē.
 Wā, lā¹laxaē ā'lak·āla la pā'la. Wā, laēm¹lā'wisēda
 mō'kwē bē'bēgwanēm, sā'sems Nē'nwaqawa¹ē ax¹ē'dxēs
 25 lē'lek!wisē' lē¹wis maē'mōts!aqē hāenal!ēma. Wā, laēm-
¹laē xwā'nal¹id qa¹s lē tewī'x·axa ¹mē'lxlōwē. Wā, laēm-
¹lā'wisē klwāē'fē gage'mpas Nē'nwaqawa¹ē lā'xa onē'gwīlas

29. Nō'aqaua (Wisest-One).

Tradition of the Awī'k'lēnox".

(Recorded by George Hunt.)

The ancestors of the Sĕ'mxōlidx^u lived at the head of Rivers Inlet at Sĕ'mxōl. They had Copper-Maker for their chief, and their second chief was Wisest-One. Wisest-One had four children, all boys. At one time he had five; namely, also a girl, the eldest one. She had gone to pick berries, and she had staid away at the place where she was picking berries in the woods. She was the first one of the ancestors of the Sĕ'mxōlidx^u who had staid away when they went to get fuel in the woods. The women also tried to pick different kinds of berries, and staid away in the woods. Now, almost all the men and women of the Sĕ'mxōlidx^u were gone, and one man was alive of those who had picked berries. He had seen the smoke of a house at the foot of a large mountain called Supernatural-Face-Mountain; and the smoke had different colors, the same as the rainbow; and it was that from which the women had never come back when they got near to it. There was also smoke that looked like lime. Those who came near it also staid away. That was the house of the Grizzly Bear, — the one that had the smoke the color of lime; and the smoke of the house of Cannibal-at-North-End-of-World had the many-colored smoke; and white-colored was the smoke of the house of the Mountain-Goat.

Now, the Sĕ'mxōlidx^u were really few, and they were really hungry; and the four men, the sons of Wisest-One, took their bows and each four arrows, and they were ready to go mountain-goat hunting. The grandmother of Wisest-One was sitting in the corner of the house of her grandson. Then she called the eldest one of her great-

- g·ō'kwasēs ts!ō'x^uLEma. Wä, laem^ulā'wisē lē^ulālaxa ^unō'-last!egema^uyasēs hē'lok!wīna^uē. Wä, lā^ulaē ts!ā'sa xegē'mē lāq lē^uwa wā'wats!āla l!ade'ma. Wä, hē^umēsa k!waxlā^uwē lē^uwa t!ē'semē. Wä, laem^ulā'wisē lē^uxsālaq. Wä, laem-
 5 ^ulā'wisē ^unē'k·ēda hē'k!wanē^u. "Wä, hē^umaaxs lēlā'xaqōs qā'qayasōlaxs Baḡ^ubakwā'lanux^usī'wa^uē; wä, g·ī'f^umēsē ē'x·^uaxlāyōlaxs lā'aqōs ts!eqē'lxlāalaxwa t!ē'semēx. Wä, hē'x·^uidaeml^uwisōx q!wā'x·ēde! qa^us neg·ā'x·idē. Wä, g·ī'f^ueml-
 10 xāā'wisē ē'x·^uaxlā'labende! ē't!ēdōlaxs la'axaaqōs ts!eqēlx-
 lā'laxwa xegē'mēx. Wä, lā'lōx hē'x·^uidaeml^u ts!ē'tslāsō! q!eq!anē't qa ā'EMLES Baḡ^ubakwā'lanux^usī'wa^uē lā! ts!ē'ts!e-
 ts!ē'g·ī! lāq^u," ^unē'x·^ulaē. "Wä, lā'LES hē'EMl^uxat! g^uwē'x·^uide!tsa ma^u!ēdā'fax," ^unē'x·^ulaēda hē'k!wanā^uē'yaxēs hē'lō-
 k!wīna^uē. Wä, hē'x·^uidaem^ulā'wisē lē NE'nwaqawa^uē ē't!ēd
 15 hame'lqlulaxēs sā'semē qa k!ē'sē la g^uwā'bala lā'xa wā'-galōstās kwā'x·ila lē^uwa quxstā's kwā'x·ila. Wä, g·ī'f^uem-
^ulā'wisē q!wē'f^uidexs la'ē ^uyā'laqasēs sā'semē.

- Wä, hē'x·^uidaem^ulā'wisē la hō'qawelsēda mō'kwē sā'sems. Wä, la'x·da^ux^ulaē qā's^uid qa^us lē lā'xa ā'l!āsēs g·ō'x^udemsē.
 20 Wä, laem^ulā'wisē lā'x·sīdzendex neg·ā's SE'mxōlaxs la'ē ē'k!ē'sta. Wä, laem^ulā'wisē ē'k!ē'sta lāq. Wä, lā^ulaē laxlā'labendxa ^uwā'lasē neg·ā'. Wä, laem^ulā'wisē lā'xa lāx ā'Laapla^uyas. Wä, laem^ulā'wisē lādzo'lisxa ē'k·a awī'na-gwisa. Wä, lā^ulaē dō'x^uwalelēda nō'last!egema^uyaxa wā'-
 25 galōstowē kwā'x·ilāsa g·ō'x^usīdza^uyaxa ^uwā'lasē neg·ā'. Wä, hē'x·^uidaem^ulā'wisa mā'k·ilaxa ^unō'last!egema^uē ^unē'k·a : "Wādza^ux·īns dō'x^uwīdeq," ^unē'x·^ulaē. Wä, hē'x·^uidaem^ulā'-
 wisē ^unā'xwa ē'x·^uak·ē ^unā'f^unemwōtasēx wā'ldemas. Wä, lā'x·da^ux^uEM^ulaē l!ēlē'wēx wā'ldemasēs ōmpda^uxwaq. Wä,
 30 k!ē's^ulatla gē'g·īls qā'saxs la'ē lā'g·aa lā'xa g·ō'kwē. Wä, hē'EM^ulā'wisēda ^unō'last!egema^uē g·ā'labēxs la'ē hō'gwīl, lā'xa g·ō'kwē.

Wä, laem^ulā'wisa ^unō'lastegema^uē hē'x·^uidaem dō'x^uwale-laxēs weq!wā'xs k!waē'laē lā'xa g·ō'kwē, yīx Nā'naqasī^ula-

grandsons, and she gave him a comb and a seaweed bottle of hair-oil, and also cedar-sticks and a stone. Then she gave him advice. The old woman said, "In case you should be pursued by Cannibal-at-North-End-of-World, when he comes near you, throw this stone behind you, and it will at once grow and become a mountain. And as soon as he comes near you again, throw behind you this comb: it will become a thicket, and Cannibal-at-North-End-of-World will just be tangled in it." Thus she said. "And then do the same with these two other things." Thus said the old woman to her great-grandson. Immediately Wisest-One also admonished his children not to go near the smoke of rainbow colors or near the lime-colored smoke. As soon as he stopped speaking, he sent his sons away.

Immediately the four children went out. They started, and went into the woods behind their village site. They came to the foot of the mountain of Se'mxōl. Then they went up; they went up upon it, and they arrived on the top of the large mountain. Then they went down behind it. Then they came to a pretty place. Then the eldest brother discovered the rainbow smoke of the house at the foot of a large mountain. At once the second brother spoke to the eldest one. "Let us go and look at it!" Thus he said. At once all the brothers agreed to what he had said. They forgot the words that their father had said to them. They had not been walking long when they arrived at the house. The eldest one led when they entered the house.

At once the eldest one discovered, sitting on the floor of the house, their sister, Treated-Like-a-Chief, for that

- kwē, qaxs hē^omaē lē^ogēmsa ts!edā'qē. Wä, lā^olaē k!wa-
nō'dzilfēda bā'bagumaqxēs xunō'kwē. Wä, laem^olā'wisē
ē'lxlā^oēda amā^oinxā'yas sā'semas Nē'nwaqawa^oyasēs ^onō-
^onēla. Wä, laem^olā'wisē k!ēs q!ā'lēlaxs y!l^ux^uplēg^oaē.
- 5 Wä, hē'em^olāwis la g^oā'g^oilēlatsa ē'lkwāxs la'ē wā'xela
qa^os lē wā'g^oaltsidzendā^olax g^oō'gu^oyās. Wä, g^oī'l^oem^olāwisē
dō'x^owalēlēda xunō'kwas Nā'naqasi^olakwax ē'lkwāsēs q!ulē-
^oyaxs la'ē hē'p!ēqēla. Wä, lā^olaē q!wā'g^oa^ola. Wä, hē'x^o-
^oidaem^olāwisē Nā'naqasi^olakwē axk!ā'laxēs weqlwā' lāx
- 10 Hēlā'mas, qaxs hē^omaē lē^ogēmsa ama^oinxā^oē. Wä, lā^olaē
^onē'k'a: "Wā'xlas ax^oē'dex k!wa^oxLā^owa qa^os k^oēxō'daōs
lā'xwa ē'lkwāxsōs y!lkwa^oēx qag^oa w!s'ak," ^onē'x^olaē.
Wä, hē'x^oidaem^olā'wisē Hēlā'masē ax^oē'dxa w!t^oowē k!wa^ox-
Lā^owa qa^os k^oēxō'dēs lā'xēs ē'l^ux^uplēg^oaē. Wä, lae'm^olā'wisē
- 15 ēlx^owunā'lēda k!wa^oxLā^owaxs la'ē ts!ās lāx Nā'naqasi^olakwē.
Wä, lā^olaē Nā'naqasi^olakwē ts!ās lā'xēs xunō'kwē. Wä,
hē'x^oidaem^olā'wisa g^oīnā'nemē k^oēlk^oēlxē'nax ē'l^uxunā^oyas.
Wä, lae'm^olaē q!ō'l^oēlaēlaqēxs hē^omaē xunō'x^os Bax^uba-
kwā'lanux^us!wa^oē.
- 20 Wä, lā^olaē ^onō'last!ēgema^oyas yix Nēnō'nōkwasē, qaxs
hē^omaē lē^ogēmsē ō'pafasōsa tē'k!wana^oē k!waē't lāx onē-
gwiłasa g^oō'kwēxa L!ō'p!ēk!ēxsdała. Wä, lae'm^olaēda
L!ō'p!ēk!ēxsdała ts!edā'q axk!ā'laq qa k!ē'sēs gē'g^oilē
g^oaē'lēla lā'xa g^oō'kwē, "ā'Las tē'ē'laxōl, qas hē'tomālaōs
- 25 lā'g^oaa lā'xēs g^oō'x^oda^oxwaōs, k!ē's^omaasē g^oā'xē Bax^uba-
kwā'lanux^us!wa^oya, qaxs g^oī'l^omēlaxa dō'x^owalēlalaxōl lā'-
laxē hē'x^oidaem^olax ha^omx^oī'dex^oda^oxōl. Wä, hā'g^oa,"
^onē'x^olaēq.
- Wä, hē'x^oidaem^olā'wisē Hēlā'masē qet!ē'dxēs tē'k!wisē'.
- 30 Wä, lā^olaē ax^oē'dxa ^onē'mts!aqē lā'xēs hā'nalē^omē qa^os
qetdzō'dēs lā'xēs tē'k!wisē'. Wä, lā^olaē ^onē'x^oxēs ^onō^onēla.
"Wā'endzōsen q!ā'q!ap!axa kwā'x^osā lā'xa onē'gwiłē,"
^onē'x^olaē. Wä, hē'x^oidaem^olā'wisē ^onō^onēlās k^oō't!ēdex
nē'nak^oīlas. Wä, lā'x^oda^ox^olaē w!s^ola qēqet!ēdxēs tē'tēk!wisē'.

was the name of the woman. Sitting by her side was a boy, her child. The youngest of the children of Wisest-One followed his elder brothers, and did not know that his knee was hurt. Blood came running out along the [back of his foot] instep. As soon as the child of Treated-Like-a-Chief saw the blood of his uncle, he began to put out his tongue and to cry. Then Treated-Like-a-Chief made a request to her brother, Setting-Right, for that was the name of the youngest one. She said, "Please take a piece of wood and scrape off some blood of your wound for my child here." Thus she said. At once Setting-Right took a slender piece of cedar-wood and scraped off the blood from his knee. Now there was blood on the cedar-stick, and he gave it to Treated-Like-a-Chief. Then Treated-Like-a-Chief gave it to her child. Immediately the child licked off the blood. Thus they discovered that he was the child of Cannibal-at-North-End-of-World.

Then the eldest brother, True-Fool, — for that was his name, — was whispered to by an old woman sitting in the corner of the house, who was rooted to the floor of the house. Then the woman who was rooted to the floor of the house requested him not to stay long in the house. (She continued,) "else you will be dead, that you may arrive in time at your house before Cannibal-at-North-End-of-World comes; for, as soon as he sees you, he will eat you right away. Go on!" Thus she said to him.

Immediately Setting-Right spanned his bow, took one arrow, and put it on his bow. Then he said to his elder brothers, "Let us try and shoot through that hole in the corner of the house." Thus he said. Immediately the elder brothers guessed what he meant. They all spanned their bows, and True-Fool was the first to shoot. He

Wä, hē'ēmlā'wisē Nenō'nōkwasē g'il han'ī'da. Wä, lā'laē
 q!ā'pa. Laē'm¹laē hēx'sālē hā'nal!ē'mas lā'xa kwā'x^usā.
 Wä, lā'laē ō'gwaqē Qalā'g'ōyowēs han'ī'da. Wä, lā'laē ō'gwaqē
 hēx'sālē hā'nal!ē'mas lā'xa kwā'x^usā. Wä, lā'laē ō'gwaqē
 5 K!wē'xēlag'īlakwē han'ī'da. Wä, lā'laē hēx'sālē hā'nal!
 l!ē'mas lā'xa kwā'x^usā. Wä, lā'wis!ālaēda ama'īnxa⁵yasa
 ēne'ēmē Hēlā'masē a'lxlē ha'nī'da. Wä, laē'mxaē
 hēx'sālē hā'nal!ē'mas lā'xa kwā'x^usāwē. Wä, lā'laē ēnē'k'a:
 "Wē'x'īns ax'ē'dxēn hā'ēnal!ē'ma," ēnē'x'laē. Wä, hē'x'-
 10 ēidaēm¹lā'wisē lā'x·da⁵x^u hō'qawēls lā'xa g'ō'kwē. Wä,
 ā'ēm¹lā'wisē dēdā'g'īlx!ālxēs hā'ēnal!ē'maxs la'ē dze'lx-
 ēwidēx·da⁵xwa.

Wä, g'ī'ēmlā'wisē weq!wā'sē Nā'naqasīlakwē, yīx
 gēnē'mas Ba^xbakwālanux^usī'wa⁵ē q!ō'ī'āle'laxēs wī'wa-
 15 q!wāxs lē'ma⁵ē hē'ītsā; wä, lā'laē lā'xuls lāx l!ā'sanā'yasēs
 g'ō'kwē. Wä, lā'laē lā'q!wala hā'sela. Wä, laēm¹lā'wisē
 ēnē'k'a: "Gē'la Ba^xbakwālanux^usīwa⁵ya'; wā'x·des sā'gunsa
 Ba^xbakwālanux^usīwa⁵ya'," ēnē'x'laē mō'plēndzaqwa. Wä,
 lā'laē wulē'lēda ha'yā'ī'āx Ba^xbakwālanux^usī'wa⁵yaxs la'ē
 20 ha'mts!ēg'a⁵ lāx ō'xta⁵yasa ēwā'lasē neg'ā' lē'gades Nau'a-
 lakum Neg'ā'. Wä, laē'm¹laxaē wulē'laqēxs mēdzē'dalaē.
 Wä, laē'm¹laē ā'lax⁵id dze'lxlēda mō'kwē ēne'ēmē'ma.
 Wä, laēm¹lā'wisē hā'labala ēnēxwā'xsda⁵nā'kulē Ba^xbakwā-
 lanux^usī'wa⁵ē lāq. Wä, k!ē's⁵ēm¹lā'wisē neg'ō'yōdxa neg'ā'xs
 25 la'ē ē'k!ō'īlā lā'qēxs g'ā'xaē Ba^xbakwālanux^usī'wa⁵ē elā'q
 hē'īts!axLaq.

Wä, lā'laē ts!ēxē!sxa xēgē'mē lā'xa ē'lxlā⁵ē. Wä,
 hē'x'ēidaēm¹lā'wisē la ts!ē'ts!asowēda q!ā'qlanē. Wä, laēm-
 ēlā'wisē q!ā'q!ēl!ēga⁵ē Ba^xbakwālanux^usī'wa⁵ē lāq. Wä,
 30 laēm¹lā'wisa ēne'ēmē'ma lā'x·seq!axa neg'ā'xs la'ē ē't!ēd
 wulā'x⁵ālelaqēxs g'ā'xaē ēnēxwā'xlālabēd ē't!ēda. Wä,
 laē'm¹laēda ēnē'mē'ma dze!ōdzā'lisxa ē'k'ē awī'nagwisaxs
 g'ā'xaas ē't!ēd ē'x⁵ax!ālabēntsōs Ba^xbakwālanux^usī'wa⁵ē.

Wä, laēm¹lā'wisēda ēnō'last!ēgema⁵ē ts!ēqēlx!ā'laxa t!ē'-

hit the hole, and his arrow went right through it. Then Post-of-Heaven also shot, and his arrow went through the hole. Then Born-to-be-Adviser shot, and his arrow went through the hole. But now the youngest one of the brothers, Setting-Right, shot last, and his arrow went right through the hole. Then he said, "Let us go and get our arrows!" and immediately they went out of the house. They just took up their arrows and began to run along.

As soon as their sister, Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, had discovered that her brothers had run away, she arose, went out of the house, and shouted aloud. She said, "Come, Cannibal-at-North-End-of-World! In vain meat came to you, Cannibal-at-North-End-of-World!" Thus she said four times. Then the young men heard Cannibal-at-North-End-of-World crying "Hap!" on top of the large mountain named Supernatural-Face-Mountain, and they heard his whistles sounding. Then the four brothers were really running, and Cannibal-at-North-End-of-World was coming near quickly. They were not halfway up the mountain when Cannibal-at-North-End-of-World nearly caught up with them.

Then (the eldest one) threw the comb backward. Immediately there was a thicket of crabapples [?]. Cannibal-at-North-End-of-World was tangled up in it. Then the brothers crossed the mountain, and again they heard him coming near behind. Then his brothers ran along level ground, when Cannibal-at-North-End-of-World approached again.

Then the eldest one threw the stone backwards, and

semē. Wä, hē'x[°]idaem[°]lā'wisē la neg'ä'x[°]ida. Wä, laem wä'x[°]sadza[°]ēda [°]ne[°]mē'ma lē[°]wa qā'qayāqē Baḫ^ubakwā'lanux^usī'wa[°]ē. Wä, laem[°]lā'wisēda [°]ne[°]mē'ma qwēs'g'īlaxs g'ā'xaē ē'tlēd elā'q hē'itslaxlāse[°]wa.

- 5 Wä, lā[°]laē tsleqelxlā'laxa lā'demē. Wä, hē'x[°]idaem[°]lā'wisē la lē'xsta dze'lā'fa. Wä, lae'm[°]laē dō'x[°]wale'lēda [°]nemē'māxēs g'ō'kwē. Wä, k'lē's[°]latla gā'faxs g'ā'xaē ē'tlēdē Baḫ^ubakwālanux^usī'wa[°]ē elā'q hē'itslaxlaq.

Wä, lā[°]laxaē tsleqelxlā'lēda [°]nō'lastlegema[°]yaxa kl'wa[°]x-
10 lā[°]wē. Wä, hē'x[°]idaem[°]lā'wisē la lēx[°]wī'd la wē'lkwa. Wä, lae'm[°]laē sapi[°]lā'lag'īlsa. Wä, lae'm[°]laē Baḫ^ubakwālanux^usī'wa[°]ē wāx[°] lā'labēndālaq. Wä, ā'naḫwaem[°]lā'wisē sape'lsa.

- Wä, lae'm[°]laē Nenō'nōkwasē [°]lā'qulaxēs ō'mpē, lāx
15 Ne'nwaqawa[°]ē. Wä, lā[°]laē [°]ne'k'a: "Ne'nwaqawa[°]ya, yiftse'mdxōs g'ō'kwaq!ōsai', qaqayasewenō[°]xwasg'a Baḫ^ubakwālanux^usī'wē[°]g'aē," [°]ne'x[°]laē. Wä, hē'x[°]idg'ī[°]mālas Ne'nwaqawa[°]ē qex'sē'mtsa dene'mē lā'xēs g'ō'kwē. Wä, laem[°]lā'wisē gwā'texs g'ā'xaas hō'gwīlē sā'semas lā'xa
20 g'ō'kwē. Wä, laem[°]lā'wisē lenē'x[°]idxa tlēx'ī'la. Wä, hē'em[°]lāwis ā'tēs gwā'texs g'ā'xaas Baḫ^ubakwālanux^usī'wa[°]ē lā[°]stelsela lā'xa g'ō'kwē. Wä, hē[°]latla la mō'plēnē[°]staxs la'ē la'gās lā'xa ō'gwāsasa g'ō'kwa. Wä, lā[°]laē ax[°]ē'x[°]-
[°]idxa sā'la qa's x[°]ē'x[°]sā'wēsēs x'ō'msē lāq. Wä, lā[°]laē
25 Ne'nwaqawa[°]ē yā'qleg'a[°]teq. Wä, lā[°]laē [°]ne'k'īq: "[°]ya, qā'stā, la[°]men lē[°]lalōl lē[°]wī's gene'maōs lē[°]wīs xunō'kwaōs. Wä, lae'ms g'āxl gāā'lala gāā'xstala'g'in mō'kwik' sā'sema," [°]ne'x[°]laēq. Wä, hē'x[°]idaem[°]lā'wisē Baḫ^ubakwālanux^usī'wa[°]ē k'lax[°]sā' lā'xēs x[°]ē'x[°]sā'lasasēs x'ō'msē qa's lē nā[°]nakwa
30 lā'xēs g'ō'kwē.

Wä, hē'x[°]idaem[°]lā'wisē Ne'nwaqawa[°]ē axk'lā'laxēs sā'semē qa [°]lā'plidēsēxa [°]nā'qōlēwalīfasēs g'ō'kwē lax k'ī'lx'stā. Wä, hē'x[°]idaem[°]lā'wisa ha[°]yā'ī'a [°]lā'plidxa [°]ne'mpleng'exsta k'ī'lx'stō lā'xa ō'gwīwalīfasa g'ō'kwē. Wä, lā[°]laē ma[°]l-

it at once became a mountain. The brothers were on one side of it, and Cannibal-at-North-End-of-World walked beyond it. Then the brothers went a long distance, and again they were pursued.

Then (the eldest brother) threw the hair-oil backward. Immediately it became a large pond. Then the brothers saw their house. It was not long before Cannibal-at-North-End-of-World nearly caught up with them again.

Then the eldest brother threw the cedar-wood backward. At once it became a thick cedar-tree, which moved to and fro on the ground. Cannibal-at-North-End-of-World tried to go from one end to the other, and it only moved along on the ground.

Then True-Fool shouted to his father, Wisest-One, and said, "Wisest-One, tie (ropes) around your house, for we are pursued by this Cannibal-at-North-End-of-World." Thus he said. Therefore Wisest-One at once tied up his house with cedar ropes; and when he had finished, his children came in. Then he barred the door; and as soon as he had finished, Cannibal-at-North-End-of-World came and went around the house. Four times he went around it; then he went up to the roof of the house. He opened the roof and he put his head through. Then Wisest-One spoke, and said to him, "Oh, my dear! I invite you and your wife and your child to come to-morrow morning and eat for your breakfast my four children." Thus he said to him. Immediately Cannibal-at-North-End-of-World drew back his head which he had put through, and went home to his house.

Immediately Wisest-One requested his children to dig a hole in the rear of the house. At once the young men dug a hole one fathom wide in the rear of the house, and its depth was two of our fathoms. It was not yet

pl'enk'ē 'wā'labedadas lā'xens bā'lax. Wā, k'lē's'em'lā'-
 wisē negē'g'ēxa gā'nūlaxs la'ē gwā'lē axa'ēyas. Wā, lā'laē
 ax'ē'dxa leqwa' qa's leq!ex!ē'ndēq. Wā, g'ī'l'em'lā'wisē
 x'ē'qōstāxs la'ē t!axts!ā'lasa t!ē'semē lāq. Wā, g'ī'l'em-
 5 'lā'wisē mē'mēltsemx'ē'idexs la'ē gwā' kwā'x'ila. Wā, laem-
 'lā'wisē ax'ē'dxa t!ē'x'ts!ē'wasē qa's pagexste'ndēs lā'xa la
 t!ē'qwapts!ewakwa. Wā, lā'laē ax'ē'dxa ma'lē' lē'elwa'ya
 qa's lepts!ō'dēs lā'xa t!ē'x'ts!ē'wasē.

Wā, lae'm'laē 'nā'x'ēidxa gā'la. Wā, lā'laē axk'lā'laxēs
 10 sā'semē qa k'lē'lax'ē'idēsēxa mō'wē 'waō'ts!a. Wā, hē'x'-
 'idaem'lā'wisē sā'semas k'lē'lax'ēidxa mō'wē 'waō'ts!a. Wā,
 lā'laē qwā'x'ēdeq qa's aē'k'ē axwufts!ō'dex yā'x'yeg'ī'as.
 Wā, lā'laē axts!ō'ts lā'xa lē'wa'ēda yā'x'yeg'ī'ē. Wā,
 lā'laē q!ulā'ī'idex o'k!wina'ayasa 'waō'ts!ex'dē. Wā, laem-
 15 'lā'wisē lē'xsālaxēs sā'semē qa g'ī'l'mētsē wu'ā'q!exsden-
 dex Bax'bakwālanux'si'wa'ē ha'mts!āla, "qō lā' nē'lē'm-
 g'alīa lā'xa hē'īk!ōtstāli'asa t!ē'x'ī'lāxsōx awi'lēlāsens
 g'ō'kwēx, wā, lae'ms lē'ē'lē'bo'laLōL. Wā, lā'LES lē'lexsem-
 ts!ēlēLxwa yā'x'yeg'ī'axsa 'waō'ts!ex'dā," 'nē'x'laē. Wā,
 20 g'ī'l'em'lā'wisē q!wē'ī'ēdexs la'ē sā'bex'alēlaxa medzē'tslāla.
 Wā, lā'laē ha'mts!āla. Wā, hē'x'idaem'lā'wisa mō'kwē
 ha'yā'ī'a la nē'lē'mg'alī lā'xa ōnē'gwi'ē. Wā, lā'laē
 Nē'nwaqawa'ē ax'ē'dxa ts!eyi'masa mō'wē 'waō'ts!a qa's
 lē lexsemdzē'ndālasa 'nā'ī'nemē lā'xēs sā'semē. Wā, lae'm
 25 qwā'gek'bo'la.

Wā, g'ī'l'em'lā'wisē gwā'lēxs g'ā'xaē Bax'bakwā'lanux'-
 si'wa'ē ha'mts!eg'a'ī lā'xa t!ē'x'īlāsa g'ō'kwē. Wā, g'ā'x'laē
 g'ā'xēla lē'wē's gēnē'mē lē'wē's xunō'kwē. Wā, hē'x'-
 'idaem'lā'wisē Bax'bakwā'lanux'si'wa'ē lā'laa lāx yā'x'ye-
 30 gwī'lāsa lē'ē'lē'bo'la ha'yā'ī'a. Wā, lā'laē Nē'nwaqawa'ē
 q!ā'x'sīdzēq qa lēs kludzedzō'li'axa t!ē'x'ts!ē'wasē. Wā,
 hē'x'idaem'lā'wisē Bax'bakwā'lanux'si'wa'ē qā's'id qa's lē
 k!wā'g'aalts!ā lā'xa t!ē'x'ts!ē'wasē. Wā, laem'lā'wisē Nē'n-
 waqawa'ē k!wā'balīteq. Wā, lā'laē 'nē'k'a, lā'xēs lē'lānemē :

midnight when they finished their work. Then they took fire-wood and made a fire in the bottom of the hole; and as soon as it had burned down, they threw stones on it; and when the stones were red-hot, smoke stopped coming out of it. Then they took a settee and placed it over the hole with the stones and the fire in it, and they took two mats and spread them over the settee.

In the morning, when day came, (Wisest-One) requested his children to kill four dogs; and as soon as the children had killed the four dogs, he cut them open, and they took out the intestines. Then they put the intestines on a mat. They hid the bodies of the dogs. Then he gave instructions to his children. "As soon as you hear the cries of Cannibal-at-North-End-of-World, lie down on your backs on the right-hand side of the door of our house, and pretend to be dead, and you shall have on your stomachs the intestines of the dogs." Thus he said. As soon as he stopped speaking, they heard the sound of whistles, and there was the sound "Hap!" Immediately the four young men went and lay down on their backs in the corner of the house. Then Wisest-One took the intestines of the four dogs and put one on the stomach of each of his sons, and they pretended to be cut open.

As soon as this was finished, Cannibal-at-North-End-of-World came and cried "Hap!" at the door of the house. He entered with his wife and his child. Immediately Cannibal-at-North-End-of-World went to the young men, who were pretending to lie down dead. Then Wisest-One led him to the settee where he was to sit in the house. At once Cannibal-at-North-End-of-World went and sat down on the settee. Then Wisest-One sat down on one end, and he told his guest, "O Son-in-law! let me

- “^sya, ne^gu'mp, wē'g'a^smasLEN laxenu^sx^u g^{wē}'k'!ālasaxenu^sx^u lē'lānemēxg'anu^sx^u nanō'sa^giwalēk' qa^snu^sx^u lē'lānemaxs k'!ē's^smaē ha^smx'ī'da,” ^sne'x'laē. Wä, lae'm^slaē NE'nwaqawa^sē dō'xwalelaqēxs ^snā'xwa^smaē sēsē'msē o'k'!wina^syas
- 5 Ba^xubakwā'lanux^ssi'wa^sē. Wä, hē'^smis la hē'k'!ālatsa me-dzē'sē. Wä, hē'x'idaem^slā'wisē NE'nwaqawa^sē nō's^sida. Wä, k'!ē'dzāem^slaē gē'g'īlīl nō'saxs la'ē xē'nt!eg'a^s!ē Ba^xubakwā'lanux^ssi'wa^sē. Wä, lā'^slaē o'gwaqē gēne'mas lē'wē'xunō'kwē xē'nt!eg'a^s!a.
- 10 Wä, g'ī'l^sem^slā'wisē o'q!us^sidē NE'nwaqawa^syaq, laem ā'lax^sid mē'x^sēdex'da^sxwexs la'ē lē'^slālaxēs sā'semēxa la'x'dē lē'fēlbōla qa g'ā'xēs g'ī'wā'laq. Wä, lā'^slaē dā'dēbendxa lē'wa^sē yīx k!wadzā'lītse^swas gēne'mas Ba^xubakwā'lanux^ssi'wa^sē qa^s lē ax^sā'līlas lā'xa apsōtī'wāfīlasa
- 15 g'ō'kwē. Wä, lā'^slaē NE'nwaqawa^sē axk'!ā'laxēs sā'semē qa dā'dēbendēxa t!ē'x'ts!ē^swasas Ba^xubakwā'lanux^ssi'wa^sē lē'^swis xunō'kwē. Wä, lā'x'da^sx^ulaē fāxts!ō'ts lā'xa kwa-wī'fēxa t!ē'qwap!exlāla. Wä, g'ī'l^sem^slā'wisē lā'ts!āxs la'ē pagexstē'ntsa t!ē'x'ts!ē^swasē lāq. Wä, hē'x'idaem^slā'wisē
- 20 Ba^xubakwā'lanux^ssi'wa^sē ha'mts!eg'a^s!a. Wä, ā'l^sem^slā'wisē q!u^sē'dexs la'ē q!u'lx^sida. Wä, g'ī'l^sem^slā'wisē q!wē'fēdexs la'ē NE'nwaqawa^sē dō'x^swīdeq. Wä, lā'^slaē dō'x^swalela-qēxs ā'^smaē la q!waō'besa yīx Ba^xubakwā'lanux^ssi'wa^sē lē'^swis xunō'x^sdē. Wä, laem^slā'wisē NE'nwaqawa^sē ax^sē'dxa
- 25 ama^sē lē'wa^sya qa^s yax^swī'dēs lā'xa q!waō'bisē. Wä, lā'^slaē q!ex^swufts!ā'wēda q!waō'bisē. Wä, lā'^slaē lē's!ē-nax^sidxa waō'kwē lē'wa sā'dē'k!wax^sida. Wä, laem^slā'wisē NE'nwaqawa^sē ^sne'k'a: “Lae'ms ba^xuba'k^uLEXa ā'!a bekumā^sya,” ^sne'x'laēq. Wä, hē'x'idaem^slā'wisē sadē-
- 30 k!wax^sidēda q!waō'bisē lē'wa lēs!ē'na.
- Wä, g'ī'l^sem^slā'wisē g^{wā}'fexs la'ē tslex'ī'dē gēne'mx'dās. Wä, hē'x'idaem^slā'wisē fā'wisxēs wē'waqlwāxs la'ē q!ā'f-^sale'laqēxs lē'ma^sē lē'la' lē'wī's xunō'x^sdē. Wä, ā'em^slā'wisē yā'fasōsēs wī'waqlwa lē'wē o'mpē yix NE'nwaqawa^sē.

first speak in the way we do to our guests, for we always tell stories to our guests before we eat." Thus he said. Then Wisest-One saw that the body of Cannibal-at-North-End-of-World was all mouths, and they made the sound of whistles. At once Wisest-One told a story. He had not been telling his story a long time when Cannibal-at-North-End-of-World began to snore, and his wife and his child also began to snore.

As soon as Wisest-One believed that they were really asleep, he called his children, who were pretending to be dead, to come to help him. Then they took hold of each end of the mat on which the wife of Cannibal-at-North-End-of-World was sitting, and put it down on one side of the house. Then Wisest-One asked his children to take hold of each end of the seat of Cannibal-at-North-End-of-World and of his child, and to roll them over into the hole in which the stones were. As soon as they were in, they covered the hole with the settee, and at once Cannibal-at-North-End-of-World shouted, "Hap!" and he only stopped when he had become ashes. As soon as he stopped crying, Wisest-One looked at him, and Cannibal-at-North-End-of-World and his child had just been burned to ashes. Then Wisest-One took a small mat and fanned the ashes, and the ashes began to fly about. They turned into mosquitoes, and some into horse-flies. Then Wisest-One said, "You shall eat the flesh of later generations." Thus he said to them. Thus the ashes turned into horse-flies and mosquitoes.

As soon as he had finished, he awakened his wife. At once she was angry with her brothers when she discovered that her child was dead; but she was tamed by her brothers and her father, Wisest-One. As soon as she

Wä, g'í'l^{em}lā'wisē gwāł łā'wisa la'ē axk'!ā'laxēs wí'waql'wa
 łē^{em}wis ō'mpē qa's lē ax'ē'dxa ax'axí'ła lāx g'ō'x^udās łē^{em}wis
 łā'wunemx'dē.

Wä, g'í'l^{em}lā'wisē ^{nā}x'ida^x gaā'laxs lā'x·da^xwaē
 5 qā's'ida. Wä, laem^{em}lā'wisē lā'g'aaxa la ^{neqā}'la. Wä,
 hē'x'idaem^{em}lā'wisēda l!ō'p!Ek'!Exdāla yā'q!eg'a'ła. Wä,
 lā'laē ^{ne}'k'a lāx Ne'nwaqawa^{em}ē. "ya, adē, q!ā'lela^{em}men-
 laxs le^{em}maa łē'le' Ba^xubakwā'lanux^usí'wēx'dā. Wä, hā'g'a
 ax'ē'dxōx nau'alagwats!ēx·dēx g'í'ldatsē. Wä, lae^{em}ms hā'-
 10 ^{mats}!anux^ulōL," ^{ne}'x'laē. Wä, hē'x'idaem^{em}lā'wisē la
 laē'l, lā'xa łemē^{em}lats!ās qas x'ō'x^uwidēxa ^{wā}'lasē g'í'ldēg'a
 g'í'ldasa. Wä, laem^{em}lā'wisē ax'wułts!ā'dxa hō'x^uhōkwí'wa^{em}ē
 hamsí'wa^{em}ya, łē^{em}wa gwā'xwiwa^{em}ē hamsí'wa^{em}ya, łē^{em}wa gēlō'-
 qwíwa^{em}ē hamsí'wa^{em}ya; wä, hē'em^{em}lā'wisa hō'x^uhōgwantā^{em}ē
 15 hamsí'wa^{em}ya; wä, hē'em^{em}lā'wisa mēmedzē'sē q!ē'nema; wä,
 hē'em^{em}lā'wisa mō'wē qēqex'í'mē l!ā'gēkwa łē^{em}wa mō'wē
 qēqenxā'wē l!ēl!ā'gēk!uxawa^{em}ya. Wä, laem^{em}lā'wisē ax'wuł-
 t!ā'ł!a^{em}q qa's lē axā'ł!ās lāx k!wāē'lasasa l!ō'p!Ek'!Exsdāla.

Wä, laem^{em}lā'wisa l!ō'p!Ek'!Exsdāla łē'xs'ālaq qa gwē'-
 20 g'ilatsēs. Wä, lā'laēda ^{nemē}'ma q!ap!ā'xa x'í'lkwē ^{me}'l-
^{me}lq!ēga^{em}ya qa's lē ōxlō't!ālaq. Wä, laem^{em}lā'wisa gē-
 ne^{em}mx'dās Ba^xubakwā'lanux^usí'wa^{em}ē, yix Nā'naqasi^{em}lak^u,
 axk'!ā'laxēs ōmp, lāx Ne'nwaqawa^{em}ē qa hē'x'ida^{em}mēs x'is-
^{em}ē'dē ^{nemō}'kwa lāx sā'semas qa wē'g'is l!ā'yōx Ba^xuba-
 25 kwā'lanux^usí'wa^{em}ē, qa wē'g'is hā'mats!a. Wä, g'í'l^{em}mēsē
 x'is'í'dē Nenō'nōkwasē la'ēda yū'dukwē ts!ā'ts!a^{em}yas ōxlō't-
 t!ē'ndxa ^{me}'l^{me}lq!ēga^{em}ē. Wä, laem^{em}lā'wisē mō'p!enxwasē
^{nā}'las ō'xlaq. Wä, laem^{em}lā'wisē Ne'nwaqawa^{em}ē ^{la}'plid
 wā'x'ex l!ō'p!Ek'!Exsda^{em}yasa l!ō'p!Ek'!Exsdala. Wä, ā'em^{em}lā'-
 30 wisē q!wā'x^{em}nākulē l!ō'p!Ek'!Exsda^{em}yas. Wä, ā'em^{em}lā'wisē
 la yā'x'ida. Wä, lae^{em}m!a ā'f'em ō'xlex^{em}idxa hēhamsí'wa-
^{em}yaxs la'ē k'í'myase^{em}wa hā'mats!a. Wä, lae^{em}m!aē hē^{em}mē
 Nā'naqasi^{em}lakwē, yix gene^{em}mx'dās Ba^xubakwā'lanux^usí'wa^{em}ē
 q!ā'q!ōl!āmāts gwē'g'ilasdāsēs łā'wunemx'dē łē^{em}wa q!ē'm-

ceased being angry, she asked her brothers and her father to go and get the things from the house of her dead husband.

In the morning, when day came, they started, and they arrived there at noon. At once the one rooted to the floor began to speak, and said to Wisest-One, "Oh, my dear! I knew already that Cannibal-at-North-End-of-World was dead. Go and get the box containing his magic power. Now you have the Cannibal dance." Thus she said. At once he entered the sacred room, and opened a large, long box. He took out the Hō'x'hok^u Cannibal-head-mask, and the Raven Cannibal-head-mask, and the Crooked-Beak Cannibal-head-mask, and the Hō'x'hok^u-on-Top Cannibal-head-mask, and also many whistles, and also four head-rings of red cedar-bark, and four neck-rings of red cedar-bark. He took them out and put them at the place where the woman rooted to the floor was sitting.

Then the woman rooted to the floor advised him what to do with them; and the brothers gathered the dried goat-meat and carried it on their backs; and the wife of Cannibal-at-North-End-of-World, Treated-Like-a-Chief, requested (of) her father, Wisest-One, that one of his children should disappear; "that he should take the place of Cannibal-at-North-End-of-World; and should be Cannibal-Dancer." As soon as True-Fool had disappeared, the three younger brothers carried the goat-meat on their backs. They were carrying it for four days. Then Wisest-One tried in vain to dig out the roots of the one rooted to the floor. The roots of her rump only grew larger. He only gave it up. He just carried on his back the cannibal masks when the Cannibal was caught. Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, taught them the ways of her dead husband and his songs. Then Wisest-

ql'emdemas. Wä, lae'm yä'wix'ilē NE'nwaqawa'yasa alā'g'i-mēxēs axā'nemē lāx g'ō'kwas Baḡ^ubakwā^ulanux^usī'wa^eē. Wä, la ha'mg'ililatsa ^eme'l^eme'lq!^ega^eē. Wä, lae'm g'īlsa ^enā'ḡwax hā'emats!^e xunō'kwas NE'nwaqawa^eē. Wä, lae'm lā'ba.

30. The Brothers.

Tradition of the Comox.

(Told by Qā'selas, a Mā'dūbbē woman; recorded by George Hunt.)

- 5 G'ō'kula^elaē g'ā'lāsa Q!ō'mox^usē lā'xa awi^enagwisē lē'gades PE'nulatsa. Wä, laem^elā'wisē gēg'ā'dēda lā'wu'lga-ma^eyasa g'ī'gama^eyasa k!^elē'dēlāsa o'gu^elā^emaxat! g'ī'gamē^esa E'ēqse^enē. Wä, laem^elā'wisē wī'waq!wanōkwēda ts!edā'qasa mō'kwē bē'begwānema. Wä, hē'em lē'gēmsa ts!edā'qas
- 10 Nā'dexwōmat. Wä, laem^elā'wisē wā'ladē Nā'dexwōmatasa ^enemō'kwē hē'l^ea. Wä, laem^elā'wisē hē'^emenāla^emē begwā'nemē, yīx lā'^ewunemasa ts!edā'qē bā'balaxēs gēne'mē lā'xa hē'l^ea lā'xēs gēne'mē. Wä, laem^elā'wisē wā'x'a ts!edā'qē hē'laxēs lā'^ewunemē qa^s lē se'nqaxa dena'sē lā'xa
- 15 ā'l!^e. Wä, ā'em^elāwisē lā'^ewunemas ^eyā'laqaq qa lēs lē'x'ama.

- Wä, hē'x^eidaem^elā'wisē ts!edā'qē xwā'na^eida. Wä, g'ī'l^eem^elā'wisē g'wā'la^elētēxs lā'ē qā's^eida. Wä, lae'm^elaē qlā'qlēmē lā'^ewunemasēq lē'wis lā'la. Wä, g'ī'l^eem^elā'wisē
- 20 gagā'la qā's^eidēda ts!edā'qaxs lā'ē qā's^eidē lā'^ewunemaxs lā'ē qā's^eid qa^s lē ā'lāx lā'lāsēs gēne'mē. Wä, laem^elā'wisē hēwā'xāem qlāq. Wä, hē'^emis lā'g'īlas qlā'laqēxs lē'ma^eē tē'l^epex gēne'mas. Wä, ā'em^elāwisa begwā'nemē g'āx ḡwē'laqa nā'^enakwa lā'xēs g'ō'kwē qa^s t!ēx^eā'l!^e.
- 25 Wä, hē'^elatla la dzā'qwxaxs g'ā'xāē nā'^enakwē gēne'mas. Wä, ā'em^elā'wisē gēne'mas o'xleg'ae'lsaxēs o'xlāa'kwē qlē'nem dena's lāx o'xsīga^eyasēs g'ō'kwē. Wä, g'ā'x^elaē g'ā'xēla. Wä, g'ī'l^eem^elā'wisē klwā'g'a^elētēxs lā'ē ḡwē'g'a^ela.

One gave a winter-dance with the dressed skins taken from the house of Cannibal-at-North-End-of-World, and he had for food the mountain-goat meat. The son of Wisest-One was the first of all the Cannibals.

30. The Brothers.

Tradition of the Comox.

(Dictated by Qā'selas, a Mā'dilbē woman; recorded by George Hunt.)

The ancestors of the Comox were living at a place called Pentlatch. The prince of the chief had for his wife the princess of another chief, a chief of the Ē'ēqsē'n. The woman had four brothers, and the name of the woman was Nā'dēxwomat, and Nā'dēxwomat had a young man for her lover. The man, husband of the woman, was always jealous of the young man on account of his wife. In vain the woman asked her husband to accompany her, getting cedar-bark in the woods. Her husband just sent her to go by herself.

At once the woman got ready; and as soon as she was ready, she started. Her husband watched her and her lover. As soon as the woman had been out some time, her husband went also to search for his wife's lover, but he never found him, and therefore he discovered that he had gone with his wife; and so the man came back, returned to his house, and lay down on his back.

In the evening, however, his wife came home. His wife just put down the great amount of cedar-bark that she carried on her back in front of the house, and came in. As soon as she sat down in the house, she began

Wä, laem⁸lā'wisē ⁸nē'k'a ts!edā'qē: "Ä'lek· lā'xumx⁸ida." Wä, hē'x⁸idaem⁸lā'wisē lā'wunemas lā'wēts!älaxs la'ē yā'q!eg·a⁸la. Wä, laem⁸lā'wisē ⁸nē'k'a: "Qāl qas k!ē'saas qē'lk·axs tē'lpse⁸wēx·dāxsēs lā'lāōs," ⁸nē'x⁸laē.

- 5 Wä, k!ē's⁸lat!a gā'la q!wē'f⁸idexs la'ē ē't!ēd yā'q!eg·a⁸lēda begwā'nemē. Wä, lae'm⁸laē ⁸nē'x·xēs gene'mē: "Wī'dzā-sens q!wā'x⁸ida, lā'xwa ā'lax," ⁸nē'x⁸laē. Wä, hē'x⁸idaem⁸lā'wisa ts!edā'qē sex⁸uts!a'. Wä, hē'x⁸idadzāem⁸laē q!wā'g·i⁸lēda hā'yasek·āla qa's lē hō'qawels lā'xēs g·ō'kwē qa's
10 lē hō'xsak·ila lax q!ewē'g·alasasa g·ō'kula. Wä, g·i⁸l⁸em⁸lā'wisē lā'g·aa lā'qēxs la'ēda begwā'nemē yā'q!eg·a⁸l lā'xēs gene'mē. Wä, laem⁸lā'wisē ⁸nē'k'a: "ya, q!ā'gwidā, hē'lax·ins lē'da ā'la⁸ya q!ō'sa," ⁸nē'x⁸laē. Wä, hē'x⁸idaem⁸lā'wisē lā'x·da⁸xu ē't!ēd qā's⁸ida. Wä, lae'm⁸laxaā'wisē
15 lā'g·aa lā'xa ⁸nē'mē q!ō'sa. Wä, lae'm⁸laxaā'wisē yā'q!eg·a⁸lēda begwā'nemē lā'xēs gene'mē. Wä, laem⁸laxaā'wisē ⁸nē'k'a: "ya, q!ā'gwidā, hē'lax·ins lē'da ā'la⁸ya q!ō'sa" ⁸nē'x⁸laē.

Wä, hē'x⁸idadzāem⁸laxaēda ts!edā'qē qā's⁸ida, qaxs
20 k!ē'saē k·ō'tax k!wē'xa⁸yasēs lā'wunemē. Wä, laem⁸laxaā'wisē qā's⁸ida. Wä, k!ē's⁸lat!a gē'g·ils qā'saxs la'ē lā'g·aaxat! lā'xa q!ō'sē. Wä, laem⁸laxaā'wisē ē'dzaqwa yā'q!eg·a⁸lēda begwā'nemē. Wä, laem⁸laxaā'wisē ⁸nē'k'a: "ya, q!ā'gwidā, hē'lax·ins lē'da ā'la⁸ya q!ō'sa qaxg·ins
25 ā'lēlek· q!ē'qelal," ⁸nē'x⁸laē.

Wä, hē'x⁸idaem⁸laxaā'wisa ts!edā'qē la ā'em hayā'qelaxa q!ō'sē. Wä, k!ē's⁸lat!a qwē'sg·ilaxs la'ē lā'g·aa lā'xa q!ō'sē. Wä, hē'em lē'gades Tsā'wilaxwē. Wä, hē'x⁸idaem⁸lā'wisa begwā'nemē ⁸yā'laqaxēs gene'mē qa lēs l!eqwa' lā'xa
30 q!wā'xē. Wä, hē'x⁸idaem⁸lā'wisa ts!edā'qē la wāx· l!ex·wī'd lā'xa mā'x·mek'!esē q!wā'xa. Wä, laem⁸lā'wisē lā'wunemas axk·lā'laq qa lēs haxwa' lā'xa ē'k·läsa lā'sē qas l!eqwā'xa q!wā'xē. Wä, lae'm⁸laxaā'wisē gene'mas hax·wī'd qa's wā'x·ēxat! l!ex⁸wī'da. Wä, g·i⁸l⁸em⁸lā'wisē wāx·

to make the noise "Hwo!" but the woman said at once, "I had really hard work." At once her husband spoke angrily, and said, "Indeed, you are not tired, for you were accompanied by your lover." Thus he said.

The man had not been silent long when he spoke again, and said to his wife, "Let us wash ourselves with hemlock-branches in the woods." Thus he said. At once the woman agreed to go, and the couple arose at once and went out of their house to a pond behind the village. As soon as they arrived there, the man spoke to his wife, and said, "O mistress! let us go to a pond farther back." Thus he said. At once they started again, and they arrived at another pond. Then the man spoke again to his wife, and said again, "O mistress! let us go to a pond farther back." Thus he said.

The woman started at once, for she did not guess the thoughts of her husband. They started again; and they had not been walking long before they arrived at another pond; and the man spoke again, and said, "O mistress! let us go to a pond farther back, so that we may really purify ourselves." Thus he said.

Immediately the woman just passed the pond, and they did not walk long before they arrived at another pond. Its name is Tsā'wilax̄. Immediately the man sent his wife to break off hemlock-branches, and the woman at once tried to break off the lower branches of a hemlock-tree. Her husband requested her to climb higher up the tree and to break off the hemlock-branches (there). Then the woman climbed on, and tried to break (branches). As soon as the woman began to break the branches of

L!EX^ēwī'dēda ts!Edā'qē lā'xa q!wā'xaxs la'ēda begwā'nemē
ē'dzaqwa axk'ā'laq qa lēs lā'xa ē'k'!āsa lā'sē. Wā, hē'x-
īdaem^ēlaxaā'wisa ts!Edā'qē la hax^ēwī'd qas lē lāx ē'k'!o-
dōyā'yasa lā'sē. Wā, g'īl^ēem^ēlā'wisēda ts!Edā'qē ē'k'!lē'staxs
5 la'ēda begwā'nemē lā'sgemēq qas lē ō'gwaqa hax^ēwī'da.
Wā, lae'm^ēlaē 'nē'k'ixs lā'lē g'ī^ēwalaxēs gēnē'mē.

Wā, g'īl^ēem^ēlā'wisē lā'g'aa lāx ax^ēā'sasēs gēnē'maxs la'ē
axk'ā'laq qa lēs lā'xa ō'xtā'yasa lā'sē. Wā, laem^ēlā'wisa
ts!Edā'qē wā'x.a. Wā, wē'g'aa'lat!ēxs la'ē qē'l^ēx'īda. Wā,
10 lae'm^ēlaē 'wī'lo'ts!āwē lā'xwidās. Wā, ā'g'īl^ēmalasa be-
gwā'nemē la q!ē'l^ēdxēs gēnē'mē qa's lās lāx qexetā'yasa
lā'sē. Wā, lae'm^ēlaē lāLEXō'tsēs gēnē'mē lāx qexetā'yasa
lā'sē qas yī^ēalē'lōts lāq. Wā, g'īl^ēem^ēlā'wisē g'wā'la, la'ē
l!ō'k!ux^ēidEX xek!u'masa lā'saxs g'ā'xaē ba^ēnō'lēla lē^ēwa
15 l!ēnā'k'as, 'wī'laem^ēlaē tsek'ā'laq. Wā, g'īl^ēem^ēlā'wisē
g'ā'xelsēda begwā'nemaxs la'ē hē'x'īdaem nā'ēnakwa qas
lē lā'xēs g'ō'kwē qas lā'el t!ēx^ēā'līla. Wā, wā'x^ēem^ēlā'wisē
abe'mpasa begwā'nemē lē'lālaq qa lēs hamx'īda. Ā'em-
ēlawisa begwā'nemē 'nē'k'ixs k'!ē'saē pō'sqla.

20 Wā, la^ēmens g'wā'g'wēx'sāla lāx mō'kwē wī'waq!was
Nā'dEXwomat, yīx gēnē'masa begwā'nemē. Wā, hē'ē mā-
lasēxs la'ē qā's'idēda ts!Edā'qē lē^ēwis lā'wunemē. Wā,
laem^ēlā'wisa mō'kwē wī'waq!wās sē'x^ēwīda, qaxs ē's^ēale^ēwi-
noxwāē. Lae'm^ēlaē lā'el alē'xwaxa mē'g'watē lāx 'meku-
25 mā'ēyas Pe'n!latsaxa lē'g'adās K'!ō'la. Wā, laem^ēlā'wisē
dzā'qwaxs g'ā'xaēda mō'kwē wī'waq!was Nā'dEXwomat lāx
axā's K'ēlēmā'yaxa ā'lā lael k'!ēmā'qela. Wā, laem^ēlā'-
wisē sā'bex^ēalē'lēda amā'ēinxā'yaxa 'nē'k'a: "Qula'qula
wī'waq!wā', geyō'īden g'āx k!wā'xte^ēwēxg'a qaqā'xa^ēwēx';
30 wī'waq!wā'; yē lō'x^ēwitsēs ts!ē'lqwa," 'nē'x^ēlaē wūlē'las.

Wā, hē'x^ēīdaem^ēlā'wisa amā'ēinxā'ē yā'q!leg'a'la. Wā,
laem^ēlā'wisē 'nē'k'a: "ēya, 'nā'l^ēnemwōt. Wā'entsōs hō'lē-
laxen wūlē'la, qaxs hē'x^ēstlaax^ēmēg'ins g'ī^ēi," 'nē'x^ēlaē.

the hemlock-tree, the man spoke again, and requested her to go higher up the tree. Immediately the woman climbed again, and went halfway up the tree. As soon as the woman was high up, the man followed her and also began to climb. He said that he was going to help his wife.

As soon as he arrived at the place where his wife was, he requested her to go to the top of the tree. The woman tried to go on, but she was tired and her strength was gone. That was just the reason why the man carried his wife to the forked top of the tree; and he placed his wife in the forked top of the tree and tied her to it. As soon as he had done so, he pulled off the bark of the tree as he came down, and he cut off all the branches. As soon as the man had come down, he went home to his house and lay down on his back. In vain the man's mother called him to come and eat. The man just said that he did not feel hungry.

Now, let us talk about the four brothers of Nă'dexwomat, the wife of that man. When the woman started to go with her husband, her four brothers went out paddling, for they were sea-hunters. They had gone to harpoon seals at the island in front of Pentlatch, which is named K'!ō'la. In the evening the four brothers of Nă'dexwomat came to the place Shelter Point when it was really calm. Then the youngest one heard something saying, "Listen, brothers, I have been sitting for a long time in the forked top of this tree, brothers, and I am beginning to be weak on account of the heat." Thus said what was heard by them.

Immediately the youngest one spoke, and said, "O brothers! listen to what I hear! It sounds just like our elder sister." Thus he said. Then they kept quiet, and

Wä, laem^ola'wisē se't!ālēxs la'ē ē't!ēd wuḷā'x^oale'laqē
 ē'dzaqwa nēgētō'dxēs g'ī'lx'dē wā'ldema. Wä, hē'x^oidzā-
 em^olaēda ^one^omē'ma la sē'x^ostewēx g'ā'ya^onākulasasēs wu-
 ḷē'fē. Wä, lae'm^olaē q!u'laatālak'as la wuḷē'laqēxs la'ē
 5 lā'g'aa lā'x o'ts!āwās g'ō'kulasasa g'ā'lā Q!ō'mox'sa. Wä,
 g'ī'l^oem^olā'wisē lā'g'aa lā'xa g'ō'kulāxs la'ēda ^one^omē'ma
 hō'x^owuḷtā lā'xēs ^oyā^oyats!ē qas lē lāx t!enē'g'a^oyas. Wä,
 hē'^omis la negeḷtewē'sōs. Wä, laem^olā'wisē ^onā'x^oidxa
 gaā'lāxs la'ē lā'g'aa lāx Tsā'wilaxwē, yī'xa Dze'lā'fē. Wä,
 10 hē'p!atōdzāem^olaēxs g'ī'x'da^owaxs lā'lēxawa^oyaē lāx qexe-
 tā^oyasa lā'sē, lāg'ā'gīlisaxa dze'lā'fē. Wä, hē'em^oel ā'fēs
 q!ulē' Nā'dexwomataxs la'ē lā'g'aa.

Wä, hē'x^oidaem^olā'wisēda ^onō'last!egema^oē la wāx' hax-
^owī'da. Wä, k'ē's^olat!a ē'k'!eg'ilaxs g'ā'xaē ā'em tsax'ā'xa.
 15 Wä, laem^olā'wisa mā'k'ilāq wā'x'a. Wä, ha'lse!aem^olā'wisē
 ē'k'lagōdex wā'laasdāsēs ^onō'lāxs g'ā'xaē o'gwaqa tsax'ā'xa.
 Wä, laem^olā'wisēda q!ā'yā^oē wāx' o'gwaqa. Wä, ha'lse-
 laem^olaxaā'wisē ē'k'lagōdex wā'laasasēs ^onō'lāxs g'ā'xaē
 o'gwaqa tsax'ā'xa. Wä, laem^olā'wisa amā'^oinxa^oē ax^oē'dxa
 20 denā'sē qas me'lx^oidēq. Wä, lā'laē mō'mak'ōdex o'ba^oyas
 qas l!ā'l!abayōx'sīdza^oya. Wä, g'ī'l^oem^olā'wisē gwā'fē
 axā^oyasēxs la'ē axsē'dzentsēs axā^oē. Wä, laem^olā'wisē
 hax^owī'da. Wä, lae'm^olaē lā'g'aa lā'xa lā'xwālaāsasēs
 weq!wa'. Wä, g'ī'l^oem^olā'wisē lā'g'aa lā'xēs weq!wā'xs la'ē
 25 wī'k'!exale'la. Wä, laem^olā'wisē wā'x^oel ^onēx' qas ha'm-
 telēxa lā'lāf lē'la's weq!wā'x'dē. Wä, laem^olā'wisē q!ā'-
^ostaqēxs lē'ma^oē lē'la', ā'g'ī'f^omas la ^onē'k'ē ^onō'nēlās qa
 ts!eqā'xōyowēs. Wä, hē'x^oidaem^olā'wisa amā'^oinxa^oē nā'-
 nagēg'ēx wā'ldemas. Wä, lae'm^olaē ts!eqā'xōdeq. Wä,
 30 g'ā'x^olaē lā'xēda bā'bagumē lā'xa.

Wä, g'ī'l^oem^olā'wisē g'āx lā'xēda bā'bagumaxs la'ē yā'-
 q!eg'a^ofēda ^onō'last!egema^oē. Wä, laem^olā'wisē ^onē'k'a :
^oya'x'da^oxōl ^onā'f^onemwōt. Wē'g'ī'f lax'ins kwā'kwēxā'lalex
 lā'wunemx'dāsōx. Wä, wē'g'īlla axō'dlexōx qē'qets!ā'na-

they heard the sound again, repeating the former words. Immediately the brothers paddled to the place where the sound they had heard came from. Then they listened together, and heard plainly when they arrived at the harbor at the village of the ancestors of the Comox. As soon as they arrived at the village, the brothers stepped out of the canoe and went on the trail, and followed it. In the morning, when day came, they arrived at Tsawī'-lax̣", that lake. Then they discovered at once their elder sister standing on top of the tree in the fork of the tree which stood by the lake. Nā'dex̣womat was still alive when they arrived.

Immediately the eldest brother tried to climb up, but he did not reach very high when he slipped down. Then the one next to him tried. He hardly reached higher than his elder brother when he also came slipping down. Then the third brother also tried, and he hardly reached higher than his elder brothers when he also slipped down. Then the youngest one took cedar-bark and twisted it, and he tied the ends together for his feet to stand on; and as soon as he had finished his work, he put what he had made on his feet. Then he began to climb, and he got to the place where his sister was standing. As soon as he reached his sister, she died. In vain he wished to carry his dead sister down on his back. He discovered that she was dead, and therefore his elder brothers just said that he should throw her down. The youngest one at once obeyed their words, and he threw her down. The young man also came down.

As soon as the youth arrived, the eldest one spoke, and said, "O brothers! let us take revenge on this one's husband. Take off her bracelets and her anklets and try them on our middle brother." Thus he said. "And also

5 yaxs lēwōx qēqex·sīdza^ēyaxs qas mēns^ēidaōsasō^ē lāxens
 qlā^ēyā^ēex, "nēx^ēlaē; "wā, yū^ēmisōxda tsā^ēpaxs, "nēx^ēlaē.
 Wā, hēx^ēidaem^ēlā^ēwisē lawā^ēlayāsa mā^ēk^ēilāxa nō^ēlast!egē-
 ma^ēē qa^ēs ax^ēā^ēLeladēs lā^ēxēs qlā^ēyā^ēē. Wā, g^ēīl^ēem^ēlā^ēwisē
 5 gwā^ēla, wā, lā^ēlaē k^ēlēs nē^ēmā^ēx^ēīsem lē^ēwis weql^ēwā^ēx^ēdē.
 Wā, laem^ēlā^ēwisē xwē^ēlaqōd axō^ēdxa qē^ēqets!āna^ēē lē^ēwa
 qē^ēqex·sīdza^ēē lē^ēwa tsā^ēpē qa^ēs ax^ēā^ēLelōdēs lā^ēxēs amā^ē-
 10 inxa^ēē. Wā, g^ēīl^ēem^ēlā^ēwisē gwā^ēla, la^ēē klu^ēlx^ēit^ēse^ēwē
 ae^ēnas. Wā, laem^ēlā^ēwisa nō^ēlast!egēma^ēē sā^ēbe^ētsēmdex
 10 se^ēyā^ēs x^ēō^ēmsasēs weql^ēwā^ēx^ēdē. Wā, laem^ēlā^ēwisē ax^ēax^ēLā^ē-
 labents lā^ēxēs amā^ēinxa^ēē. Wā, lā^ēwis^ēla^ēlaē ā^ēlael la
 nē^ēmā^ēx^ēīsem lē^ēwis weql^ēwā^ēx^ēdē.

Wā, laem^ēlā^ēwisa nō^ēlast!egēma^ēē ts!ā^ēsa gē^ēts!ē^ēmē lā^ēxēs
 amā^ēinxa^ēē. Wā, laem^ēlā^ēwisē nē^ēk^ēa: "Wā, ā^ēda, lae^ēms
 15 lāl ā^ēwaql^ēusl, lāx ā^ēLanā^ēyas g^ēō^ēkwasens qlulē^ēsdāens qa^ēs
 Lā^ēx^ēabō^ēlaōsaxwa tsā^ēpēx. Wā, g^ēīl^ēem^ēl^ēwīts dō^ēx^ēwa^ēl^ē-
 lesa g^ēā^ēyō^ēla lāx ts!ā^ēts!ā^ēyāsens qlulē^ēsdā; wā, g^ēīl^ēem^ēl^ēwisē
 lē^ēl^ēlālōl; wā, hēx^ēidaem^ēl^ēwīts laē^ēL lā^ēxa g^ēō^ēkwē. Wā,
 lā^ēLES k^ēlē^ēsbō^ēlaL hē^ēts!alal ā^ēlaem qā^ēsax. Wā, lae^ēm^ēlas
 20 ql^ēwal^ētsa^ēlxwa gē^ēts!emēx qas tō^ēts!exōdayū^ēlōsaxens qlu-
 lē^ēsdā qō mē^ēx^ēēd^ēlō, "nēx^ēlaē.

Wā, g^ēīl^ēem^ēlā^ēwisē gwā^ēla g^ēā^ēxaē hō^ēx^ēwu^ēft!a. Wā,
 hē^ēnā^ēkulaem^ēlā^ēwisēda amā^ēinxa^ēē lāx ā^ēLanā^ēyas g^ēō^ēkwasēs
 qlulē^ēsdē qa^ēs lē ā^ēwax^ēulsa. Wā, k^ēlē^ēs!at!a gēs k!wa^ēs
 25 Lā^ēx^ēaxēs tsā^ēpaxs g^ēā^ēxaē ts!ā^ēyās qlulē^ēsa g^ēā^ēxawelsa.
 Wā, hēx^ēidaem^ēlā^ēwisē lē^ēda g^ēinā^ēnemē xwē^ēlag!la qa^ēs
 lē nē^ēfaxēs nō^ēla. Wā, laem^ēlā^ēwisē nē^ēk^ēa: "ya,
 wā^ēdzid, ha^ēs dō^ēx^ēwīdexs gē^ēne^ēmaqōs k!wā^ēsōx Lā^ēx^ēaxōs
 tsā^ēpēx lā^ēxwa ā^ēLanā^ēēx, "nēx^ēlaē. Wā, hēx^ēidaem^ēlā^ē-
 30 wisē yā^ēlagem qas lē lē^ēlālaq. Wā, hēx^ēidaem^ēlā^ēwisa
 g^ēinā^ēnemē la xwē^ēlaqa lā^ēwels qa^ēs lē lē^ēl^ēlaxa ts!edā^ēq-
 bō^ēla begwā^ēnema. Wā, hēx^ēidaem^ēlā^ēwisē lā^ēx^ēwelsēda
 ts!edā^ēqē qa^ēs lē lā^ēgēmēxa g^ēinā^ēnemē. Wā, laem^ēlā^ēwisē

her apron." Thus he said. Immediately these were taken off by the one next to the eldest brother, and were put on the third brother. When they had finished, he did not look just like his past sister. They took the bracelets and the anklets and the apron off again and put them on the youngest brother. As soon as they had done so, they pulled out his eyebrows; and the eldest brother took the scalp off of their dead sister's head and put it on the head of the youngest brother. Now he looked really like their dead sister.

Then the eldest brother gave his youngest brother a knife, and said, "Oh, my dear! go and sit down on the ground behind the house of our former brother-in-law, and pretend to look for lice on your apron; and as soon as you are seen by some of the younger sisters of our former brother-in-law, and as soon as you are called in, enter the house and pretend that you are not well, and that you are just able to walk, and hide this knife to cut the throat of our former brother-in-law when he sleeps." Thus he said.

As soon as they had finished, they came out of the woods. At once the youngest brother went behind the house of their former brother-in-law and sat down on the ground. He had not been sitting there long, looking for lice on his apron, when the younger brother of his brother-in-law came out. The child went back into the house at once and told his elder brother, and said, "O master! go and look at your wife. She is sitting there behind the house, looking for lice on her apron." Thus he said. Immediately he was sent to call her. The child went back out of the house at once to call the man who pretended to be a woman. Immediately the woman arose and followed the child, and she went straight to the place

hē^onā^okulaem lāx tlē^og^oi^olasasēs lā^owunembōlē qas lē k!wa-
nō^odzelītaq.

- Wä, hē^ox^oidaem^olā^owisē yā^oqleg^oa^olēda ts!edā^oqē negu^omps.
Wä, laem^olā^owisē ^onē^ok^oa: “Gē^olak^oas^ola qaxs ā^omaaxs
5 yō^ox^osāem tlē^og^oi^olōs lā^owunemaqōs g^oā^og^oi^olela lāx lē^ons^owu^olē.
Wä, lōx hē^owā^oxaem sēx^ots!a^o ha^omx^oi^oda,” ^onē^ox^olaē. Wä,
hē^ox^oidaem^olā^owisē ts!ā^osa sā^ogumē lā^oxēs negu^omp. Wä,
hē^ox^oidaem^olā^owisē ts!edā^oxbōla dā^ox^oidxa sā^ogumē qas
l!ex^oi^odēq. Wä, g^oi^ol^oem^olā^owisē gwā^o l!ex^oa^oqēxs la^oē tlē^ol^ox-
10 ^owē^odēq. Wä, hē^oem^olā^owis la yā^oqleg^oa^olatsa g^oi^onā^onemē,
yīx ts!ā^oēs lā^owunembōlās. Wä, laem^olā^owisē ^onē^ok^oa: “^oya,
ād, ^omā^olasōx xē^onlela bē^obēx^ots!ānōx gē^one^omaxs, wā^odzidē.”
Wä, hē^ox^oidaem^olā^owisa ts!edā^oqē belā^oxēs xunō^okwē. Wä,
laem^olā^owisē ts!edā^oxbōla ha^omg^oi^olasa sā^ogumē lā^oxēs lā^owu-
15 nembōlē. Wä, g^oi^ol^oem^olā^owisē gwā^o ha^omā^opexs la^oē hē^ox^o-
ida^oma begwā^onemē wāx ae^om!q!enwaxēs gē^one^omē. Wä,
ā^oem^olā^owisa ts!edā^oxbōla lā^ox^owideq. Lae^om^olaē ^onē^ok^oi^oxs
k^o!ē^osae hē^oi^oats!āla amā^olāla. Wä, hē^ox^oidaem^olā^owisē
yā^ox^oidēda begwā^onemē.
- 20 Wä, laem^olā^owisē ē^odzaqwa yā^oqleg^oa^olē ts!ā^oyasa begwā^o-
nemē. Wä, laem^olā^owisē ^onē^ok^oa: “^oya, ād, ^omā^odzē xē^on-
lelag^oi^olasōx bē^obēx^ots!ānōx gē^one^omaxsōx wā^odzidēx?” ^onē^ox^o-
laē. Wä, hē^ox^oidaem^olā^owisē abē^ompas ^onē^ok^oa: “^oya,
gwā^ol!as q!eyō^odōl,” ^onē^ox^olaē.
- 25 Wä, laem^olā^owisē dzā^oqwa. Wä, laem^olā^owisē hā^olabāla
gā^onu^oi^oda. Wä, laem^olā^owisē lats!ā^olīēda ts!edā^oxbōla lā^oxēs
g^oāē^olasē qa^os lē ku^olx^oi^oda. Wä, g^oā^ox^olaē ō^ogwaqēda be-
gwā^onemē ku^olx^oi^oda. Wä, hē^ox^oidaem^olā^owisē wā^ox^oēl
k^oi^op!ē^odxēs gē^one^omē. Wä, ā^oem^olā^owisa ts!edā^oxbōla lā^ox-
30 ^owideq. Wä, lae^om^olaē ^onē^ok^oi^oxs wā^oyats!ālaē. Wä, hē^o-
misēxs beq!u^ox!ēlaē, ^onē^ox^olaē. Wä, ā^oem^olā^owisē hē^ox^oidaem
yā^ox^oidēda begwā^onemē qas ā^olēgēmx^oi^odē qa^os mē^ox^oēdē.
Wä, wī^olax^odzē^olaē gāē^olēxs la^oē xē^ontleg^oa^ola. Wä, lae^om^o-
laē mē^ox^oēda.

where her pretended husband was lying on his back, and sat down by his side.

Immediately her mother-in-law spoke, and said, "Welcome! for your husband has just been lying on his back since yesterday, and he was never willing to eat." Thus she said, and immediately she gave fern-root to her daughter-in-law. The pretended woman took the fern-root and scorched it; and after she had scorched it, she pounded it with a pestle. Then the child, the younger brother of the pretended husband, spoke, and said, "Oh, my dear! master, why has your wife such a man's hand?" But the woman at once stopped her child, and the pretended woman gave her pretended husband fern-root to eat. After he had eaten, the man at once tried to play with his wife, but the pretended woman pushed him away and said that she was not strong enough to play with him. Then the man gave it up.

Then the younger brother of the man spoke again, and said, "Oh, my dear! master, why has your wife such a man's hand?" Thus he said. His mother said at once that he should not talk so much. Thus she said.

It was evening and the night was fast coming. Then the pretended woman went into her bedroom and lay down, and the man also went to lie down. At once he tried to embrace his wife; but the pretended woman pushed him away, saying that she felt weak, and that she was sleepy. Then the man gave it up, turned his face backward, and began to sleep; and it was not long before he began to snore, and he slept.

Wä, hē'latla la gae'fexs la'ēda ts!edā'xbōla lē'x'itl qa's
 ē'plēdēx o'x'siyapla'yasa begwā'nemē. Wä, hē'waxaem-
 'lā'wisē qu'qlug'āla. Wä, ē'x'ēm'lā'wisa ts!edā'xbōla lā'-
 xwalit qa's t!ō'ts!exōdēxēs q!ulē'dzō'fde qa's se'lpōdēx
 5 x'ōmsdās qa's 'nā'x'widēx q!ō'q!ōnx'dāsēs q!ulē'dzō'fde,
 yisēs mē'mx'dē. Wä, lā'wisla'laē lā'wels lāx t!ennā'yasa
 g'ō'kwē. Wä, lae'm'laē dā'lax q!ā'g'ix'sēs q!ulē'dzō'fde.

Wä, g'f'l'ēm'lā'wisē lā'wels, la'ē dō'x'walelaxēs 'nō'ne-
 lāxs 'wu'nuxa'sē lāx lā'sanā'ya ē'selaq. Wä, hē'x'idaem-
 10 'lā'wisē lā'x'da'x^u lā'xēs alē'wats!āxs ha'nē'saē qa's lē
 hō'x'wafexs lāq qa's lē sē'x'widxa gā'nulē qa's lē lāx
 'nelk'!ō'dexsta'yas o'ts!āla'yas Pē'n!latsa. Wä, laem'lā'wisē
 'nā'x'idexs la'ē lā'g'aa lā'xa awi'fba'ē. Wä, laem'lā'wis
 hō'x'wuftō lā'xēs 'yā'yats!ē dā'g'f!qelaxa qā'g'ikwē. Wä,
 15 laem'lā'wisēda da 'nō'last!egema'sē ax'ē'dxa g'f'lt!ē dzō'xuma
 qa's k'f!q!uxsde'ndēs lā'xa qā'g'ikwē. Wä, laem'lā'wisē
 lā'g'aa'lōts lā'xa awi'fba'ē.

Wä, g'f'l'ēm'lā'wisē gwā'fa g'ā'xaē nā'nakwa. Wä,
 k'leō'dzem'lā'wis wulē'f's de'ntelaxs g'ā'xaē lā'xēs g'ō'kwēda
 20 'nē'mē'ma. Wä, laem'lā'wisēda ts!ā'tsladagemē, yix ts!ā'-
 'yāx'dāsa la qā'x'itse'wa 'yā'lagemsēs abē'mpē qa's lē
 gwē'x'idxēs 'nō'la lē'wis gēnē'mē. Wä, k'lē's'latla gā'fāxs
 g'ā'xaē aē'daāqa. Wä, laem'lā'wisē 'nē'k'a ts!ā'tsladage-
 maxēs abē'mpē: "ya, ād, ē'xentē'g'axentg'a gēnē'mg'as
 25 wā'dzidē, xē'nlelēk' q!ē'nemg'ada e'lkwak' wā'f!lali'fela
 lā'xg'a kulē'lasg'as," 'nē'x'laē. Wä, hē'x'idaem'lā'wisa
 ts!edā'qē lats!ā'lēf lāx kulē'lasasēs xunō'xdē qa's lē'telifēx
 memä's. Wä, laem'lā'wisē dō'xwalelaqēxs qēku'maē. Wä,
 hē'x'idaem'lā'wisē 'legwā'f'ida. Wä, laem'lā'wisē o'gwaqa
 30 'legwā'f'idēda ts!ā'tsladagemē. Wä, hē'mis la 'nē'g'ats
 lā'xēs abē'mpē. "Wā'x'mēgr'in 'nē'x'qēxs bē'begwānemx-
 ts!ānaē gēnē'mx'dās wā'dzidēx'dē," 'nē'x'laē. Wä, lae'm'laē
 ā'em la elmā'f'itse'wa. Wä, lae'm'laē hē'wāxa xō'ma'f'idēda
 g'ā'la Q!ō'mōx'sa. Wä, laem lā'ba.

After some time the pretended woman turned round and pinched the shoulder of the man. He never moved. Then the pretended woman arose and cut the throat of his ugly brother-in-law, and he twisted off his head, and covered up the neck of his ugly brother-in-law with the bed-cover. Then he went out through the back door of the house, carrying the head of his ugly brother-in-law.

As soon as he had gone out, he discovered his elder brothers hiding behind the house, waiting for him. Then they all went to their hunting-canoe, which lay on the beach, and went aboard, and paddled away in the night, going to the south side of the bay of Pentlatch. As soon as day came, they arrived at the point. Then they stepped out of the canoe, carrying the cut-off head. Then the eldest brother took a long pole and stuck the head on it. Then he stood it up on the point.

As soon as they had finished, they went home. No talking at all was heard when the brothers arrived at the house. Then a little girl, the younger sister of the one whose head was cut off, was sent by her mother to wake her elder brother and his wife. It was not long before she came back, and the girl said to her mother, "O mistress! the wife of my master is menstruating; much blood is running out of the bedroom!" Thus she said. Immediately the woman entered the bedroom of her son. She lifted the bed-cover, and discovered that his head was cut off. Then she cried aloud, and the girl also cried; and then she said to her mother in vain, "I told you that the wife of my master had a man's hands." Thus she said. Then he was just buried, and the ancestors of the Comox never had a war about this. That is the end.

31. Ya'x'st!aŋ.

Tradition of A'wailela.

(Recorded by George Hunt.)

G'ō'kula⁸laē g'ā'lāsa A'wailela lāx Gwa'dzē⁸, la'xa ⁸ne-
g'āyā⁸yasa lā'laa lāx Dzā'wadē. Wä, lā⁸laē g'ē'gades
⁸mā'x^umeuwē'sagema⁸ē. Wä, lā⁸laē lēwu'lgadesa hē⁸la
begwā'nema lē'gades ⁸mā'x^umeuwēsa.

- 5 Wä, laem⁸lā'wisē elā'q ts!ewu'nx⁸ēdēxs la'ēda g'ī'gamaē⁸,
yīx ⁸mā'x^umeuwē'sagema⁸ē lē'ts!ōdxēs g'ō'kulōtē qa g'ā'xēs
⁸wī⁸laēl lāx g'ō'kwasēxa la g'ā'la gā'nula. Wä, lā⁸laē
nē'faxēs g'ō'kulōtaxs yā'wix'īlilaxa ts!ewu'nxē. Wä, hē⁸mis
lē'telaēxsstō⁸wēda Dena'x'da⁸xwaxs ha'ē g'ō'kulē Dzā'wadē.
10 Wä, hē'x'idaem⁸lā'wisē g'ō'kulōtas aē'x'ak'ex wā'īdēmasa
g'ī'gama⁸ē. Wä, hē'x'idaem⁸lā'wisē x'īs'ē'dē lēwu'lgama-
⁸yas, yīx ⁸mā'x^umeuwēsa. Wä, hē⁸misēda xunō'kwas ts!ā⁸ya
⁸mā'x^umeuwēsa⁸gema⁸ē. Hē⁸laem⁸laxaē, xa lē'gadās ⁸mā'-
xuyā'lisē. Wä, lae'm⁸laēda ma'lō'kwē ha'yā'ī'a x'īs'ē'd
15 qa⁸s qebekwē'ī, yīx gwō⁸yā'sa Kwā'g'ulē lelō'telāfa.

- Wä, g'ī'l⁸em⁸lā'wisē ⁸nā'x'īdxa gāā'lāxs la'ē wī⁸xstē'n-
dēda ha'yā'ī'āsa g'ā'lā Awa'lēlaxa ⁸wā'lasē xwā'k!una.
Wä, lae'm⁸laē lāl lē'īdzayōlxa Dena'x'da⁸xwē lāx Dzā'wadē.
Wä, g'ī'l⁸em⁸lā'wisē lā'g'aa lā'xa g'ō'x^udēmsasa Dena'x-
20 da⁸xwē lāx Dzā'wadāxs la'ē lā'lalasō'sa hā'mats!a, yī'xa
ā'ī'mē qā'qask'īnēsa tēwī'x'āxa ⁸mē'lxlō lāx ⁸nē'īdzāsa wās
Ha'nwadē.

- Wä, lae'm⁸laēda lē'īdzayōsa Awa'lēla k'lēs q!ā'lēlax
lē'dāsxa lē'gadās Hā'mats!a, qaxs hē⁸maē ā'īēs ⁸nemō'-
25 kwēda hē gwē'x'sās lē'dē. Wä, lae'm⁸laē k'lēs k'īhela'sēxs
la'ē lā'lalasē⁸wa. Wä, lae'm⁸laēda hā'mats!a dā'g'īēxsxa
⁸nemō'kwē lā'xa k!wey'īmasa lē'īdzayuwasa Awa'lēla qa⁸s

31. Yax'st!at.

Tradition of the A'wailēla.

(Recorded by George Hunt.)

The ancestors of the Inlet people lived at Nord-Side, halfway up Olachen Place. They had for their chief First-Property-Giver, and he had for his prince a young man named Property-Giver.

When it was almost winter, the chief, First-Property-Giver, invited his tribe to come into the house late at night. Then he said to his tribe that he was going to give a winter-dance that winter, and that he wanted to invite in the Dēna'x·da^sx^u, for they lived in Olachen Place. His tribe agreed at once to the word of their chief. Then his prince, Property-Giver, disappeared, and also the son of the younger brother of First-Property-Giver. He was also a young man whose name was Property-Giver-of-the-World. Then the two young men disappeared. They were going to be qēbēkwē'ī, what is called by the Kwā'g·uļ ghost-dancers.

In the morning, as soon as day came, the young men of the ancestors of the Inlet tribe launched their large canoe. They were going to invite in the Dēna'x·da^sx^u at Olachen Place. As soon as they arrived at the village site of the Dēna'x·da^sx^u of Olachen Place, they were met by the Cannibal which (dance) had been found accidentally by a mountain-goat hunter at the upper end of the river of Humpback Place.

The inviters of the Inlet tribe did not know the dance that is named Cannibal, for this was the only one who had that dance, and they were not afraid when they were met by him. Then the Cannibal took one of the crew of the inviters of the Inlet tribe out of the canoe and

ts!ex^owi'deqēxs q!u!a^omaē. Wä, a'la^omēsē hē'ldzâwēda
 k!weyí'masa lē'ldzayâsa Awaí'LElâxs la'ē tē'lg'ilxlâlaxa
^onemō'kwē. Wä, g'í'l^oem^olā'wisē pō'í'idēda hā'mats!âxs la'ē
 laē'l lā'xēs tēmē'lats!ē. Wä, hē'em lē'gades Q!ulā'men-
 5 selag'ilisēxa hā'mats!a.

Wä, lā'wisla la'ē hō'x^owuŋtâwēda k!weyí'masa lē'ldza-
 yuwē lā'xēs 'yā'yats!ē. Wä, hē'x^oidaem^olā'wisē lā'lilâlasō's
^owā'las Neg'ā', yix g'í'gema^oyasa Dena'x^oda^oxwē. Wä,
 g'í'l^oem^olā'wisē gwāt l!exwa'xs la'ēda ná'xsâlagā'yasa lē'ŋ-
 10 dzayuwē lē'ldzaqwxaxa g'ā'lâsa Dena'x^oda^ox^u qa 'mā'x^ume-
 wēsagama^oē. Wä, hē'x^oidaem^olā'wisēda Dena'x^oda^oxwē
^onēx qa's alē'x^owida^omēt^oxa lā'la ē'tlēdēl 'nā'x^oida, qaē's
 lē'mqaēs nē'nā'qa^oē qaēs lē'x^oaēnē^omē axnō'gwadēsa
 hā'mats!a.

15 Wä, g'í'l^oem^olā'wisē 'nā'x^oidxa gāā'lâxs la'ē 'mō'xsēda
 g'ā'lâsa Dena'x^oda^oxwē lā'xēs 'yaē'yats!ē. Wä, laē'm^olaxaē
 ō'gwaqa 'mō'xsēda lē'ldzayâxēs 'yā'yats!ē qa's alē'x^owidē.
 Wä, g'ā'x^olaē g'ā'xâla lāx Dzā'wadē. Wä, laem^olā'wisē
 dzā'qwxaxs g'ā'xaē lō'x^owid lāx Dzelē'dēs 'nā'ladzilisas
 20 Gwa'dzē^o. Wä, lā'laēda lē'ldzayuwē hē'nakulaem^olaxēs
 g'ō'kulasē Gwa'dzē^o, qaxs k!ē'saē qwē'sāla lāx Dzelē'dēsē.
 Wä, hē'em^olā'wisēxs 'nēx^oda^oxwaē qa's ts!ek!ā'ŋelēsa hā'-
 mats!âsa Dena'x^oda^oxwē lā'xēs g'í'gama^oē.

Wä, g'í'l^oem^olā'wisē lā'g'alis lāx l!emā'isas g'ō'kwasēs
 25 g'í'gama^oē, la'ē lā'lēlâlasē^owa, yisēs g'í'gema^oē. Wä, lā'-
 laē hē'x^oidaem la hō'gwilēda lē'ldzayōx^udē qa's lē klus-
^oā'ŋitēla lā'xa ō'gwi'walŋtsa lē'ŋelats!ēlē g'ō'kwa. Wä,
 hē'x^oidaem^olā'wisa g'í'gama^oē ts!ā'k!ā!ēlaq. Wä, hē'x^oida-
 em^olā'wisēda ná'xsâlagā'yas ts!ek!ā'ŋētsa hā'mats!âxs hamx-
 30 'í'daaxa 'nemō'kwē lax k!weyí'mx^odäs; wä, hē'misa Dena'x^o-
 da^oxwaxs g'ā'x^omaē lāx Dzelī'dēsē. Wä, laem^olā'wisē
 l!exwī'lēda g'í'gama^oyaxēs lē'ldzayux^udē. Wä, g'í'l^oem^olā'-
 wisē gwāt l!exwa'xs la'ē hō'qawisa lā'xa g'ō'kwē.

Wä, laē'm^olaē yā'x^ose^omē nā'qa^oyas 'mā'x^umewē'sagama^oē,

swallowed him alive. The crew of the inviters of the Inlet tribe were just in time (were too late in getting frightened) after one of them was dead. As soon as the Cannibal was satiated, he went into his secret room. The name of the Cannibal was Eating-Alive-Everywhere.

However, the crew of the inviters stepped out of the canoe. Immediately they were invited in by Great-Mountain, the chief of the Dena'x·da^gx^u; and after they had eaten, the head man of the inviters called the ancestors of the Dena'x·da^gx^u on behalf of First-Property-Giver. The Dena'x·da^gx^u said at once that they would start the next morning; for they were proud because they were the only ones who had the Cannibal.

In the morning, as soon as day came, the ancestors of the Dena'x·da^gx^u loaded their canoes, and the inviters also loaded their canoe and started. They came out of Olachen Place, and in the evening they made a fire at Dzēlē'dēs, above North Side. The inviters, however, went right to the village of North-Side, for it is not far from Dzēlē'dēs; for they wished to tell their chief about the Cannibal of the Dena'x·da^gx^u.

As soon as they arrived on the beach of the house of the chief, they were invited in by their chief. Immediately the inviters stepped out of the canoe and sat down in the rear of the house into which the people were to be invited. Immediately the chief asked them for news, and at once their leader told about the Cannibal who had eaten one of their crew, and also that the Dena'x·da^gx^u had come to Dzēlē'dēs. Then the chief fed his inviters. As soon as they had eaten, they went of the house.

Then the heart of First-Property-Giver was bad, for

qaxs k'le'saē qlā'Leḷaxa hā'mats!ax·Lä. Wä, lä'laē qā's'id
 qa's lē lāx g'eg·ō'klwālasēs ḷewu'lgama^ē, yix 'ma'x'me-
 wēsāxs x'isā'faē. Wä, hē'x'idaem^ēlāwisēda g'igama^ē
 l!ō'lāxēs ḷewu'lgama^ēyaxs mē'xaē. Wä, lae'm^ēlaē 'nē'k'iq:
 5 "Yā'l!ānō mē'xaxēganems dā'daalaxs qlālā'Leḷāōsaxs x'isā'-
 faā'qōs," 'nē'x'laēxs la'ē dā'x'idxa ts!ē'slāla qa's kwē'x-
 plēg'indēs lāx ō'kwāx·a'yasēs xunō'kwē. Wä, hē'x'idaem-
 'lā'wisē ts!etx'ix'ī'dēda e'lkwa lāx kwē'xa'yas lāx ō'kwāx·a-
 'yasēs xunō'kwē. Wä, lae'm^ēlaē ḷex^ē'ē'des Ya'x'st!aḷē lā'xēs
 10 xunō'kwē, qaxs ql'e'mts!EXLaē ḷōxs mē'mxbesaē.

Wä, ā'em^ēlā'wisē Ya'x'st!aḷē qlwā'g·a'fa qa's qlē'qlenē-
 bag'alitēxa gā'nulē. Wä, lae'm^ēlaē ts!EX'īlē nā'qa'yas
 'mā'x'mewēsagema^ēyaxs k'leō'saē ō'gwaqa hā'mats!a qa
 ō'gwaqa hamx'ī'd lā'xa Dena'x·da^ēxwē, lā'g'itas hē'gwē'x·
 15 'idxa xunō'kwē.

Wä, g'īl'em^ēlā'wisē gwāḷ k'le'lak·axēs xunō'kwaxs la'ē
 lā'wels lā'xa g·ō'kwē. Wä, g'īl'em^ēlāwisē 'wī'la mē'x'ēdē
 waō'gwīlas Ya'x'st!aḷas la'ē ḷā'xulit lā'xēs kulē'lasē qa's lē
 lā'wels lā'xa g·ō'kwē. Wä, laem^ēlā'wisē qā's'idxa gā'nulē
 20 qa's lē'el nā'x'usta lax wās G·iō'xwē. Wä, lae'm^ēlaē
 tō'yog·a qa's ḷe'lag·ī, qaxs xē'nLElael ts!EX'īlāx^{us} gwē'x·
 'idaasasēs ō'mpaq.

Wä, laem^ēlā'wisē 'nā'x'idxa gaā'lāxs la'ē lā'g·aa lāx
 dze^ēlā'fas G·iō'xwē. Wä, hē'x'idaem^ēlā'wisē la'stex'ī'd
 25 lāq qa's qlwā'xēt!ēdēsa qlwā'xē lā'xēs ō'klwina^ē. Wä,
 g'īl'em^ēlā'wisē gwā'ḷexs la'ē ē't!ēd qā's'ida. Wä, lä'laē
 se'nBendaemxa 'nā'la qā'säg·ēxa dze^ēlā'fāxs la'ē lā'balisaq.
 Wä, lā'laaxa qlāx Wā'g'iwāl'sas. Wä, lā'laē qā's'ustā-
 laqēxa gā'nulē. Wä, laem^ēlā'wisē gā'fa gwāḷ 'negē'g·ēxs
 30 la'ē lā'g·aa lāx dze^ēlā'fas. Wä, lā'laaxaē hē'x'idaem la-
 'stex'ī'd lāq, qa's ē't!ēdē qlwā'xēt!ētsa qlwā'xē lā'xēs
 ō'klwina'yaxa k'le's'em 'nā'x'ida.

Wä, g'īl'em^ēlā'wisē gwā'ḷexs la'ē ē't!ēd qā'säg·ēndxa

he did not know about what is called the Cannibal. He walked and went to the house of his prince, Property-Giver, who had disappeared. At once the chief spoke angrily to his prince, (saying) that he was asleep. He said to him, "Take care! Maybe you are asleep. You should be taken away (by the spirit), you who have disappeared." Thus he said, and took the tongs and struck his son over the knee. At once blood squirted out from the knee of his child where he had struck it. Then he called his son Ya'x'stlaʔ because he was very lazy and because he was sleeping all the time.

Ya'x'stlaʔ just cried and covered himself with his blanket that night. First-Property-Giver was sick at heart because he had not also a Cannibal to eat also some of the Dena'x'da^u. Therefore he had done so to his child.

As soon as he had struck his son, he went out of the house. When all who were in the house with Ya'x'stlaʔ were asleep, he arose from his bed and went out of the house. Then he walked in the night, and he went up the river of Steelhead-Salmon Place. He wanted to commit suicide and to die, for he felt very badly on account of what his father had done to him.

In the morning, when day came, he arrived at the lake of Steelhead-Salmon Place. Immediately he went into the water and rubbed his body with hemlock-branches. Then, after he had finished, he walked again. All that day he went along the shore of the lake until he came to the end. Then he found a river at the end, and he walked up that night. Long after midnight he arrived at a lake, and at once he went into the water and, before the day came, he rubbed his body again with hemlock-branches.

After he had done so, he walked again along the

dze^olā'fē. Wä, k'lē's^oem^olā'wisē gā'la ^onā'laxs la'ē lā'bali-
 saxa dze^olā'fē. Wä, lae^om^olaxaē q'lāx Wā'g'iwalisā. Wä,
 laem^olaxaā'wisē qā's^oustālaq. Wä, lae^om^olaē wu^olā'x^oalēlaxa
 5 o'guqlāla ts'lē'ts!Ek!wāxs hē'k'ālāēxa denā'la lē^owa gō'gu^o-
 bēts'lāla lē^owa qē'nqlālaēda kwē'kwē lē^owa kuyā'laēda
 ku'skusē' lō^oma ^onā'xwa gwē'k'!ā'latsa o'guqā'axēsēk' ts'lē't-
 ts!Ekwak'. Wä, k'lē'ts!em^olā'wisē Ya'x'st!afē q'lā'sēlaq.
 Wä, lae^om^olaē ā'em yā'yana qā'sa. Wä, laem^olā'wisē
 elā'q^ol dā'q'waxs la'ē lā'g'aa lāx dze^olā'fas. Wä, lā^olaxaē
 10 hē'x^oidaem la^ostex^o'ī'd lāq qa's ē'tlēd q!exē't!ētsa q!wā'xē
 lā'xēs o'k!wina^oē. Wä, g'ī'l^oem^olā'wisē gwā'fēxs la'ē ē'tlēd
 qā'sāgendxa dze^olā'fē. Wä, laem^olā'wisē gā'nu^ol^oidēxs la'ē
 lā'balisaq. Wä, lae^om^olaē x'ō's^oida. Wä, lae^om^olaē ā'em
 k!wā'sa. Wä, lā'la^ola k'lē's mē'xa.

15 Wä, g'ī'l^oem^olā'wisē hē'lhē'fēns ^onā'lax qa's ^onā'x^oidēxa
 gaā'lāxs la'ē ē'tlēd qā's^oustaxa wā'g'iwalisas. Wä, k'lē's-
 'latla gē'g'īls qā'sas la'ē lā'g'aaxat! lā'xa dze^olā'īdzēdza'yasa
 'wā'lasē neg'ā' lē'g'ades Mā'mōgwinagem Neg'ā'. Wä,
 hē'x^oidaem^olaxaā'wisē la^ostex^o'ī'd lā'q, qa's q!wā'xēt!ēdēsa
 20 q!wā'xē lā'xēs o'k!wina^oē. Wä, lā^olaē dā's^oida. Wä,
 g'ī'l^oem^olā'wisē x'ex^owī'dēxs la'ē lō'sta lā'xa dze^olā'fē.

Wä, lā^olaē wāx· ā'lāxēs ^onex^ouna^o'ē lē^owēs wā'xsāwē.
 Wä, lā^olaē k'lē's q'lāq. Wä, ā'em^olā'wisē la k!wā'sa. Wä,
 laem^olā'wisē nē'nk'!ēx^oīd qa's lā'lag'īētsa lā'xa dze^olā'fē.
 25 Wä, laem^olā'wisē tā'x't!āla lā'xa 'wā'pē. Wä, lā^olaē
 alēgē'mg'aālēxs la'ē dā's^oida. Wä, lae^om^olaē dex'ā'fāxs
 la'ē g'iyī'nsēla qa's dō'q'wafēxēs g'ī'gaēldzasaxēs ^onex^ouna^o'ē
 lē^owēs wā'xsāwē. Wä, k'lē's^oem^olā'wisē lā'la qa labē'sēs
 hā'sa'yāxs la'ē dō'x^owalēlaxa amā'gemāla begwā'nem g'āx
 30 dā'lax ^onex^ounā'yas lē^owa wā'xsāwē qa's g'ī'g'aēlsēs la
 g'ī'g'aēldzasdās Ya'x'st!afas. Wä, ā'em^olā'wisē dō'q'wafax'sā
 Ya'x'st!afaxa begwā'nemāxs la'ē dze^olā'wīda qa's lē wu'n-
 g'aēls lāx ā'lōtp!ēga'yasa ts!Ekumē'lē.

shore of the lake; and it had not been day long when he came to the end of the lake. Then he found a river at the end, and he again walked up the river. Then he began to hear different sounds of birds, making the sound of owls and of tallow-eaters (?), and the snapping sound of eagles, and the bluejay sound of bluejays, and all the different sounds of birds. Ya'x'stlał did not take notice of them, and he walked along fast. When it was nearly evening, he arrived at the lake, and again he went into the water, and again he rubbed his body with hemlock-branches. As soon as he had finished, he walked again along the shore of the lake. When night came, he came to the end. Then he took a rest, and he just sat down, but he did not sleep.

As soon as day approached, and when it became light in the morning, he walked again up the river at the end (of the lake), and he had not been walking long when he arrived at another lake at the foot of the large mountain named Gray-Face Mountain. Immediately he went into the water and rubbed his body with hemlock-branches. Then he dived; and as soon as he came up, he went out of the lake.

Then he tried to look for his blanket and his cape, and he could not find them. He was just sitting on the ground. Then he thought he would go into the lake again. He walked out to the water, and he turned his face landward when he dived. He kept his eyes open while he was under water, so that he could see his blanket and his cape which he had put down on the ground. His breath had not given out when he saw a small person come carrying away his blanket and his cape and put them down where they had been left by Ya'x'stlał. Ya'x'stlał was still watching the person when the person went away and hid behind a stump.

Wä, hē'x·^oidaem^olā'wisē Ya'x·st!atē x·ix^owē'da. Wä, lae'm^olaē k·lēs ^onēx· qa's lē la'sta' lā'xa dze'lā'tē. Wä, ā'em^olā'wisē ^onēx· qa's ql'esmelx^owī'dēsēs hā'sa'yaxs la'ē ē'tlēd dā's^oida. Wä, lae'm^olaxaē aLEGemā'taxs la'ē g·īy'īn-
 5 sela lā'xa ^owā'pē qa's dō'qwaḥēsēs ^onēx^ouna^oē lē^owis wā'x-sāwē. Wä, hē'x·^oidaem^olaxaā'wisē g·ā'xa amā'sgemāla begwā'nem qa's dā'x·idēx ^onēx^ounā^oyas lē^owa wā'xsāwē qa's lā'xat! dā'laq lā'laas lāx ā'lōt!EXlā^oyasa ts!ekumē'lē.

Wä, hē'x·^oidaem^olā'wisē Ya'x·st!atē x·EX^owī'd lā'xa ^owā'pē.
 10 Wä, ā'em^olā'wisē la x·īqā'la qa's ql'esmenkwē'xēs hā'sa'ē. Wä, g·ī'l^oem^olā'wisē ql'esmenx^owī'dē hā'sa'yasēxs la'ē ē'tlēd dā's^oida. Wä, hē'x·^oidaem^olaxaā'wisē g·ā'xa amā'sgemāla begwā'nem g·ī'g·aelsax ^onēx^ounā^oyas lē^owa wā'xsāwē qa's lē'xat! dzelx^owī'da lāx ā'lōt!EXlā^oyasa ts!ekumē'lē. Wä,
 15 hē'x·^oidaem^olā'wisē Ya'x·st!atē x·ix^owī'da. Wä, lae'm^olaē ā'emxat! la x·EQā'la lā'xa ^owā'pē. Wä, g·ī'l^oem^olā'wisē ql'esmenx^owī'dē hā'sa'yasēxs la'ē ē'tlēd dā's^oida. Wä, hē'x·^oidaem^olaxaā'wisa amā'sgemāla begwā'nem g·āx qā's^oid qa's dā'x·idēx ^onēx^ounā^oyas lē^owa wā'xsāwē qa's lē wāx·
 20 qā's^oits.

Wä, g·ī'l^oem^olā'wisē dō'qulē Ya'x·st!atē dā'x·idēda amā'sgemāla begwā'nemax ^onēx^ounā^oyas lē^owēs wā'xsāxs la'ē x·EX^owī'd lā'xa ^owā'pē. Wä, hē'x·^oidaem^olā'wisē yā'-ql'eg·a^ola. Wä, lā'^olaē ^onē'k·a: "ya, qāst, geyō'lden dō'-
 25 qulōL." Wä, hē'x·^oidaem^olā'wisa amā'sgemāla begwā'nem wā'la qā'sa qa's ē'dgemx^oidē lāx Ya'x·st!atē. Wä, lā'^olaē ^onē'k·a: "ya, qāst, ^omā'sōs ^oyā'lag·īlsaqlōs. Nō'gwaem Hā'^olamālaga," ^onē'x·^olaē.

Wä, hē'x·^oidaem^olā'wisē Ya'x·st!atē ^onē'k·eq: "lā'ī.ōgwas-
 30 dey'īn, qaxg·īn x·isā'tēk· qaen ō'mpaxs yā'wix·īlaa." Wä, lā'^olaē Ya'x·st!atē wulā'sē^owa yīs Hā'^olamālaga lā'xēs lā'dela. Wä, lā'^olaē ^onē'k·EXs qebekwī'tē, yīxa lelō'īalatē. Wä, hē'x·^oidaem^olā'wisē Ya'x·st!atē lē'^olālasōs Hā'^olamālaga qa lās lā'sta lā'xa ^owā'pē. Wä, hē'x·^oidaem^olā'wisē Ya'x·

Immediately Ya'x'stlał raised his head. He did not wish to go out of the lake. He only wished to draw breath, and then he dived again. He turned his face again while under water so that he watched his blanket and his cape. Again the small person came and took his blanket and his cape and went and carried them behind the stump.

Immediately Ya'x'stlał raised his head out of the water, and he kept his head above the water to draw a breath. As soon as he had drawn breath he dived again. Immediately the small person came and put his blanket and his cape down on the ground and ran again behind the stump. Immediately Ya'x'stlał raised his head, and he just kept his head above water; and as soon as he had drawn breath, he dived again. Immediately the small person came again walking, and took the blanket and the cape and tried to walk away with them.

As soon as Ya'x'stlał saw the small person take his blanket and his cape, he raised his head out of the water. He spoke at once, and said, "Oh, my dear! I have seen you for a long time." Immediately the small person stopped walking and turned around to Ya'x'stlał. "O friend! what are you doing here? I am Mouse-Woman," she said.

Immediately Ya'x'stlał spoke to her. "I came to get supernatural power, for I have disappeared on account of my father, who is going to give a winter-dance." Then Ya'x'stlał was questioned by Mouse-Woman in regard to the dance, and he said that it was qeBekwē'ł, that ghost-dance. Immediately Ya'x'stlał was called by Mouse-Woman

stlaṭē lā'sta lā'xa "wā'pē qa's lē lāx lā'dzasas Hā'lamāлага.
 Wä, lā'laē "nē'k'a: "Lae'ms hē'ṭaxa g'ā'xēn, qaxg'in
 la'mē'k' g'iwā'laöl. Ä'ma k'ṭēs k'ṭelō'l. Wä, hē'mis,
 qa ṭā'k'lwēmasēsēs nā'qa'yōs qas lā'lēlōsaxg'in gwō'yō'gwa
 5 qas lā'dēlōsēda hā'matsla qasō nē'xts!āṭ g'ā'xēn, qenlō
 lāl me'nsal qa's," "nē'x'laēda amä'sgemāla begwā'nem,
 lāx Ya'x'stlaṭē.

Wä, laem'lā'wisē Hā'lamāлага lē'lāx Ya'x'stlaṭē qa's
 lē qā's'id la'laa lā'xa g'ī'ltla ēx'plē'qela alē'was hē'lag'it
 10 lē'nxēlīsxa dze'lā'ṭē. Wä, g'ī'lē'm'lā'wisē lā'xlenqēxs la'ē
 yā'qleg'aṭē Hā'lamāлага. Wä, lā'laē "nē'k'a: "Qā'ṭaxg'in
 la'mē'k' "nē'x' qen g'iwā'laöl qa's hē'ṭaxaōs, qāst; qa's
 lō'gwalaōsaxa hā'matsla, qaxs hē'maē g'ō'x's Ba'x'bakwā'-
 lanux'si'wa'yaēda dō'guṭēns lāx qwē'sbalisasa dze'lā'ṭēx.
 15 Wä, la'mē'sen me'nsaṭ qa's gwā'ṭela'maōs q'lā'q'olalax
 gwē'g'ilaslasē lāl qō dō'x'walelaöl. Wä, hē'maa, qasō
 lex'ts!ā' lāx gwē'g'ilaslasē lā'laxē ä'emlax ts!emgwē'lalaxöl.
 Wä, hē'misen lā'g'īṭa "nē'x' qa's dō'qwaṭak'asaōs lā'xēn
 "nā'xwalaqen gwē'g'ilasa. Wä, hē'misen lā'g'īṭa "nē'x'
 20 qens g'ā'xē lā'xwa laēsēx alē'wasa, qaxs yō'boṭa'maē
 hā'msplēqs Ba'x'bakwā'lanux'si'wa'yōx. Wä, la'mē'sen
 nā'naxts!ewālex gwē'g'ilasasēxs g'ā'xaē nā'nakuxs tewī'-
 x'aaxa "me'lxlōwē, qaxs xwā'xwēlaqela'maaxō wā'xaasaxsa
 "ne'nā'lax la lēbēṭē'nēxōs hā'msplēqēx qa's lē hamx'ī'dex
 25 wā'x'sengwa'yasa k'lwaxtā'yax hā'msplēqas qe'nqlāla, qaxs
 hē'maē hā'mēk'eyālē'lg'its Ba'x'bakwā'lanux'si'wa'ē," "nē'x'-
 "laēxs la'ē xē'ng'aelsaxēs "nēx'una'ē.

Wä, lā'laē hā'mtsleg'aṭaxs la'ē hē'ṭk'lawi'stāla lā'stalē
 Hā'lamālagāxa alē'wasē ē'ek'legemāṭa. Wä, g'ī'lē'm'lā'-
 30 wisē lā'stāxa lā'saxs la'ē lēpō'stā qa's lē lēbēṭē'nēxa
 alē'wasē lā'laa lā'xa lēnā'k'ē lā'xē ē'k'ōdōyasa lā'sē.

to go out of the water, and Ya'x'stlał at once went out of the water to go to the place where Mouse-Woman was standing. Then she said, "It is well that you found me, for I will help you. Only do not be afraid; and also have a strong mind, that you may get what you referred to as your dance, the Cannibal dance. If you will imitate me, [when] I show you about it." Thus said the small person to Ya'x'stlał.

Then Mouse-Woman called Ya'x'stlał to go and walk to a tall smooth spruce-tree of the right thickness, standing by the lake. As soon as they came to the foot (of the tree), Mouse-Woman spoke, and said, "Indeed, I have said that I will help you, that you may have good luck, friend; that you may get for your supernatural power the Cannibal dance, for this is the house of Cannibal-at-North-End-of-World, that we see at the far end of this lake. Now I will show you what you must learn to do if he should see you. If you should fail to do as he would do to you, he will just swallow you: therefore I wish you to watch all I do, and therefore I wished that we should come to this spruce-tree, for we will pretend it to be the Cannibal pole of Cannibal-at-North-End-of-World. Now I shall imitate the way he does when he comes home from hunting mountain-goats: for he repeats this the whole number of days, climbing up this his Cannibal pole; and he eats what is carried in each talon by him who sits on the top of the Cannibal pole snapping his beak, for he is the servant who gets food for Cannibal-at-North-End-of-World." Thus she said as Ya'x'stlał took his blanket from the ground.

Then Mouse-Woman uttered the Cannibal cry, and went to the right, around the spruce-tree, looking upward. As soon as she had gone round the tree, she climbed up, climbing the spruce-tree, and going up to a branch which

Wä, g'í'l⁸em⁸lā'wisē lā'g'aa lā'xa L!Enā'k'axs g'ā'xaē ɣwē'fēfēnē be'ngemāla. Wä, g'í'l⁸em⁸lā'wisē lā'g'aa lā'xa ⁸ne-gā'yā'yasa lā'saxs la'ē hā'sela ha'mts!eg'a⁸la. Wä, g'ā'x⁸laē g'ā'xāxa.

- 5 Wä, lā'⁸laē ⁸nē'k'a: "Wä, qāst, la⁸mas dō'qwāfaxen g'wē'g'ilasē. Wä, hā'g'a o'g'waqax qa's nā'naxts!ē'waōs g'ā'xen," ⁸nē'x⁸laē Hā'⁸lamālagāx Ya'x'st!a!ē. Wä, hē'x⁸idaem⁸lā'wisē Ya'x'st!a!ē xē'ng'aelsaxēs ⁸nex⁸una⁸ē. Wä, lā'⁸laē hē'x⁸idaem ha'mts!ag'a⁸la. Wä, lā'⁸laē lē'stāla
10 hē'k!ēwē'stāla lāx o'x!a⁸yasa alē'wasē. Wä, g'í'l⁸em⁸lā'wisē g'ā'x⁸alela lā'xēs g'ā'g'ildzasaxs la'ē L!epō'stā qa's L!ebe!ēna⁸ē wā'x'a. Wä, k!ē's!at!a ē'k!ēg'ilaxs g'ā'xaē banē'sta. Wä, laē'm⁸laē wā'tsēs bek!wē'na⁸ē.

- Wä, g'í'l⁸em⁸lā'wisē g'ā'x⁸alela lāx lā'dzasas Hā'⁸lamālagāxs la'ē yā'q!eg'a⁸!ē Hā'⁸lamāлага. Wä, lā'⁸laē ⁸nē'k'eq:
15 "Gwā'lax!i wā'L!ēmasēs nā'qa⁸yōs, ā'las wiō'l lā'xēs lā'lō-lasa⁸waōs, qaxs lē'maā'qōs k!ēs ē'k!ēg'ila lā'xwa lā'sēx. Wä, wā'g'it la dō'qwā!a! g'ā'xen qen lā'lag'it ē't!ēDEL. Wä'g'it la dō'qwā!ak'aslex qa's k!ē'sēlōs lē'x'uts!ā! g'ā'xen,"
20 ⁸nē'x⁸laēxs la'ē ha'mts!eg'a⁸la. Wä, lā'⁸laē hē'k!ēwē'stāla x o'x!a⁸yasa alē'wasē. Wä, g'í'l⁸em⁸lā'wisē g'ā'x⁸alela lā'xēs g'ā'g'ildzasaxs la'ē L!epō'stā qa's lē L!ebe!ē'nēxa alē'wasē. Wä, g'í'l⁸em⁸lā'wisē lā'g'aa lā'xa L!Enā'k'axs la'ē ɣwē'fēfēnēxs g'ā'xaē banō'tela ha'mts!elaxTEWēxs g'ā'xaē.

- 25 Wä, g'í'l⁸em⁸lā'wisē g'ā'xelsexs la'ē ⁸yā'laqax Ya'x'st!a!ē qa lā'lag'is ē't!ēda. Wä, hē'x⁸idaem⁸lā'wisē Ya'x'st!a!ē ha'mts!eg'a⁸la. Wä, lā'⁸laē hē'emxat! g'wē'x⁸idēs g'í'l'x'dē g'wē'g'ilasa. Wä, laē'm⁸laē lā'g'aa lāx ⁸negā'yā'yasa alē'wasaxs g'ā'xaē banē'sta. Wä, lā'⁸laē Hā'⁸lamāлага L!ō'felaq qaxs k!ē'saē lā'xtōdxa alē'wasē. Wä, lā'⁸laē ē't!ēdē
30 Hā'⁸lamāлага nā'xnaxts!ē'waxēs g'í'l'x'dē g'wē'g'ilasa. Wä, g'í'l⁸em⁸lā'wisē lā'g'aa lā'xa L!Enā'k'axs g'ā'xaē ɣwē'fēfēnē bengemā'fāxs g'ā'xaē banō'tela. Wä, g'í'l⁸em⁸lā'wisē g'ā'xel-

was halfway up the tree. As soon as she arrived at the branch, she came down head downward; and as soon as she came halfway down the tree, she uttered the Cannibal cry aloud. Then she came down.

Then she said, "O friend! you have seen what I have been doing. Now, go also and imitate me!" Thus said Mouse-Woman to Ya'x'st!a!'. Immediately Ya'x'st!a!' took off his blanket, and immediately he uttered the Cannibal cry. Then he went to the right, around the foot of the spruce-tree. As soon as he came back to where he had started from, he climbed up, trying to climb the tree; but he did not get up high, when he came down again. His manhood had given out.

As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke, and said to him, "Don't be weak of heart, else you will not get what you wished for. You did not go up this tree. Go on, and watch me when I go again! Watch me closely, that you may not fail (when you imitate) me." Thus she said, and uttered the Cannibal cry. Then she went to the right, around the foot of the tree; and as soon as she came back to the place where she had started from, she climbed up, and climbed the spruce-tree. As soon as she arrived at the branch, she turned back and came down, uttering the Cannibal cry.

As soon as she came down to the ground, she sent Ya'x'st!a!' to go again. Immediately Ya'x'st!a!' uttered the Cannibal cry, and he did the same as he had done before. Then he arrived halfway up the spruce-tree and came down again. Then Mouse-Woman spoke angrily because he had not gone up to the top of the spruce-tree; and Mouse-Woman repeated again what she had done before. As soon as she arrived at the branch, she came back and went down face downward. As soon as she came

sexs la'ē ha'yal!ōlax Ya'x'st!a'fē qa ya'!lōwēs qa lā'k!wē-
masēs nā'qa^syas, "ā'las wiō'l lā'xa l!ēnā'k'ē. Wä, hē'ēmaa,
qasō wiō'l lā'xa l!ēnā'k'ē, lā'LES k!ēs lāl qas, hā'mats!aōs,"
ēnē'x'laē.

- 5 Wä, hē'x'idaem^slā'wisē Ya'x'st!a'fē ha'mts!ag'a^sla. Wä,
lā'laē l!ēpōstā'la qa^s l!ēbēfēna'ēxa alē'wasē. Wä, ha'l-
selaem^slā'wisē wē'g'aa lā'xa l!ēnā'k'axs g'ā'xaē banē'ēsta.
Wä, g'ī'l^sem^slā'wisē g'ā'xelsexs la'ē Hä'lamāлага axk'ā'lax
Ya'x'st!a'fē qa lēs ē't!ēd lā'sta lā'xa dze'lā'fē. Wä, hē'x-
10 idaem^slā'wisē Ya'x'st!a'fē nā'nagēg'ēx wā'ldemas. Wä,
lā'laē lā'sta lā'xa dze'lā'fē. Wä, lā'laē mō'p!ēnēnsa
dā's'id lā'xa dze'lā'fāxs g'ā'xaē aē'daaqa. Wä, g'ī'l^sem-
lā'wisē g'ā'x^salela lāx lā'dzasas Hä'lamālagāxs la'ē yā'-
qlēg'a'fē Hä'lamālagāq. Wä, lā'laē ēnē'k'a: "Wä'g'ī'l la
15 ā'lax'idēf dō'qwa'fā g'ā'xēn qaxg'īn g'ī'l^smēlek' g'ā'xaxal
qenlō lā'f dā'x'idlōl qen ts!ēmgwēlaōl. Wä, lā'LES
hē'bendālaem^s g'ā'xēn, qaxs qlulā'sā'mēlaqōs. Wä, hē'-
misēxs hē'mēlaqōs gwē'x'itsōtsa Ba'x'ubakwā'lanux^ssi'wa^sya,
qasō lā'f mē'nsag'īfLESē. Wä, lā'LES hē'emfāt! gwē'x'idēf
20 g'ā'xēn, qasō lā'f ē'k!ē'stalō. Wä, hē'ēmis qas k!ē'saōs
k'fēla', "ēnē'x'laēxs la'ē ha'mts!ag'a'fē Hä'lamāлага.

- Wä, lā'laē hē'k!ēwē'stā'lax ō'x!a^syasa alē'wasē. Wä,
g'ī'l^sem^slā'wisē g'ā'x^salela lā'xēs g'ā'g'īldzasaxs la'ē l!ēpō'stā
qa^s l!ēbēfēna'ē la ē'k!ōfēla lā'laa lā'xa l!ēnā'k'ē. Wä,
25 g'ī'l^sem^slā'wisē lā'g'aa lā'xa l!ēnā'k'axs la'ē xwē'fēfēnda
qa^s g'ā'xē xwē'fēfēna'ya. Wä, g'ī'l^sem^slā'wisē g'ā'xelsexs
la'ē dā'x'idēx Ya'x'st!a'fē qa^s ts!ēmgwēlēq. Wä, g'ī'l-
em^slā'wisē wī'laēlaqēxs g'ā'xaē Ya'x'st!a'fē hē'x'sāla lāx
mē'ng'asas Hä'lamāлага. "Wä," ēnē'x'laē, "hē'em gwē'-
30 grilasLES Ba'x'ubakwā'lanux^ssi'wa^sya lō'lXēn la gwē'g'ilasōl,"
ēnē'x'laē. "Wä, hā'g'a ō'gwaqa ē'k!ē'stax. Wä, g'ī'l-
emfāwits lā'g'aaf lā'xa l!ēnā'k'ē qasō g'āxl xwē'fēfēnēl.
Wä, g'ī'l^semfāwits g'ā'xsēdzēndēlxwa alē'wasēx lā'LES dā'x-
idēf g'ā'xēn qa^s ts!ēmgwē'laōs g'ā'xēn," ēnē'x'laē.

to the ground, she warned Ya'x'stlał to take care to make his heart strong, else he would not get up to the branch. "If you do not go up to the branch, you will not obtain your Cannibal dance." Thus she said.

Immediately Ya'x'stlał uttered the Cannibal cry and climbed up, and climbed the spruce-tree. He almost reached the branch, and came down. As soon as he stood on the ground, Mouse-Woman requested Ya'x'stlał to go again into the water of the lake. Immediately Ya'x'stlał obeyed her word. He went into the lake, and dived four times in the lake. Then he came out again. As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke to him, and said, "Now watch me really! for when I come down, I shall take you and swallow you whole, and you will go through me, and you will remain alive; and that will be the way that will be done to you by Cannibal-at-North-End-of-World when he will show you this; and you will also do the same to me when you go up; and do not be afraid!" Thus Mouse-Woman said, and uttered the Cannibal cry.

Then she went to the right, around the foot of the spruce-tree. As soon as she came back to the place where she had started from, she climbed up, and climbed, going up the tree, and reached the branch. As soon as she had reached the branch, she turned back and came down again. As soon as she came to the ground, she took Ya'x'stlał and swallowed him whole. As soon as she had swallowed Ya'x'stlał, he went right through, out at the anus of Mouse-Woman. She said, "That will be done to you by Cannibal-at-North-End-of-World, as I have done to you." Thus she said. "You go up also; and as soon as you reach the branch, when you come down, and when you come to the foot of the spruce-tree, take hold of me and swallow me whole." Thus she said.

Wä, lā^olaē hē^x·ida^omē Ya^x·st!atē ha^omts!eg^oa^ola qa^os
 lē hē^olk·!ewē^ostālax ō^x!a^oyasa alē^owasē. Wä, lā^olaē l!e-
 pō^ostāla qa^os l!ebē^oena^oē^o qa^os lē lā^oxa l!enā^ok·ē. Wä,
 g·f!l^oem^olā^owisē lā^og·aa lā^oxa l!enā^ok·axs la^oē xwē^o!elela qa^os
 5 bengemx^o·f!dēxs g·ā^oxaē xwē^o!ē^oena^oya. Wä, g·f!l^oem^olā^owisē
 g·ā^ox!elsexs la^oē dā^ox·idex Hä^o·lamā^olaga qa^os ts!ē^omgwē^olēq.
 Wä, g·f!l^oem^olā^owisē ^owi^o·laē^olaqēxs g·ā^oxaē hē^x·sāla lāx
 mē^ong^oasas Ya^x·st!atē.

Wä, lā^olaē yā^oq!eg^oa^o!ē Hä^o·lamā^olaga. Lā^olaē ^onē^ok·a:
 10 ^oya, qāst, laē^oms nexts!ā^ox Ba^x·bakwā^olanux^o·sī^owa^oya. Wä,
 hā^og·a qā^os·idex lā^oxa qwē^osbā^olisaxsa dze^olā^ofēx, dā^oxa lāē^o-
 saxa hē^oem ha^omsplēqs Ba^x·bakwā^olanux^o·sī^owa^oya. Wä,
 g·f!l^oem^oles lā^og·aa lā^oxa ha^omsplēqē, wä, g·f!l^oem^olā^owisē dō^ox-
^owale^olaē g^owā^owōyā^o·yasa ha^omsplēqē lāl qō lāl g^ogwā^ox-
 15 sālō lē^olālax Ba^x·bakwā^olanux^o·sī^owa^oya. Wä, ā^oem^ol^owits
 lā^o lā^ox!alsā^ola ha^omsplēqē ē^oselax Ba^x·bakwā^olanux^o·sī^owa^oē
 qa g·ā^oxēs. Wä, g·f!l^oem^olā^owisē g·ā^ox nā^o·nakux tewi^ox·aaxa
^omē^olxlowē qō g·ā^oxl hē^onā^okula^o lā^oxēs ha^omsplēqa qa^os
 lē^o hē^og·ōstā^olaem^o l!epō^ostā qa^os l!ebē^oena^oē^o lā^olaē lā^oxa
 20 qē^onq!āla klwā^oxte^owēx ha^omsplēqas. Wä, hē^oem bā^oba-
 kwayalē^og·its Ba^x·bakwā^olaxux^o·sī^owa^oē lā^oxōx wā^oxaasaxsa
^onē^onā^olax. Wä, lā^olens k!ēs q!ap!ēmā^o!at. Wä, g·f!l^oem^olā^o-
 wisē g·ā^oxlē Ba^x·bakwā^olanux^o·sī^owa^oya, wä, hē^x·idaem^olā^owisē
 wulā^o!xēs ^oyā^olag·ilsaōs. Wä, hē^omēsen lā^o bē^ox^osewa^o·slē.
 25 Wä, lā^olen ^onē^ox·lexs lā^ologwasdeyaa^oqōs. Wä, lā^olas
 hēwā^oxaem^ol yā^oq!eg^oa^o·!lōl, qaxg·in nō^ogwax·sāmē^og·in nā^o-
 naxmē^ol qas qēn hō^o!aq!esbō^olaen, ^onē^ox·laēq. “Wä, hā^og·a,”
^onē^ox·laē.

Wä, hē^x·idaem^olā^owisē Ya^x·st!atē qā^os·id qa^os lē lā^olaa
 30 lāx lāē^odzasasa ha^omsplēqē. Wä, k!ē^os!atla gē^og·ils qā^o-
 saxs la^oē lā^og·aa lā^oxa ha^omsplēqē. Wä, g·f!l^oem^olā^owisē
 lā^ox!alsaqēxs la^oē hē^x·ida^oma g^owawoyā^o·yasa ha^omsplēqē

Then Ya'x'stlał uttered the Cannibal cry, and went to the right, around the foot of the spruce-tree. Then he climbed up, and climbed the tree, going to the branch. As soon as he reached the branch, he turned back and came back with his face downward. As soon as he came to the ground, he took Mouse-Woman and swallowed her whole; and as soon as he had swallowed her, she went right through, out of the anus of Ya'x'stlał.

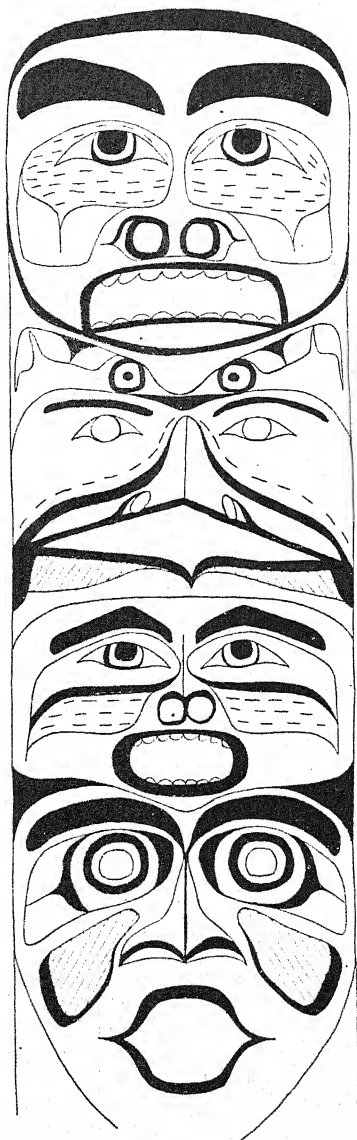
Then Mouse-Woman spoke, and said, "Oh, my dear! now you have imitated Cannibal-at-North-End-of-World. Go and walk to the far end of this lake. Look at what is standing there. It is the Cannibal pole of Cannibal-at-North-End-of-World. As soon as you reach the Cannibal pole, and when the raven in the middle of the Cannibal pole sees you, he will utter the raven cry, calling Cannibal-at-North-End-of-World. Just stand under the Cannibal pole, waiting for Cannibal-at-North-End-of-World to come. As soon as he comes home from mountain-goat hunting, he will go right to his Cannibal pole, and he will go up, climbing upward, climbing the pole, going to the "snapping-beak" sitting on top of the Cannibal pole. That is the servant who gets food for Cannibal-at-North-End-of-World throughout the whole number of days. We will not go together. When Cannibal-at-North-End-of-World arrives, he will ask you what you want, and then I shall show myself, and I shall say that you want supernatural power; and you shall never speak, for I shall still answer on your behalf, for I shall pretend to be able to hear (your thoughts)." Thus she said to him. "Now go up!" Thus she said.

Immediately Ya'x'stlał walked, and went to the place where the Cannibal pole was standing. He did not walk for a long time when he arrived at the Cannibal pole. As soon as he stood under it, the raven in the middle

gugwa'xsä. Wä, hēwä'xaem¹lā'wisē Ya'x'stlaē dō'x¹wideq.
 Wä, k'lē's¹latla gā'fa lā'xīēlasxa ha'msp!ēqaxs la'ē wuḷā'x-
¹alelax Ba'x¹bakwā'lanux¹sī'wa¹yaxs gā'xaē ha'mts!āxatāya.
 Wä, hē'mēsēs medzē'saxs yā'ē gwē'k'lālōxda o'guqlālx
 5 ts!ē'ts!ēk!wa. Wä, k'lē's¹latla gā'fāxs gā'xaē lā'xīēlasxēs
 ha'msp!ēqē. Wä, laēm¹lāē ts!ē'k'axs la'ē lā'lexōlsē
 Ba'x¹bakwā'lanux¹sī'wa¹ē 1.0¹ Ya'x'stlaē.

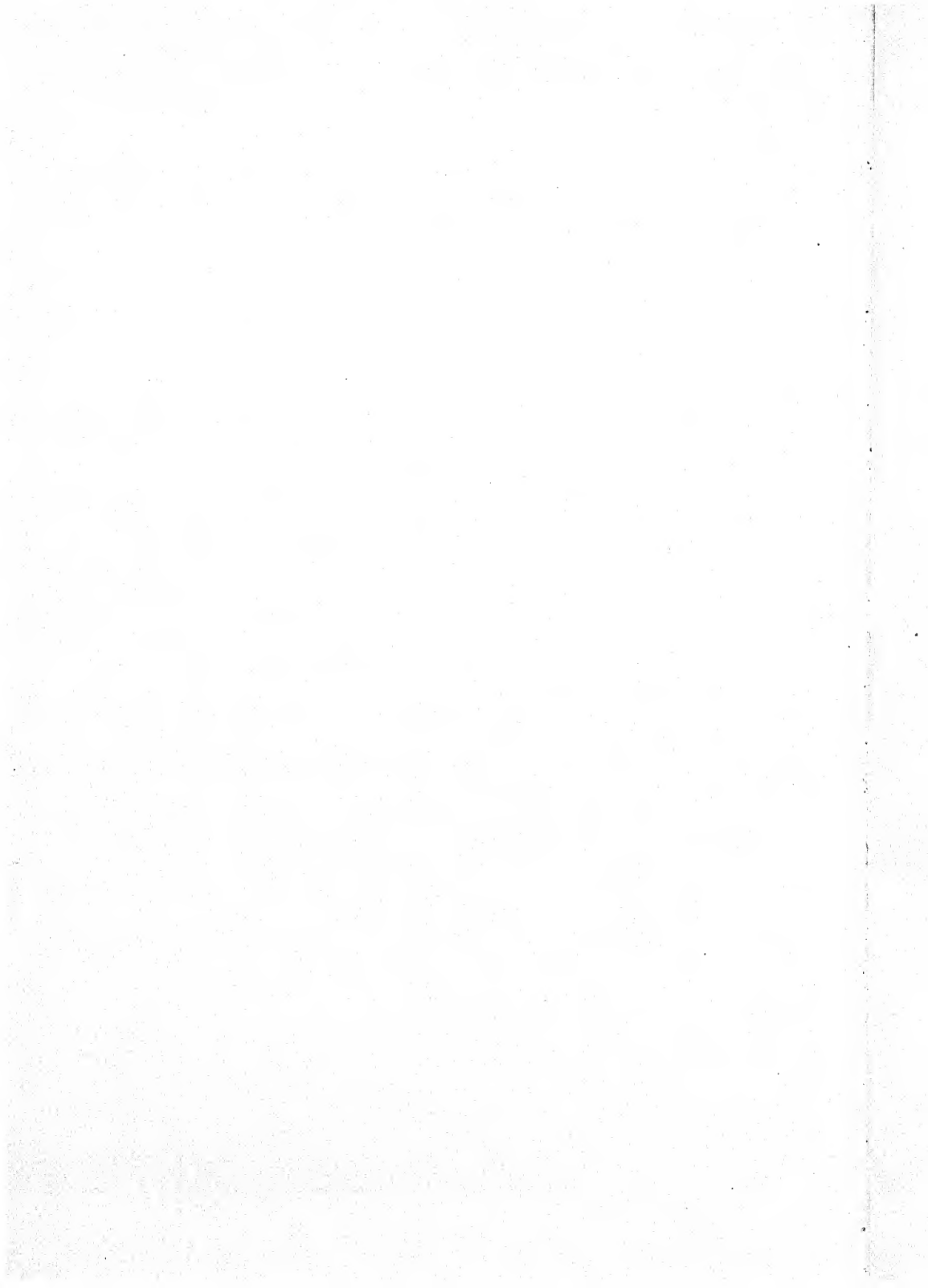
Wä, g'ī'l¹em¹lā'wisē Ba'x¹bakwā'lanux¹sī'wa¹ē nē'nwaqemxs
 la'ē ya'q!eg'a¹fa. Wä, lā'laē ¹nē'k'a: "ya, qāst, ¹mā'sōs
 10 ¹yā'lag'īlsaqlōs!" Wä, hē'x¹idaem¹lā'wisē Hä'¹lamāлага
 ya'q!eg'a¹ lāx a'psōt!exlā¹yasa ha'msp!ēqē. Wä, lā'laē
¹nē'k'a: "Ts!ets!ä'qō¹laē g'ō'kulōtasōx. Wä, lā'laōx x'isā'fa.
 Wä, hē'em¹lawis gā'xēltsōx qa's lā'lēxōs lē'daqōs qa wē'-
 g'ilasōx hā'mats!a," ¹nē'x¹laē Hä'¹lamālagāx Ba'x¹bakwā'la-
 15 nux¹sī'wa¹ē.

Wä, hē'x¹idaem¹lā'wisē ē'k'ē wā'ldemas Ba'x¹bakwā'la-
 nux¹sī'wa¹yaq. "Wä, wē'g'ix'ōs ā'em dō'qwaḷaxen gwayi-
¹lālag'īlēlasla lā'xg'īn ha'msp!ēqēk', qa's lē'lōs lā'yōl
 l!ēpō'stā! l!ēbē'nē'īqēk', qenlō gāxl banē'¹stalō," ¹nē'x¹-
 20 ¹laēxs lā'dzēk'asaē ha'mts!eg'a¹fa. Wä, lā'laē hē'em gwē'-
 g'īlē gwē'g'ilasas Hä'¹lamālagāx la'x'dē mē'nsa qa Ya'x'stlaē.
 Wä, lē'x'a¹mēs o'gux¹īdayōsēxs g'ī'l¹maē lā'xtōdxēs ha'ms-
 p!ēqaxs la'ē xwē'fē'endxēs ha'msp!ēqē qa's bē'ngemx¹īdē.
 Wä, lā'laē ha'mtseg'a¹fa qa's lē laē'l lāx sē'msasa begu-
 25 tā'yasa ha'msp!ēqē. Wä, gā'x¹laē nē'femx¹īd lāx sē'm-
 sasa gwawoyā¹ē. Wä, g'ī'l¹em¹lā'wisē ¹wī'lōqāwē bek!wē'-
 na¹yas lā'xa gwawoyā¹yaxs la'ē ha'mts!eg'a¹fa qa's lēxat!
 ē't!ēd laē'l lāx sē'msasa begwabā¹yasa gwawoyā¹ē. Wä,
 gā'x¹laē nē'femx¹īd lāx sē'msasa dzō'noqlwa lāx o'xla¹yasa
 30 ha'msp!ēqē. Wä, laēm¹lā'wisē ha'mts!eg'a¹fexs gā'xaē
 lā'qā lāq. Wä, lā'laē lā'x¹wēlsa. Wä, lā'laē ¹yā'laqax
 Ya'x'stlaē qa lā'lag'ōs o'gwaqa.



Cannibal Pole of Yax'slat (see p. 433).

On top, man; underneath, raven with open beak and "antlers," which actually represent the raven's feet shown over the eyebrows; at the bottom, Dzō'noq!wa with open mouth, with man's face on forehead (from a sketch).



of the Cannibal pole began to utter the raven cry, but Ya'x'stlaʔ never looked at it. He had not been standing long under the Cannibal pole when he heard Cannibal-at-North-End-of-World coming, uttering the Cannibal cry, and also his whistles sounded like the different kinds of birds. It was not long before he stood under the Cannibal pole. Then Cannibal-at-North-End-of-World was startled when Yax'stlaʔ stood by his side.

As soon as Cannibal-at-North-End-of-World recovered, he spoke, and said, "O friend! what are you doing here?" Immediately Mouse-Woman spoke at the other side of the Cannibal pole, and said, "The tribe has met for a winter-dance, and he has disappeared: therefore he came to get your dance to be a Cannibal." Thus said Mouse-Woman to Cannibal-at-North-End-of-World.

Immediately Cannibal-at-North-End-of-World agreed to her word. "Go on, and watch what I am going to do on my Cannibal pole, that you may take my place and climb up, climbing this pole, when I come down!" Thus said the great one, uttering the Cannibal cry. Then he did the same as Mouse-Woman had done when she had showed Ya'x'stlaʔ; only this was different, that as soon as he got to the top of the Cannibal pole, and he turned down the Cannibal pole with his face downward, he uttered the Cannibal cry, and entered the mouth of the man on top of the Cannibal pole; and he came out at the mouth of the raven in the middle; and when his body was out of the raven in the middle, he uttered the Cannibal cry, and entered again the mouth of the man under the raven, and he came out of the mouth of the Dzō'noq!wa at the bottom of the Cannibal pole, and he uttered the Cannibal cry when he came out of it. Then he stood on the ground. Then he sent Ya'x'stlaʔ to go up also. (See plate at end of volume.)

- Wä, lä^olaē hēx^oida^omē Ya'x^ostla^otē ha'mtsleg^oa^ola. Wä, laem^olā'wisē hē'em gwē'x^oidē gwē'g'ilasas Ba'x^ubakwā'lanux^usī'wa^oē. Wä, ā'em^olā'wisē lā'g'aa lāx o'xtā^oyasa Dzō'noqluxlā^oyaxs g'ā'xaē banē^osta. Wä, lä^olaē ē'tlēdē Ba'x^ubakwā'lanux^usī'wa^oē hē gwē'x^oits g'ī'l^ox^odē gwē'g'ilasa. Wä, g'ī'l^oem^olā'wisē g'ā'xaxaxs la'ē ē'tlēd^o yā'laqax Ya'x^ostla^otē qa lēs ē'tlēda. Wä, laem^olaxaā'wisē Ya'x^ostla^otē. Wä, lä^olaē lā'g'aa lāx o'xtā^oyasa bekwī'wa^oyas Dzō'noqlwaxs g'ā'xaē banē^osta.
- 10 Wä, laem^olaxaā'wisē ē'tlēd Ba'x^ubakwā'lanux^usī'wa^oē ā'em^oneqe'mg'iltewēxēs g'ī'l^ox^odē gwē'g'ilasa. Wä, g'ī'l^oem^olā'wisē g'ā'xaxaxs la'ē yā'laqax Ya'x^ostla^otē qa lēs ē'tlēda. Wä, hēx^oidaem^olā'wisē la. Wä, laem^olā'wisē lā'g'aa lāx wulā'xasa gwawoyā^oyaxs g'ā'xaē banē^osta. Wä, g'ī'l^oem^olā'wisē g'ā'xelsexs la'ē dō'x^owalelax Ba'x^ubakwā'lanux^usī'wa^oyaxs x'ō'lexulaē. Wä, k'!ē's'latla g'ā'faxs la'ē dō'x^owalelaqēxs la'ē ē'k'!ēx^oēd, qaxs la'ē dō'x^owalelaqēxs g'ā'x^omaē yā^oyana p!ēlē^onā'kulēda qe'nqlāla, yīx Bā'bakwayalelg'isaxā'pelaxa ma^olō'kwē bēbegwā'nema.
- 20 Wä, g'ā'x^olaē k!wā'klug'ileyōdxa begutā^oyasa ha'msplēqē. Wä, hēx^oidaem^olā'wis Ba'x^ubakwā'lanux^usī'wa^oē ha'mtsleg^oa^ola qa^os lä'el l!epō'stā qa^os l!ebele^ona^oēxēs ha'msplēqē. Wä, g'ī'l^oem^olā'wisē lā'g'aa lā'xa qe'nqlālāxs la'ē ax^oē'dxa begwā'nemē lāx hē'fk'!ōtsēdza^oyasa qe'nqlāla.
- 25 Wä, lä^olaē ts!emgwē'laq. Wä, lä^olaē xwē'tētenēxēs ha'msplēqaxs g'ā'xaē banō'tela lā'lax'sāla lā'xa sēsē'msa bēx^ounā^oyasēs ha'msplēqē. Wä, g'ī'l^oem^olā'wisē lā'g'aa lāx lā'dzasas Ya'x^ostla^ofaxs la'ē dā'x^oideq qa^os ts!emgwī'lēq. Wä, ā'em^olā'wisē Ya'x^ostla^otē hēx^osā'la lāx mē'ng'asas.
- 30 Wä, lä^olaē Ba'x^ubakwā'lanux^usī'wa^oē yā'laqax Ya'x^ostla^otē qa lēs o'gwaqa. Wä, hēx^oidaem^olā'wisē la yā^oyana l!epō'stā'la qa^os l!ebele^ona^oēxa ha'msplēqē. Wä, lä^olaē lā'g'aa lā'xa begutā^oyasēs la'ē dā'x^oidxa begwā'nemē xā'bēx^osa

Immediately Ya'x'stlaʔ uttered the Cannibal cry, and he did the same as (the other one) had done. He just went to the top of the Dzō'noq!wa at the bottom when he came down again. Then Cannibal-at-North-End-of-World did the same as he had done before; and when he came down again, he sent Ya'x'stlaʔ to go again, and Ya'x'stlaʔ went again. He came to the top of the man on the forehead of the Dzō'noq!wa and came down again.

Then Cannibal-at-North-End-of-World went up again, and did just as he had done before. As soon as he had come down, he sent Ya'x'stlaʔ to go again. He went at once, and he arrived on the antlers of the raven in the middle, and came down again. As soon as he came to the ground, he saw Cannibal-at-North-End-of-World watching. It was not long before he saw what he looked up for; for he saw the snapping beak, the Servant who was getting food, coming quickly, flying and holding in his talons two persons.

He came and sat on top in the middle of the head of the man on the Cannibal pole. Immediately Cannibal-at-North-End-of-World uttered the Cannibal cry and climbed up, climbing his Cannibal pole. As soon as he reached the snapping beak, he took the man from the right foot of the snapping beak. Then he swallowed him whole; and he returned along his Cannibal pole coming down, going through the mouths of the figures of his Cannibal pole. As soon as he arrived at the place where Ya'x'stlaʔ was standing, he took him and swallowed him whole; but Ya'x'stlaʔ went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World sent Ya'x'stlaʔ to go also. He climbed up quickly, climbing the Cannibal pole. Then he arrived at the man on top, took the man that the snapping beak held in its left foot, and swallowed

gēmxōłtsēdza^əyasa qē'nq!āla qa^əs ts!ēmgwē'LEq. Wā,
 g·ā'x^ə!aē xwē'łēnēxa ha'msp!ēqē qa^əs lē laē'L lāx sē'm-
 sasa begutā^əē. Wā, g·ā'x^ə!aē nē'łēm^əx·id lāx sē'msasa
 5 g·awoyā^əē qa^əs ha'mts!eg·a^ə!ē. Wā, lā^ə!aē laē'L lāx
 sē'msasa begubā^əyas qa^əs g·ā'xēs nē'łēm^əx·id lāx sē'msasa
 dzō'noq!ux!a^əē qa^əs ha'mts!eg·a^ə!ē. Wā, g·l'łēm^ə!ā'wisē
 lā'qāwē ō'k!wina^əyasēs la'ē dā'x·idEX Ba'x^əbakwā'lanux^əsī'-
 wa^əē qa^əs ts!ēmgwē'LEq. Wā, ā'ēm^ə!axaā'wisē hē'x·sāla
 lāx mē'ng·asas.

10 Wā, lā^ə!aē yā'q!eg·a^ə!ē Ba'x^əbakwā'lanux^əsī'wa^əē. Wā,
 lā^ə!aē nē'k·a: "ēya, qāst, laē'ms lā'la lā'xēn lā'dēx. Wā,
 ā'ēmLES aē'k·ilalōL. Gwa'la mō'masilALEq^ə, ā'las g·ā'xlax
 xēk!ā'lax g·ā'xēn." Wā, lā^ə!aē Lē'lēLax Ya'x·st!a!ē lā'xēs
 g·ō'kwē qa^əs lē q!ā'q!ōLāmatsēs q!ē'mq!ēmdēmē mō'sgem
 15 lāq. Wā, k!ē's^ə!at!a gē'x·idEXs la'ē q!ā'f^əalē'laxa mō's-
 gemē q!ē'mq!ēmdema. Wā, lā^ə!aē Ba'x^əbakwā'lanux^əsī'wa^əē
 hayā'L!ōlax Ya'x·st!a!ē qa yā'L!āwēs. Wā, hē'ēmis qa
 maē'mōp!ēnxwasēs nā'lās k!ēs ts!ēmō'x^əwidxa nē'f^ənēmō'-
 kwē begwā'nēm "g·ayō'f lā'xēs g·ō'kulōtaōs. Wā, qasō
 20 k!ēSL hēL gwē'g·ilalēn wā'ldēmōL la'mēts g·āxl xēk!ā'f
 g·ā'xēn, qaēn q!ā'q!alalāē'nē'ēmLēnLōL," nē'x·!aē.

Wā, lā^ə!aē Lē'fēwelsē Ba'x^əbakwā'lanux^əsī'wa^əyax Ya'x·
 st!a!ē, yixs la'ē gwāf qEX'f'mtsa L!ā'gēkwē Lē^əwa qē'nxawa^əē
 lāq. Wā, lā'x·da^əx^ə!aē lāx lāē'dzasasa ha'msp!ēqē. Wā,
 25 lā^ə!aē Ba'x^əbakwā'lanux^əsī'wa^əē k!ēqu'lsxa ha'msp!ēqē. Wā,
 lā^ə!aē lā'k·i^əlāx ō'k!wina^əyas. Wā, lā^ə!aē wī'f^əida. Wā,
 lā^ə!aē LEXbē'ndēq yīsēs hē'f^ək!ōts!ana^əē. Wā lā^ə!aē hē'x·
 idaēm la qō'mf^əidēda ha'msp!ēqē. Wā, ā'ēm^ə!ā'wisē la
 mō'dēnē wā'sgemasas lā'xēns q!wā'q!wax'tslana^əē. Wā,
 30 lā^ə!aē yū'ēm la wā'g·itēns sē'lt!ax'tslana^əēx. Wā, lā^ə!aē
 Ba'x^əbakwā'lanux^əsī'wa^əē g·ip!ā'LElōts lāx gā'yaap!a^əyas L!ā'-
 gēkwax Ya'x·st!a!ē. Wā, laē'm gwāf lā'xēq. Wā, laē'm-
 !aē yā'lagēmē Ya'x·st!a!ē qa^əs g·āxlag·i nā'ēnakwa. Wā,

him whole. Then he returned along the Cannibal pole, and went in at the mouth of the man on top. Then he showed himself again through the mouth of the raven in the middle, and uttered the Cannibal cry. Then he went in through the mouth of the man under it, and he came and showed himself through the mouth of the Dzō'noqlwa at the bottom, and uttered the Cannibal cry. As soon as his body came out, he took Cannibal-at-North-End-of-World and swallowed him whole, and he also went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World spoke, and said, "Oh, my dear! now you have obtained my dance. Only take care! Don't hurt it, else you will stay with me." Then he invited Ya'x'st!a! into his house to teach him his four songs. It did not take long before he knew the four songs. Then Cannibal-at-North-End-of-World warned Ya'x'st!a! (and told him) to take care; and (he told him) to swallow one man of his own tribe every fourth day. "If you do not do as I told you, you will stay with me, for I shall know what you are doing." Thus he said.

Then Cannibal-at-North-End-of-World called Ya'x'st!a! out of the house, after he had put red cedar-bark and a neck-ring on him; and they went to the place where the Cannibal pole was standing. Then Cannibal-at-North-End-of-World pulled out the Cannibal pole, and he slapped it all along its whole length. Then it became thin; and then he slapped its ends with his right hand, and the Cannibal pole at once became short. Now it was the length of four of our fingers, and its thickness was that of our little finger. Then Cannibal-at-North-End-of-World tucked it in the cross neck-piece of the red cedar-bark head-ring of Ya'x'st!a!. After he had done this, Ya'x'st!a!

hē'x[•]idaem[•]lā'wisē Ya'x[•]stlaṭē g'āx qā's[•]ida. Wä, lae'm[•]laē
 xwāk^u lā'xēs hā'mats!aēna[•]ē, lā'g'īlas k'!ēs q!ā'LElaxēs wā'-
 waseldzasē qā'sa. Wä, lā'laē dō'x[•]walelaxēs q!wē'qlulē-
 yaxs ā'lāaq lax wäs G'io'xwē. Wä, hē'x[•]idaem[•]lā'wisē
 5 Ya'x[•]stlaṭē dā'x[•]idxēs ama[•]ē q!ulē'ya qa[•]s ts!emgwī'LEq.

Wä, hē'x[•]idaem[•]lā'wisē nā'gēsēda, lae'm yā'was[•]id yō'f-
 ēda. Wä, laem[•]lā'wisē ts!Ek'!ā'f[•]ēdxēs ma[•]lō'kwē q!wē'-
 qlulē'ya yīxs lā'x'dē lāx g'ō'kwas Ba'x[•]bakwā'lanux[•]sī'wa[•]ē;
 wä, hē'misēs laē'na[•]ē hā'mats!a. Wä, hē'misēxs maē'mō-
 10 plēnxwasaē [•]nā'lās k'!ēs hamx[•]ī'dxa [•]na[•]l[•]nemō'kwē begwā'-
 nem lā'xēs g'ō'kulōtē; wä, hē'mis, "qenlō k'!ēs hē'fqlōlēm[•]
 hē gwē'g'ilalē, lae'm[•]lā'wisēn g'āx ē'toxwasōt Ba'x[•]bakwā'-
 lanux[•]sī'wa[•]ya. Wä, hā'g'a ē'kulīfaxens g'ō'kwa. Wä,
 g'īl[•]ēm[•]lūwits gwā[•] ē'kwaxens g'ō'kwa lā'LES axk'!ā'latxen
 15 ō'mpa qa axk'!ā'lēsēx L'lō'plēndzēsa, yīx q!ā'k'āsē qa
 k!wā'xsēg'alasēsēx hē'fk'!ōtsā'lasa tlēx'ī'lāsēns g'ō'kwa,
 qenlō lāl nē'f[•]idlō," [•]nē'x[•]laē Ya'x[•]stlaṭē. Wä, lae'm
 lē'gades Ba[•]x[•]bakwā'lanuk[•].

Wä, hē'x[•]idaem[•]lā'wisē la nā'nakwēda ma[•]lō'kwē q!wē'-
 20 qlulēs Ba'x[•]bakwā'lanukwē qa[•]s lē ts!Ek'ā'f[•]elax ō'mpasē
[•]mā'x[•]mewēsagema[•]ē yīs wā'f[•]idemi[•]lālāsa hā'mats!a. Wä,
 hē'x[•]idaem[•]lā'wisē ē'x[•]wītse[•]wēda g'ō'kwaxa [•]nā'la. Wä,
 laem[•]lā'wisē gā'fa gā'nulexs la'ē gwā'fa. Wä, hē'em[•]lāwis
 ā'fēx [•]nā'x[•]idxa gāā'lāxs g'ā'xaasē ha'mts!eg'a[•]fē Ba[•]x[•]ba-
 25 kwā'lanukwē lāx ā'lanā[•]yas g'ō'kwas [•]max[•]mewēsagema[•]ē.
 Wä, hē'x[•]idaem[•]lā'wisē la gwayē'LESase[•]wa gwē'gudza.
 Wä, lae'm[•]laē k'!eō's k'!ēs gwē'k'!ālasē medzē'sa Ba[•]x[•]ba-
 kwā'lanukwē.

Wä, g'īl[•]ēm[•]lā'wisē [•]wī[•]laēlēda gwē'gudza lā'xa g'ō'-
 30 kwaxs g'ā'xāē ha'mts!eg'a[•]fēda hā'mats!a lāx [•]nē'l[•]bālasasa
 g'ō'kula. Wä, hē'em[•]lāwis la hō'qawēldzatsa gwē'gudza
 qa[•]s lē k'īmyaxa hā'mats!a. Wä, g'īl[•]ēm[•]lā'wisē lā'La
 gwē'gudzax Ba[•]x[•]bakwā'lanukwaxs la'ē [•]mā'x[•]mewē'sagema[•]ē

was sent to go home. Ya'x'st!a! came at once, walking. Now he was wild with his cannibalism: therefore he did not know how long he was walking. Then he saw his uncles looking for him at the river of Steelhead-Salmon Place. Immediately Ya'x'st!a! took hold of his little uncle and swallowed him whole.

Immediately he came to his senses for a short time. Then he told his two uncles that he had been to the house of Cannibal-at-North-End-of-World, and that therefore he was now a Cannibal, and that he had to eat one man of his tribe every fourth day; "and also if I am not allowed to do so, I shall be taken away by Cannibal-at-North-End-of-World. Go on, clear our house! and after you have cleared our house, ask my father to ask Cooked-in-Water, his slave, to sit outside of the house, on the right-hand side of the door of our house, when I show myself." Thus said Ya'x'st!a!. Now his name was Cannibal.

Immediately the two uncles of Cannibal went home and reported to his father, First-Property-Giver, what the Cannibal had said. Immediately the house was cleared that day. Then late in the night, when they had finished, and when day just came in the morning, Cannibal came, uttering the Cannibal cry behind the house of First-Property-Giver. Immediately he awakened all the uninitiated winter-dancers. There was no sound that was not made by the whistles of Cannibal.

As soon as all the uninitiated winter-dancers had come into the house, Cannibal came, uttering the Cannibal cry at the south end of the village. Then the uninitiated winter-dancers went out to capture the Cannibal; and as soon as the uninitiated winter-dancers had obtained Can-

axk·lā'lax l!ō'p!ēndzēsēxa q!ā'k·ō qa lās k!wā'xsēg·alsax
 hē'lk·lōtsālasasa tlēx·ī'la. Wä, hē'x·idaem¹lā'wisē nā'na-
 gēg·aēda q!ā'k·āx wā'ldemasēs q!ā'gwidē. Wä, k!ē's¹lat!a
 gā'la k!wā'xsēg·alasexs g·ā'xaasēda hā'mats!a dā'x·īdeq
 5 qa's ts!emgwī'lēq. Wä, g·ī'l¹em¹lā'wisē wī'laēla hamx·
 ī'dxa q!ā'k·ōx^udāxs la'ē laē'l lāx lō'bēkwasēs ō'mpē. Wä,
 g·ī'l¹em¹lā'wisē lā'g·iyō'li lā'xa ō'gwiwalifaxs la'ē ax¹ē'dxa
 axā'la lāx awa'pla¹yasēs l!ā'gēkwē qa's lā'g·aliḥē.

Wä, hē'x·idaem¹lā'wisa hā'msplēqē la nā'qemts!a lā'xēs
 10 wā'sgemasē, lē¹wīs wā'g·idasē, lē¹wīs k!ē'g·idemē. Wä,
 hē'x·idaem¹lā'wisa hā'mats!a l!ēpō'stōla qa's l!ēbēfēna¹ēq.
 Wä, lā¹laē la'xtōdqēxs g·ā'xaē xwē'fēfēnē qa's lā'lax·sālē
 lāx sēsē'msa k!ē'g·idemas. Wä, g·ī'l¹em¹lā'wisē mō'p!ēna
 lā'g·ostānaxwaxs la'ē g·wā'la. Wä, lā¹laē q!ulē'x·s¹em
 15 dē'nxelasa mō'sgemē q!ē'mq!ēmdēma, yīxs k!ē's¹maē q!ā'-
 la¹lēlēs g·ō'kulōtax q!ē'mq!ēmdemas.

Wä, mō'p!ēnxwas¹latla nā'lāsēxs la'ē ē't!ēd xwā'sa.
 Wä, lā¹laē dā'x·īd lā'xa g·ī'gēma¹yasa nē¹mē'maxa Q!ē'm-
 q!ēmtalāḥē qa's ts!emgwē'lēq. l!ā'fbēx·lā¹laēda g·ī'gama¹ē.
 20 Wä, hē'mis lā'g·iḥas la l!ē'l!ēsapēda Q!ē'mq!ēmtelalāḥē
 lē¹wa A'wailelaxwa nā'lax.

Wä, laem¹lā'wisē k·ī'ē'dayusa hā'mats!āxs la'ē q!unā'la
 ts!emgwē'lēlaxēs g·ō'kulōtē, lā'g·iḥas ax¹ē'tsē¹wē ē'demasa
 mō'kwē k!ē'k!ēyālaxaxa k·ā'dzēkwaxs la'ē lēk·a'sa ēla-
 25 kwē'sawa¹yasa ē'xenta. Wä, lā¹laē dā'x·ītsē¹wēda hā'ma-
 ts!a qa's yīp!ēgalēlemē lā'xa lāē'f dzō'xum lāx nā'qōlē-
 walīḥa g·ō'kwē. Wä, lā¹laē ax¹ē'tsē¹wēda g·ā'yoḥē lā'xa
 nē¹mō'kwē ts!ēdā'q k·ā'dzēkwa qa's axā'lilemē lāx hē'f-
 30 k!ōdē'g·a¹yas. Wä, lā¹laē axā'lilema nē¹m·mx¹idāḥa lāx
 gē'mxōtēmalīḥas. Wä, lā¹laē axalē'lemē nē¹m·mx¹idāḥa lā'x
 gē'mxōdēg·aliḥas. Wä, lā¹laē a'nqasōsa gu'la. Wä,

nibal, First-Property-Giver asked Cooked-in-Water, the slave, to go and sit in front of the house, at the right-hand side of the door. The slave obeyed at once the words of his master. He had not been sitting long in front of the house, when Cannibal came and took him and swallowed him whole. As soon as he had eaten the whole slave, he entered the dance-house of his father, and he went to the rear of the house, and took off what was in the neck-piece of his head-ring of red cedar-bark and put it down.

Immediately the Cannibal pole was of the right size in thickness and length, and the carvings were on it. Immediately the Cannibal climbed up, climbing the pole. He went to the top and came back, and went through the mouths of the carvings. As soon as he had been up four times, he stopped. Then he himself sang the four songs, for the people did not know the songs of it.

After four days he was wild again. Then he took a chief of the clan Song-Dancers and swallowed him whole. Spouting-Whale was the name of that chief: therefore the Song-Dancers and the A'wailela hate each other up to this day.

Now the Cannibal was feared because he always swallowed people of his tribe. Therefore first menstrual flow of four virgins was taken, — their white cedar-bark which was soaked in menstrual blood. Then the Cannibal was taken and was tied to a stake in the rear end of the house. Then one of the pieces of white cedar-bark taken from one of the women was put down at his right side in front, another one at his right side behind him, and another one on the left-hand side in front of him, and one on the left-hand side behind him. Then they were lighted with fire. As soon as they began to burn, they were

g·i'l^{em}lā'wisē gunē'x^{wid}exs la'ē pō'xwasōsa mō'kwē k·l'ē-
 k·l'eyāla ts!ē'daqa qa ⁿnēmē'xtāfēsa kwax·i'la lā'xa hā'mats!a.
 Wä, g·i'l^{em}lā'wisē q!u'l^xidēda gu'tāxs la'ē ya'q!eg·a^fēda
 hā'mats!a. Wä, lā'laē ⁿnē'k·a: "Wä, ha'lā'k·as^fla, la'ems
 5 amē'fāmas g·ā'x^{en}," ⁿnē'x·laēxs la'ē x·is^fda, l^{ew}wēda
 ha'msp!ēqē. Wä, la'ēm lā'ba.

blown upon by the four virgins, so that the smoke went towards the Cannibal. As soon as the fire was extinguished, the Cannibal spoke, and said, "Good-by! You have brought me bad luck." Thus he said, and disappeared with the Cannibal pole.

32. Q!ō'mg·ila.

Tradition of the Clan Gi'g'ilgam or Awō'o of the A'wailela.

(Told by *Neg'e' and Hā'nidzem.*)

Q!ō'mg·ila lived in his house on the fighting hill (xuse'la) of his village, a little back of the river Ha'nwad at Ā'legemla. He had three children, — two sons, named Łā'x^{unā}la and Wā'x^{id}; and a daughter, named Xō'gumga. They were the first people at this place. He said to his children, "Don't be lazy, and look at the river and see if there is anything in it. Perhaps there are fish in it." They went down to the river; and when they saw a salmon swimming about in it, they told their father, "There is a salmon in the river," and the father told them to look again. When they saw it again, he asked them to catch it. Then he himself went down and lay down, his back leaning against a stone, at the place where he was accustomed to lie, and looked at his children. His children caught three salmon; and they were glad that they had them, because they had nothing to eat.

Then he gave a feast with his salmon. The people came and sat down around him, and he spoke, and said, "Don't let us sit here all the time. Evidently there are many salmon below, about which we have never known before. Let us move down the river, and let us divide the fishing-places among ourselves, that we may have enough to eat." And they did as he told them. They went down the river and took their fishing-places. Xō'gumga took the place farthest up the river, and Łā'x^unāla took a place at the lowest part of the river, according to the order of their birth.

Wā'xⁱd, however, did not do anything. He used to dress up and to sit about idly. He only thought of the pretty girls in the village.

Xō'gumga went to her fish-trap, and found salmon in it. She split them, roasted them, and placed them on drying-poles. Then she went to get more, cut them, and roasted them. When they were done, she found that all the salmon she had roasted before were gone. Her grandmother had been in the house; and she asked her, "Do you know what has become of my fish?" She had not noticed how they had disappeared. Then Xō'gumga said, "Why don't you watch them? You ought to look after my fish." Then she went again, caught more salmon, and roasted them. When she took them up to her house, the whole supply of salmon had vanished. Again she asked her grandmother, "Don't you know what happens to my salmon?" After this had happened three times, she resolved to watch herself. She roasted a new supply of salmon, hung them up to dry, and then she made a bow and arrows for herself, and hid to see who was taking away her salmon. When evening came, she was still in hiding in the house. After some time she heard somebody lift the roof-boards, and to her surprise she saw two

large breasts coming down through the roof, and there appeared a large Dzō'noqlwa. She shot two arrows into her breasts. Then the Dzō'noqlwa screamed and ran away through the woods, throwing down large trees which were in her way. Yō'gumga followed her. For a long time she heard her screaming.

All of a sudden the noise stopped. The Dzō'noqlwa had entered her house. Xō'gumga followed her, and saw the woman lying by the fire groaning for pain. After a little while she died.

There were four young Dzō'noqlwas in the house, children of the old one. She killed them all by knocking them over the head with a stick. The house was full of skins, of whales, of fish, and all kinds of property, sea-animals and land-animals. She cut off the head of the old Dzō'noqlwa and took it along. She was going to call her tribe to carry home all the wealth that she had found, — skins of black bears, of grizzly bears, tallow, dried berries, and all kinds of food. They carried it all on their backs to their houses. Now they were rich.

Xō'gumga was married to Bā'kwitnuk^a or Hamā'lak·auē^o, a G'ī'g'īlgam. After some time she had a boy, who was named Łā'x^ounāla. When the child was born, she took the skull of the Dzō'noqlwa, split it, and used it as a wash-basin for her child, to make it strong; and when the child was older, she made him bathe in cold water. He grew up very quickly and became very strong. Then she tried him. She told him to twist a large yew-tree which was standing behind the house. He obeyed, and twisted it without any difficulty down to the butt. When his mother saw how strong he was, she said, "I want you to go down the river to see your dead grandfather." He walked down along the river, walking behind the houses, to look for his grandfather. While he was going

down the river, he tried his strength on the trees, and he twisted them down to their roots. Then he knew that he was strong.

He came to a tribe, and he was asked, "Who are you?" He said, "I am the child of Xō'gumga." They said to him, "Half of us are dead. A large Dzō'noqlwa has eaten our people, and does not allow us to go fishing." Then the boy said, "Don't speak of it." He said to four young men, "Let us go and look for the Dzō'noqlwa!" They went aboard; and when they just started for the place where the Dzō'noqlwa used to sit, they saw him sitting there. He was a giant. When he was just going to take hold of them, Łā'x⁶unāla took up stones and hit him in the eyes. The stones went right through his head, and the Dzō'noqlwa fell down dead. Then the boy said to his companions, "Did I not tell you that you did not need to be afraid?" Then they recognized that he had supernatural power. He went back to the village with his four companions. He did not continue his way down the river, looking for his grandfather.

At this place lived his uncle Wā'x⁸id. The young man invited his uncle Wā'x⁸id to play with him throwing sticks at targets (tē'mk!wayu). They began to play, and his uncle lost continually. He lost his ear-ornaments, his nose-ornaments, and at last he even lost his throwing-stick, which was ornamented at the butt-end with a rattle. Then Wā'x⁸id went home. His father, Qlō'mg·ila scolded him. He said, "All you can do is to dress up nicely. Look at your nephew! He has even killed a Dzō'noqlwa. Now you have even lost your clothes. Do you think it is easy to get them?"

Then Wā'x⁸id became angry. He jumped on top of his bedroom, wrapped himself in his blanket, and lay down. He resolved to kill himself. He got up and went

through the village asking for a plaited rope. His sweet-heart, a girl with an ugly lip, a piece of it being gone, gave it to him. He told her that he was going to kill himself, and she encouraged him to do so. He took the rope and went home. Then he lay down on his bed and wrapped himself in his blanket. In the evening his father called him, and said, "My dear son, arise! it is evening;" but he did not reply. Then his father gave up calling him.

In the evening his father ordered the people to go the next morning to pick berries. They got ready to start, but the young man had arisen before them. He left the house unperceived, and went to a place where a tree lay, thrown over by the wind. There he hung himself.

Ēx'platsla, a younger brother of Q!ō'mg'ila, went out in the morning. He was going to make a canoe from the tree that had been blown over. There he found his nephew hanging from a branch. Then he went back home, and said to Q!ō'mg'ila, "Arise, slave! What are you doing here? Our chief is hanging outside dead." Q!ō'mg'ila replied, "Don't talk so foolishly!" But he continued, "Arise, and come out!" He went out; and there was his son, hanging there dead. All the people who were going to pick berries assembled there. They cried, and they tore out the hair of his father.¹ They pulled out his beard and his eyebrows. They turned out of the house the old people who had caused his death, tore down their house, and threw dung on top of the little house that the old people built for themselves. Then Wā'x'id was buried. Then his father cried, and sang, —

"Evidently my son has gone right through, being made to go away.
Evidently my son has flown through, being made to fly away."

("Lē'mxentē hai'xwaxsalalislaxen hai'xwēg'i⁹lakwa xunō'kwa.
Lē'mxentē plā'līx'salislaxen plā'lag'i⁹lakwa xunō'kwaē anananai'sen
xunō'kwa anē'.")

Now his father¹ thought, "I should like to know whether it is true that the ghosts prepare a great reception for those who go to them. It is said that they give a dance and beat time for them."

He went out to try to see the ghosts. He had not gone very far when he heard the beating of batons. Then the batons stopped again; but when he proceeded, he heard them again. Then he heard the song-masters pronouncing the words of the songs. Finally he saw the house of the ghosts. He went to the corner and peeped in. After a while, Mouse-Woman came to him, and said, "Do not be too quick when you see your son inside; then you will succeed in taking him back." Mouse-Woman went back, and the people began to beat time again. Then he saw the young man dancing in the house.

He was dressed beautifully, and the ghosts were singing for him. Then his father¹ could not withstand the temptation. He jumped into the house, and ran right up to his son, intending to carry him away; but at once every thing became dark, and he held only foam in his arms. He had lost him again. If he had waited until they beat time the fourth time, Wā'x^sid would have come back to life. Thus he lost him, and his son remained dead.

33. The Blind Man who recovered his Eyesight.

Tradition of the Clan Tslō'tslēna of the A'wailela.

(Told by Neg'ē'.)

The A'wailela, the descendants of Tslō'na, were hungry. They had no fish. They were travelling about looking for a river in which there were fish, and they came to Qwa^sla'd. There was a blind man, Ātā'latslegat, whom

¹ The narrator said here "uncle."

his wife had left. His children, who were staying with their mother, found a salmon in the river. They ran to their father, and told him, "We found a salmon." — "Don't say that! Put a salmon-trap into the river." The children obeyed, and their mother helped them put up the trap. Soon the fish became more numerous, and the river was full of salmon. The former wife of Ātā'lats!eg'at caught fish in the trap, and forbade her children to give any to their father. When he asked them whether they had salmon, they said that there were none. The woman ate all the salmon alone. She only gave a little to the children to keep them quiet. This continued for a long time.

One day the children saw something black on the other side of the river. They told their father about it. He replied, "Don't say that! Maybe that is what your dead grandfather used to call a black bear." They gave him his bow and his arrows, and upon his request they pointed the arrow at the bear. Then he spanned the bow and let go the arrow. He hit the bear. The old man said, "That sounds as though I had killed it." Then the woman, who was standing behind him, said, "No, you did not hit it; it has gone." She, however, went across the river, skinned the bear, and ate the meat.

Another day the children saw something red on the other side of the river. The old man said, "Maybe it is a deer. Give me my bow." The woman pointed the arrow. He shot and killed the deer. He said, "This sounds as though I had hit it." But the woman claimed again that he had missed it. She said, "I have been across, and I looked, but you have missed it."

Another day, when the children were playing again, they saw something white. They shouted, "We see something white above us!" The old man said, "Surely, that is a mountain-goat." He said, "Get ready, and I will

follow you. Take me up the mountain; I will hold on to you." The children went up, took the old man along, and he shot the mountain-goat. Then they took it down again, and they had plenty to eat. His wife ate all the tallow. She would chew it, and put it on the end of a stick and melt it near the fire, and then she would suck it, as the Indians are accustomed to do.

A few days after, the children saw four mountain-goats. Then again they took up the man, who shot them. The mountain-goats fell down the mountain. Then he asked his wife, "Do you see where it fell down?" She replied, "Yes, do you say so that I may eat all the tallow?" Again he asked her, and she again replied the same. Finally he became impatient, and said, "Yes, go and eat and suck all the tallow, but lie down on the rocks on your stomach when you are through eating." Then she ate all the tallow, and she drank much water. Thus she was transformed into a mass of tallow; and then she became a stone, which may be seen here to this day.

Then the blind man said to the children, "Let us go up the river and see who lives there." They went on; and soon they saw a bear, which he killed. They went on, and next he killed deer and elk and all kinds of animals. They came to another place and built a house. Then he said to his children, "Stay here, children! I will go on ascending the river. Wait here until I come back; and don't be afraid if I should stay away a long time, even if it should be several years. I must go to the place where I want to go." Then he left the children and went up the river.

He came to a lake, from which the river flows. There was a jam. There he staid, and soon he felt the place moving. It rocked from one side to the other, and the lake also began to rock. He also heard a noise. Then

he thought, "There must be something supernatural in the lake." And he went into the lake and sat down. A Loon appeared in the middle of the lake. It went to him, and said, "Come to me! Sit down on my back!" The man replied, "Thank you, friend." Again the Loon said, "Come!" The man replied, "I am blind. I cannot see." Then the Loon said, "Hold on to me; and when your breath becomes short, poke me." He stepped on the back of the Loon, who dived. After a little while the man poked the Loon. He arose. When they came up, the Loon said, "Try harder if you want to get what you desire." Then they dived again. They staid under water a long time, and finally they came back to the place where they had first dived. He did not poke the Loon until they had come up again. Then he saw with surprise that the place where he had been was at the door of the house where he wanted to get supernatural power. Somebody took him in on his back. Somebody asked, "What does our friend want?" The reply was given, "He wants to have supernatural power." He did not say anything himself; but the Listener knew his thoughts. Then they restored his sight, and they gave him the power to become rich easily; and they gave him the death-bringer and the water of life. Then he went back to his children.

He went down the river and reached his house. There he found his children all dead; only the bones were there. He gathered them, put them together, and sprinkled them with the water of life, and they revived. They rubbed their eyes, and said, "How long did we sleep?"

The father said to them, "Get ready! Let us go down to the mouth of the river. I am now another one; I am not what I was. We will go back and take revenge on your stepmother." They reached their house, and he revived the stone that had been his wife. Only her head

"Yes, I will do so; but I will take revenge for your badness." She begged his pardon, and promised not to do again what she had done. She said, "Your children shall be my children, and I shall love you as I love them." Then she asked for her life; but he said, "You may live, but I shall punish you." He sprinkled her with the water of life, and her whole body came out of the stone. Then he struck her with his hands, and she ran about as a deer. Again he sprinkled her with the water of life, and her head appeared out of the body of the deer. She asked him to have pity on her; and he said, "Yes, but I shall return what you did to me." He sprinkled more water of life on her, and she became a woman again. Then he said, "You shall be a woman of the woods (bək!u's)." Then she became a woman of the woods. She ran back into the woods; and there she has staid ever since, as the woman of the woods of Q!wa'lā'd.

Then he said to his children, "Let us visit our brother behind that point of land." That is the place where his brother Ts!ō'na lived. When he reached there, his brother said, "I understand that you obtained supernatural power. I felt that you were coming, and I am glad to see you." He led him to the rear of the house. Then Ts!ō'na put on his thunder-bird dress, and said, "Stay here while I go hunting and looking for fish." While he was away, his guests were sitting there. They heard the thunder four times when he was catching his salmon. He carried it home; it was the double-headed serpent. He put it before his guests. As soon as Ātā'lats!eg'at saw the double-headed serpent, he looked at it, but declined to eat. Ts!ō'na urged him; but he simply said, "Give us something else to eat. I do not eat the kind of salmon you give me. Let us go and see what we have at our village." Then he sent one of his children, and told him

could be seen; the rest of her body was stone. She said, "Thank you, master! Now you have obtained what you desired to have." And she asked him to revive her entirely. She said, "Have pity on me!" and he replied, to take his harpoon which he had obtained at the lake. It killed all kinds of animals. The child went out, and soon came back bringing some seals. "These we will eat. I cannot eat what you give me." Then Ts!ō'na was ashamed. Then Ātā'lats!eg-raʔ killed many animals, and gave them to his tribe, who were hungry.

While the people were still eating, a canoe was seen coming, in which there were many people. The people said, "A canoe is coming. Maybe they want to make war on us." Then Ts!ō'na put on his bird-dress. He went out; and it began to thunder, and it began to rain and to hail, and the canoe foundered before the warriors could get ashore. He did so because he was angry because his brother had declined the food he was going to give him. But now he was satisfied. Then he said to his children, "Don't let us remain this way. Let us call our brother, and let us invite in all the different tribes, and let them eat what we have killed." Then the children went out to invite in the other tribes. They came with their wives and children. They were wondering what kind of food they were going to receive. Then Ātā'lats!eg-raʔ arose, and said, "We invite you for this: bear, mountain-goat, deer, seal, and all kinds of animals. I will give them to you, for I feel that you are the way that I used to be when I was blind. You have not much food. Maybe there are no salmon in your river, as it used to be at my place. Come on! I will divide all this among you." Then the men, the women and children, divided what was given to them, and they ate as much as they wanted.

34. Song-Dance.

Tradition of the Clans Q!a'mqlamtał, Q!wē'q!waēnox", and
P!ē'plawilēnox", of the Dēna'x'da^sx".

Song-Dance (Q!a'mtał), Always-staying-at-Olachen-Place (Dzā'wadalalīs), Born-to-fly (P!ā'LElag-i^slak^u), Xa'nia-tsemg-i^slak^u, and Only-One (^snemō'gwis), the ancestors of the Dēna'x'da^sx", came down from the sky. They lived at the upper end of the inlet. Song-Dance (Q!a'mtał) built a house at the mouth of the river, opposite the house of Always-staying-at-Olachen-Place (Dzā'wadalalīs). His wife was X'ýntalaga. He was a shaman, and wore a head-ring of cedar-bark dyed red, which he had on when he came down from the sky. His house was very long, and the front had four doors. Q!ā'nēqē^slak^u, when he came to meet him, stood behind the house and looked at Song-Dance, who was engaged in driving piles into the river to make an olachen-trap. Q!ā'nēqē^slak^u thought, "Drop it!" and the pile-driver dropped into deep water and went down. Then Song-Dance cried, "Op, op, op, op!" at the same time moving the palms of his hands a little ways upward. Then the pile-driver came floating up again. This was repeated four times. Then Q!ā'nēqē^slak^u went down to meet him, and said, "This is enough. It is true, what I heard; you are a man of supernatural power (nau'alak^u). Please give me part of your cedar-bark ring. That is the only thing for which I ask you." Song-Dance gave him a piece of the cedar-bark, and put it around his neck. Q!ā'nēqē^slak^u said he was going to show it at the place he was going to visit.

When Song-Dance's children — P!ā'LElag-i^slak^u, his eldest son; Nau'alagumga, the next one, a daughter; and K!ē'estalifa, his second daughter — saw what had happened, they resolved to show that they also had super-

natural power. They told their father to make his house ready, saying that they saw the Deluge coming. Song-Dance prepared his house. He caulked all the cracks and closed the doors; and when the Flood came, it just covered the house, in which they staid unharmed.

After the waters had receded, P!ā'LElag-i⁸lak^u and his sisters went up the river to look for a mountain that had not been covered by the Deluge, there to save themselves if the waters should return. They found it.

On their way back they saw in the water some fish which looked like worms. His sister said, "These must be the olachen of which our grandfathers spoke. Step on that log and drive them ashore. They are so fat, that they melt over the fire." They caught them with their hands in the water, and they boiled them, and they now knew that they were the olachen.¹

Then the sisters danced their shaman's dance. Afterwards they started to go down to the mouth of the river. There they found a large log of driftwood. They went ashore; and while the sisters staid there, P!ā'LElag-i⁸lak^u was preparing to continue his journey. Just at that time a canoe came up the inlet. P!ā'LElag-i⁸lak^u was sitting on the drift-log, and he asked the people who they were. Their chief said that he was Wä'qaē. P!ā'LElag-i⁸lak^u asked him where he was going, and Wä'qaē replied that he was going up to see his river. Then P!ā'LElag-i⁸lak^u said, "Is it your river? I did not know that." — "Yes, it is my river," replied Wä'qaē. Then P!ā'LElag-i⁸lak^u asked, "What kind of fish go up this river?" Then Wä'qaē mentioned all kinds of salmon. P!ā'LElag-i⁸lak^u asked, "Is that all?" and Wä'qaē replied, "Yes, that is all." — "Nothing else?" — "No, nothing else." Then

¹ The narrator remarked here that the people who had been exterminated by the Flood evidently had known and caught olachen.

Plā'LElag·i⁸lak^u said, "I was inclined to believe you first, but now I do not believe you. If the river belonged to you, you would have named all the kinds of fish. You do not know what is running in my river. It is the olachen, not the others. The olachen is fat, and melts when you put it near the fire."

Then Wā'qaē became angry, and said, "Little slave, what are you talking there?" and turning to his men, he ordered them to take him into his canoe and enslave him. The men went and tied him. Plā'LElag·i⁸lak^u said to his sisters, "Don't move away! Wait until I return." Wā'qaē travelled down the river with his slave. When they came to Dō'x^ewalits!ēnē⁸, they poked him, and said, "Why don't you fly away? We thought you had supernatural power. Why don't you fly back home?" Plā'LElag·i⁸lak^u, who was tied firmly, began to move his back, and he heard the tearing of the ropes with which he was tied. He said to his enemies, "It is not difficult for me to get away." Then they pushed him again and made fun of him. When they saw his attempts to free himself, they laughed at him; but suddenly, with a great effort, he freed himself, and flew up, carrying the canoe along until the thwart by which he held it gave way. They tried to hit him with poles, while he pretended not to be able to fly well; but suddenly he flew high up, and disappeared from their view.

35. Dzā'wadalalīs.

Tradition of the G·ē'xSEM of the Dena'x·da⁸x^u.

(Told by NEG·ē' and Hā'nidzem.)

Dzā'wadalalīs was sent down from the sky at the time when mountains and rivers came into existence. He came

to a pretty place called ɪɔ'gwal^əEldzas. With him came a woman named ɪɛgɛkwi^əlak^u. They had four daughters. The oldest was Wā'numg'ilayugwa; the second, ɕu'ntēlag; the third, Ē'k'lālālīsēmēg; the fourth, Ē'k'lālālāfi^əlak^u. With him came his house, which had a snapping door. The corner-posts of the house-front were grizzly bears. Dzā'wadalālīs was so famous, that people from all over the world came to see him. The door of his house was open; but whenever a person wanted to enter, it closed. Thus many people were killed. There was a seat in the rear of the house the back of which was stone. On the seat was a mat which was covered all over with sharp stone spikes (tɛ^əna').

Q!ā'nēqē^əlak^u came southward, starting from the north. He visited all the tribes, trying to find a wife. On his way he came to Knights Inlet. When he was passing near Alert Bay, he threw all his clothing out of the canoe. This was transformed into the numerous islands that lie between Vancouver Island and Knights Inlet. At that time the mountains were all bare. He threw his comb on the mountains, and it was transformed into trees.

While on his way, the Ma'malēleqala saw him. They shouted, "What are you going to do, lord (mə^əmēlasai', adai')?" and he replied, "I am going to marry the daughter of Dzā'wadalālīs." The Ma'malēleqala answered, "You are foolish. Do you know what is going to happen? He is very dangerous. Nobody who enters his house leaves it again alive." Q!ā'nēqē^əlak^u said, "Let us go ashore to see them." Then he threw something ashore, and said, "You shall be the deer of later generations." He went on.

When he came to G'iō'x, the people saw him. They shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalālīs." The

people answered, "Take care! He is dangerous. Nobody escapes alive from his house." Then he approached the shore, and threw fish to them. For that reason the river of G·iō'x is full of salmon.

Then he came to Q!walā'd or T!ō'qo^syu. The people there shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalālīs." They replied, "You are foolish. He is very dangerous. Nobody escapes alive from his house. Look at my face! It is cut all over. I have tried to marry her, and I lost all my hair." While he was still speaking, this man suddenly became a mountain, which may be seen up to the present day. On account of its scar this mountain is called K·!ē'k·!ēLEMak^u.

He went on and came to Ha'nwade. There he was called again; and the people asked, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalālīs." — "Take care!" they answered. "He is dangerous, but we wish you success." In return he threw some boiled salmon ashore. Therefore there are many salmon in the river of Ha'nwade.

Then he came to Ā'snak·!a. There he saw many people on the beach who were digging cinquefoil (t!Exsō's) and clover-roots (LEX'sE'm). He went ashore at L!ā'qwaxstelīs. He saw smoke rising and went near. He saw that geese and ducks were in camp there, who were steaming their roots on red-hot stones. He went ashore and sat down next to them, and he noticed that they were all blind. The birds at once scented him, and one of them said, "I wonder whether our lord, G·ī'ī, is here! I smell Q!ā'nēqē^slak^u." Q!ā'nēqē^slak^u took up what they were steaming to look at it, and he asked, "What are you steaming here?" They replied, "Cinquefoil-roots." Q!ā'nēqē^slak^u responded, "This is what ravens eat. Are you

blind? Those are not roots." They replied, "We cannot see." He called them to come near, and he spat on their eyes and questioned them, and asked whether they could see. They said, "No, we cannot see." He spat on their eyes a second time, and still they said they could not see, although they were immediately able to see, but they desired to have still better eyesight. A third time he spat on their eyes. Then they said they could see a very little. After he had spat on their eyes a fourth time, and when they were not yet content, he said, "Your eyesight is good enough. If you should be able to see still better, you would see all the monsters under water." Then the birds, who were now able to see, asked him, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalālīs." They said, "He does not live far from here, just above us." Then Q!ā'nēqē'lak^u left his canoe ashore, and continued walking up the inlet. He left two seals there which he had carried along as travelling-provisions.

When he turned the point and reached the mouth of the river, he heard a noise. There he saw a person moving about whose head was moving from side to side; and when he came near, he saw that it was a woman building a canoe. He looked on for a time, and noticed that she was blind. Her infant child was in a cradle next to her. After a while Q!ā'nēqē'lak^u went and pinched the toe of the child. The child began to cry. The woman said, "Don't touch my poor child!" He repeated this three times; and the woman said, "What causes my child to cry, although it never cried before? Somebody must be here. Don't do that!" Then Q!ā'nēqē'lak^u said, "What are you doing here?" She replied, "I am making a canoe." Q!ā'nēqē'lak^u asked, "Are you unable to see what you are working at? You have cut right through

it with your adze. Are you blind?" She said, "I am blind. I cannot see what I am doing." Then he called her and spat on her eyes, and asked, "Can you see now?" — "No," she replied. He spat on her eyes again, and now she was able to see a little. After he had spit on her eyes a third time, she could see still more; and after he had repeated it a fourth time, she could see very well. He said, "Now you can see well enough. If your eyes should be still better, you would be able to see the monsters under water." Then the woman asked, "Where are you going, lord?" He replied, "I am going to marry the daughter of Dzā'wadalālīs." She said, "I wish you success. Come here!" He went to her, and she rubbed his whole body with sandstone (tē'na') to make it hard. She also gave him juice of alder-bark, bird's-down, an ermine mask, and a wren mask, and told him what to do.

Finally he came to a place opposite Dzā'wadē. There he sat down, and soon the four daughters of Dzā'wadalālīs came to bathe. When they saw him sitting there, they said, "There is a small man sitting there, probably he is a runaway slave." And the youngest daughter ran back to her father and told him, "We have found a runaway slave." The father asked her to call him into the house, and said that he was to be their messenger and their workman. The youngest daughter went back to where Q!ā'nēqē'lak was sitting, and said, "What are you doing here? What do you want?" He replied, "I want to marry the daughter of Dzā'wadalālīs." Then the girls said, "We are his daughters. Pick out the one whom you want." Then he asked for the youngest one. He went to her, put his finger into her vagina, and the teeth tried to bite him, but he broke them out. Then her sisters were ashamed of her. He lay down with her and made her his wife.

The youngest daughter asked him to follow her into the house, and told him to follow close at her heels. She said, "When the door opens, I will go in; you must follow at once. I will go at once into my room." Then Q!ā'nēqē⁸lak^u put on his ermine-skin, the girl went in, and when the door opened again, he passed through unharmed. He went into the room and staid there.

When Dzā'wadalalīs discovered that his daughter was married, he muttered angrily, "You shall not remain alive!" On the following morning he started a large fire in the house, pretending that he intended to prepare breakfast for his son-in-law. Then he called him out of the room, saying that he would treat him well. He wanted him to believe that he was going to give a feast. Q!ā'nēqē⁸lak^u put on his ermine-skin, and Dzā'wadalalīs threw him on to the mat with sharp spikes. Q!ā'nēqē⁸lak^u pretended to be dead, and Dzā'wadalalīs threw the ermine out of the house, saying, "Serves you right! Why do you come to make me ashamed?" but Q!ā'nēqē⁸lak^u returned in the shape of an ermine.

At night Dzā'wadalalīs heard his daughter and her husband talking together, and he said to his wife, "With whom is our daughter whispering there?" The woman took a torch and looked into the room, and replied, "Our daughter's husband is back again." Then Dzā'wadalalīs said, "To-morrow I will treat him as my son-in-law. I will prepare a feast for him." Then he called him. "Arise, son-in-law! I will treat you as my son-in-law." Then Q!ā'nēqē⁸lak^u jumped out of the room in the shape of a large deer. Dzā'wadalalīs took it by the legs and threw it down on the seat. The deer pretended to be dead, and Dzā'wadalalīs threw it out of the house, saying, "Serves you right! Why do you come to make me ashamed?"

In the evening Q!ā'nēqē^llak^u, however, returned into the house. Soon the woman gave birth to a child, and Dzā'wadalalīs seemed to have given up the plan of killing his son-in-law, because he thought that he was possessed of supernatural powers (nau'alak^u). One day he called him to go and get cedar-wood to make a cradle for the child. Q!ā'nēqē^llak^u hid the alder-bark and the bird's-down in his armpits, under his blanket. They came to a place at the mouth of the river where a large cedar was lying. . . .

(When Q!ā'nēqē^llak^u was in the tree, he let the alder-juice ooze out, which Dzā'wadalalīs believed to be his blood; and blew out the bird's-down, which Dzā'wadalalīs believed to be his brains. When he was gone, Q!ā'nēqē^llak^u put on the wren-skin, hopped over the tree, crying, "Ts"k, ts"k!" By jumping about on the tree he split it.)

Then he assumed the shape of a man, took one half of the cedar-tree on his shoulder, ran down to the beach, and called to Dzā'wadalalīs, "Why do you leave your work?" and Dzā'wadalalīs went back to get his son-in-law. Q!ā'nēqē^llak^u took four pieces of rotten wood and told his father-in-law to cross just above the mouth of the river. Then he carved porpoises (hā'tsawē) out of the rotten wood and threw them into the water. They began to jump against the canoe and frightened Dzā'wadalalīs. Q!ā'nēqē^llak^u blew and spat on them, and the water became quiet.

Then he told Dzā'wadalalīs to paddle on; and while they were below the mouth of the river, he threw a second piece of wood into the water. Then a large tree suddenly arose out of the water, and it looked as though it were going to fall on the canoe. Then Dzā'wadalalīs begged him to desist. "Have pity on me!" he said. Q!ā'nēqē^llak^u replied, "I did not begin it, I am only treating you as you have treated me." Dzā'wadalalīs was almost dead

with fear. Then Qlā'nēqē⁸lak^u threw the third piece into the water, which he had rubbed into a fine dust. Then the whole water began to rise like a plank, being lifted up first on one side, then on the other. The wind began to blow, and Dzā'wadalalīs was very much afraid. Many sea-monsters made their appearance. The chief sea-monster looked like a person. Then Dzā'wadalalīs fainted, and his intestines fell out of his anus. Although he was in the stern of the canoe, they extended right to the middle.

After a while, when the tide rose, the sea became quiet again. Then they ascended the side branch of the river, going up to their house. Then Qlā'nēqē⁸lak^u jumped ashore and went to his wife. She said to him, "You have staid away a long time. Where is your father-in-law?" He replied, "Go and see." She went down to the canoe and found him there dead. She said to her husband, "You have overpowered your father-in-law." Then Qlā'nēqē⁸lak^u took a piece of wood and set fire to it at the end, and, beginning at the bow of the canoe, he blew the fire towards Dzā'wadalalīs, gradually walking towards the stern of the canoe. While he was doing so, the intestines of the old man gradually crawled back into his body, and he came to life again. When he opened his eyes, he said, "Have I not slept a long time?" Qlā'nēqē⁸lak^u then took his wife and his child along. The G-ē'xSEM are descended from Dzā'wadalalīs.

36. G-ā'yusdā⁸selas.

Tradition of the G-ē'xSEM, a Clan of the Dena'x⁸da⁸x⁸.

(Told by Neg-ē' and Hā'nidzEM.)

One evening G-ā'yusdā⁸selas, a descendant of Dzā'wadalalīs, was sitting in his house, tying a hook to the end

of his fishing-pole. The end of the pole stuck out from the door of his house. While he was at work, he felt some one stepping on the end of his pole. He jumped up to see who it was, but he did not see anything. He continued his work, and soon the same happened again. Again he jumped up, but could not see anything. The same thing happened a third time. He sat down to continue his work, but again somebody stepped on his pole. He jumped up again, ran out of the house; and there he was caught by Cannibal (Bax^ubakwa'lanuk^u), who carried him away. He carried him across the mountain Laa'lgequm. There Cannibal moved his hand as though he were scooping out a little hole, and, behold! there was a pond with vertical walls. He threw the man into it and washed him in the water. Then he carried him along until he reached his own house, which was far away in the mountains. Cannibal said to him, "Take care, and do your best and imitate what you see here! Don't make a mistake!"

Then he heard the people of Cannibal beating time with their batons. Cannibal said to him, "I shall put you down near the door of my house now. Watch what I am doing; and be careful that you notice everything, that you may be able to imitate it. You shall see everything, and you shall not make a mistake." Then they entered. The people at once began to beat time, and Cannibal went around the fire dancing. He bit his people, and devoured some of them, lapping them up with his tongue. When he had gone around the fire and come back to the man, he said, "Did you see everything? You shall do the same." He continued to go around the fire. Four times he did so; then he said to the man, "Now you shall try." The people began to beat time. The man jumped up, danced around the fire four times,

and the fourth time he bit one of the bystanders. Cannibal asked, "Can't you do any better?" At the same time he took hold of him, pulled his body and twisted it, in order to make him strong. Then he made him try again. The batons were beaten, and again the man danced around the fire. When he made his third circuit, he began to bite people. Now he knew almost everything that Cannibal had done. He tried twice more; and when he danced the fourth time, he imitated Cannibal perfectly. Then Cannibal said, "Now you have obtained my power. You shall be like myself. You have now obtained everything from me. Your names shall be Ba'x^u-bakwā'lanuk^u, Lawu'lgēs, Tā'nis, Tā'nisk·as^o." Then he sent him back home.

There he was heard in the woods in midwinter on top of a mountain. Finally he came down to the village; and the people tried to catch him, but they were unable to do so. Then they made a net and caught him in it. They gave him four slaves to eat. This quieted him, and he staid there. Then the people beat time. Several times he escaped again, and they had to catch him again. They were very much afraid of him, because he devoured people and bit others. They were unable to tame him.

He had a younger brother whose name was Gudes-qame'ls, and who thought he would obtain supernatural power in order to be able to tame him. He went into the woods and came to a mountain. There he heard a noise. When he went nearer, he heard somebody crying. As soon as he approached, the noise moved away again. He went on and on for many days without getting nearer. Every day he washed his body, and then he heard the noise again, but he could not reach it. Then he used the clothes of the dead to wash himself. When he had done so, he heard the noise quite near by; and after he

had washed four times with the wrappings of dead people, he saw a woman. He stepped up to her and embraced her waist. Then both fell down in a faint. When he came to, he saw that the woman had long hair. She was Crying-Woman (⁸l'lgwah'laga). There were deep furrows in her cheeks where the tears used to run down. The woman said to him, "Let me go!" but he only held tighter. "You shall have what I am using." She offered him a harpoon-shaft. "If you point it towards sea-otters, seals, porpoises, or towards mountain-goats, they will fall down dead. Let me go! You shall have this, which enables you to give potlatches all the time (⁸ma'x^usayu or ⁸ma'x^uplēq);" but he only held her tighter. Then she offered him the water of life and the death-bringer, if he would let her go, and the large rattle for taming the cannibal. He was also given the name Life-Maker (Q!wē'q!ulag'ila). Then he let go of her. He took her gifts and put them all into his hair, which was tied together with hemlock-branches. Then he went home.

He said, "What is the noise that I am hearing?" His father replied, "Fool! don't you know that your elder sister has died?" The young man replied, "Why did you not tell me so? Where is she?" The father retorted, "On the other side of the river." — "Let us go over there and see her!" Then the father carried him across; and when he got there, he went around the grave, shaking his rattle. When he had done so four times, she revived. He took her down, and they went back to the village.

He said to his father, "Where are my elder brothers? What has become of them?" They replied, "Why do you ask?" — "I want to see them," he retorted. Then his father showed them to him. He sprinkled them with the water of life; and when he had done so four times, they all arose.

The people saw this, and they were glad of it; and they gave him their princesses as wives, that he might bring back to life their dead ones. They were afraid of him when they saw him using his death-bringer, with which he burned the other side of the river.

Then they planned how to spoil (a^omē'la) his supernatural powers. They wanted to get their princesses back, because they were ashamed that he had all the best women as wives, and because they were afraid of him. They assembled, and talked about how they could get the better of him. Finally they decided to invite him to a feast. There they gave him menstrual fluid, dung of wolf, and other poison, to kill him. He, however, kicked a rock away, and placed it on a point of land as a fighting hill (xuse'la); and there he built a house for his brother to dance in. They did not succeed in killing him with poison. Then they thought of the power of women, and they gave him all the women from all over the country as his wives. This destroyed his supernatural powers; he became an ordinary man (ba'xus), because he had too many wives. Finally he and his brother died.

37. ^onā'lak'lulēm.

Tradition of the P!ē'plawilēnox", a Clan of the Dēna'x·da^ox".

(Told by Neg·ē' and Hā'nidzēm.)

The Dēna'x·da^ox" had been attacked by their enemies, and all were killed except ^onā'lak'lulēm, the son of Ts!atā'i.¹

¹ Upon being questioned, the narrator gave this name. Those of the other ancestors were not known. Compare the story of Xā'nāts!ēmgi'flak" (Publications of the Jesup North Pacific Expedition, Vol. III, p. 123). The story-tellers claimed the account given there to be exaggerated, and said that the name Gwā'xuma (p. 123, line 36) is that of a place near Dzā'wadē; Gwā'wiṭbē^o, that of a place near Hā'nwadē. When I asked a friend of the Dēna'x·da^ox" in regard to this statement, he simply said that the narrators, not being Dēna'x·da^ox", were envious, and detracted from the importance of the story.

He did not know what to do, and finally he made up his mind to look for supernatural power. He went up the river until he came to the mountain G·ā'g·ildēm, on the east side of the river. He rubbed his body with hemlock-branches as he went up the mountain. Finally he reached the lake on the mountain, went into the water and washed himself. There he found the "humming-bird of the water" (k!wā'klumt!a), which sucked his blood. He staid in the water four days, until he was only bones and sinews. After four days, while he was sitting by the pond, a Loon came up from the lake. He said, "Oh, my dear! I wish you would become a man, on account of the state in which I am. I am deserving of sympathy. My tribe became mysterious. I am seeking something good. I am seeking supernatural power." ("Ā'k·as, adā', ē'x·^sEm-nēs-las begwā'nēm·^sid, qag·in gwō^syaā'sg·in wī'wusilaqen. Łē'laa'nx·^sidk·asen g·ō'kulōtdā. Aē'k·asdey·in lā'logwas-dey·in.")

The Loon replied, "What is it that is called man? for I am a man. Come aboard my canoe, that we may go there." ("^smā'dzēda begwā'nēm·lāg·in begwā'nēmēg·in. Gē'lag·a, lāxs lā'xg·in ^syā'yatslēg·in qens lē lā'laa laxa'da.")

Then he stepped on the back of the Loon, and was aboard his canoe. The Loon said to him, "Just poke me with your finger when you feel that you are exhausted, and that your breath is giving out." Then the Loon dived. He staid under water a long time, until ^snā'lak!ulēm poked him. Then he emerged. The Loon said, "Can you not stand it any longer?" ^snālak!ulēm replied, "My breath has given out." The Loon told him that he had to try to stay in the water a longer time. Again he dived and went a long distance, longer than before. Then the man poked him, and he emerged again. The Loon said again, "Your breath is too short. You must be able

to stay in the water a longer time. Try your best." Then he dived again, and staid under water a long time. After they had gone quite a distance, the man poked the Loon again, and he emerged. Again the Loon encouraged him, and told him to hold out longer. The Loon dived again, saying, "You must try your best if you want to get what you desire." Again they dived, and came up again at the place where they had first gone into the water.

The Loon had really taken him all around the lake. When he emerged, the Loon said, "You have done well. You have been fortunate. You have obtained what you desired." He advised him to stay by the shore of the lake, and told him to keep up his courage and to stay until he was given what he desired. ⁹nā'lak'lulēm did not know that the Loon had taken him to the door of the house where he was to receive his supernatural power. He was sitting there when something emerged from the water. When it was coming up, it made a peculiar noise; then he saw that it was a canoe with paddles on each side, paddling by itself. It was steering to the place where he was sitting. ⁹nā'lak'lulēm was afraid. Suddenly the canoe stopped, and he and the crew of the canoe were afraid of each other. He fainted. When he came to, he said, "My dear, welcome! What do you do here, my dear? Are you the reason of my being here, my dear? Are you the reason of my doing this? Do I not want you for my supernatural power?" — "Now you will have supernatural power. Now you will have good luck." ("Ai'k'as, adä'; gē'lak'as⁹la, ⁹mā'sōs gwō⁹yaā'sēx, adä'; Sō⁹men sē'natas, adä'; sō⁹men hē'g'il gwō⁹yā'o? Gē'la-k'as⁹la, adä'; ē's⁹maēlən lō'gwalōl!" — "Wä, laa'ms lō'gwalalōl, laa'ms aē'k'ī'nālalōl.")

There was a man in the canoe who was the child of

Qlō'mogwē, the chief of the underworld. ⁸nā'laklulēm was asked, "What do you want to have?" Then he thought, "I wish to have his death-bringer and his canoe." At once a bow was brought out; and the man in the canoe said, "Now, see what is going to happen!" He put an arrow to the bow, and pointed it to one side of the lake. At once it was on fire. Then the man said, "That is the way it does. Now, this will go to you, and also this canoe." Then he was asked, "What is your name?" He replied, "My name is ⁸nā'laklulēm." Then ⁸nā'laklulēm inquired, "And what is your name?" The other one said, "My name is Xa'niats!Emg'i⁸lak^u, and this shall be your name." He continued, "The whole river of Knights Inlet is full of monsters. Take care when you go down the river!" Then the man who was given the name of Xa'niats!Emg'i⁸lak^u went down the river and killed all the monsters. He saved many of the Dzā'wadeēnox^u, who became his slaves. He went on to the Lē'gwīl⁸da⁸x^u, pulled them into his canoe, and made them his slaves. He married some of them. They had children, and they increased again in numbers, and they became his tribe.

Now all the tribes went to make war against the A'wailela. They came to Ha'nwadē, and there they fought for ten days. The warriors pulled almost all the people into their canoes as slaves, and they only waited for the last ones to be put aboard. Then the A'wailela sent for Xa'niats!Emg'i⁸lak^u, and asked him to help them. He came at once, going along the other side of the inlet. When he came to the cascade Tsexu'la, he came right across; and while he was still in the middle of the water, he began to shoot arrows, which fell down quite close to his canoe. When the people saw this, they shouted for joy, because they thought that he was not a powerful

warrior. They said, "We thought you had supernatural power." But he had been shooting only with cedar-twigs. When he was near enough, he took his supernatural arrow and pointed it towards them; and the people fell into the water like kelp (pā'pōq!wanē) and were killed with lances. Then the A'wailela gave their daughters to Xa'niats!Emg'i'lak^u to marry, and they made him many presents. For this reason the place is called Qā'yik!waas, which is just on this side of Ha'nwadē.

Then Xa'niats!Emg'i'lak^u said, "Now let us make war against the paddling-passages." He meant the people of Knights Inlet. He was accompanied by his brothers, who were sitting in the middle of the canoe. Then they saw something big coming up from the water (wu'ndzēsbalīs). He shot at it and killed it, and it was transformed into foam. They went on, and came to another place. There a man came up, standing on the back of the flat monster-fish ^unemxx·ā'lig'iū. He shot at it and killed it. Then he said, "Let us go up the river G-iō'x!" and they went along and came to a lake.

There he met a man and his family. They went to his house, and found the children outside. When they saw the canoe coming, they ran in and called their father, who told his children to invite the strangers to come into the house. When they came ashore, they were asked, "Where are you going?" They replied, "We are just paddling about. We heard that there were monsters at this place, and we want to see them." Then they were warned. "Don't go! Nobody returns who goes that way." But they merely said, "Give us something to eat. We will continue our journey." Then the man ordered his children to follow the strangers, to see what was going to happen to them. When they went on, the water was perfectly smooth; and Xa'niats!Emg'i'lak^u said, "I thought

this was a place of monsters." Then he saw herring jumping in the water, first one, then another. The water began to boil, and became wilder and wilder. He said, "Do you want to frighten me?" Then the herrings became more and more numerous. They jumped over the canoe, and he saw that there was a man in each herring. He tried to shoot them with his four arrows, but they had no effect upon them. They became more and more numerous, and he was drowned.

38. *Xwā'xwas*.¹

Tradition of the *G-ī'lg'ilgam*, a Clan of the Nimkish.

Xwā'xwas was the ancestor of the *G-ī'lg'ilgam*. When the Deluge came, he assumed the form of a salmon and went into the lake at the foot of the mountain *Xa'wolē*, at the upper part of Nimkish Lake. When the Deluge subsided, he landed at Flat Place (*Ōdzâ'is*). There he lived all by himself. After some time, *Kunō'sila* came down in the form of the thunder-bird and joined him. *Xwā'xwas* built a house. He prepared the posts and put them up, and then he made the beams, but he did not know how to raise them. *Kunō'sila* took them up in his talons and placed them on top of the beams. The name of *Xwā'xwas*'s house was Only-House-on-Prairie (*ne'msgemdzâ'las*). In front of his house is a rock which was called Thunder-Bird Place (*Ku'n'was*). This is the place where *Kunō'sila* used to have his salmon-trap, and where he caught birds in snares.

After some time *Xwā'xwas* became sick. He had a sore (*a'mta'*), which increased in size, and which could

¹ See Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, p. 147; see also p. 83 of this volume.

not be cured. Finally he died. This disease was inherited in his family, so that it finally became their crest. All the members of his family are liable to die of the same disease.

(Second Version, told by Neg'ä, a Nimkish.)

In the beginning Xwā'xwas was a salmon. When the Deluge came, it carried the salmon up the mountains. When the waters subsided, the salmon landed at Flat Place (Ödzā'lis) and began to build a house which he intended to name Only-House-on-Ground (^enemsg'emdzâlas). He searched for stones to make a stone axe, and found some on the bank of the river. Then he began to hew two heavy posts for his house. He had his hair tied up in a knot on the back of his head. While he was working, he suddenly heard a loud noise behind him, a short distance down the river. He turned round and saw a large thunder-bird which had alighted, each of his feet resting on one of two large bowlders that lay quite a distance apart. Then Xwā'xwas said, "O master! I wish you were a man, so that you might help me in my work." Then the thunder-bird took off his feather garment and his mask, and showed his face. He said, "I will help you." He flew up and lifted in his talons a large log which Xwā'xwas had cut for the beam of his house, and laid it on top of the post. Then he alighted again and took off his feather garment. He told his bird mask to fly back to the sky, and said, "You shall be heard when one of my descendants is about to die." Then the bird flew up into the sky. The man took the name Kunō'sila. He built a house at Flat Place, and both he and Xwā'xwas became the ancestors of the G'īg'ilgam. Kunō'sila's son was Ē'wagit, whose son was Wā'xowit, whose son

was A'nx^sanwisagamē^s, whose son was Ha'mdzid, whose son was Yā'goḷas, whose daughter was ^sne'mnasāлага. She was the aunt of Neg'ä', who told the story. One of the recent descendants of Xwā'xwas was Yā'qaḷ^senāla.

39. ^snemō'gwis.¹

Tradition of Sī'senlē^s, a Clan of the Nimkish.

^snemō'gwis travelled northward, coming from Seymour Narrows. He made war upon the people and destroyed many villages. Finally he went up Nimkish River, and came to the mountain Tslex'ē'wak^u. There he acquired supernatural power. A goose (nela') came to live with him, assumed the form of a person, and became the ancestor of his tribe. They lived in Foundation (Xulk^u). When the goose assumed the shape of a person, his wife also became a human being, and they had many children. They came to be a bad people. ^snemō'gwis and the goose are the ancestors of the Sī'senlē^s.

^snemx'ā'likō is also given as the name of the ancestors of the Sī'senlē^s.

40. Gray-Face (Ō'xsem) and Twin (Yikwī't).²

Tradition of the Ts'ētst'ēlwa'lagamē^s, a Clan of the Nimkish.

(Dictated by Neg'ē'.)

Lelā'g'inīs, the father of Gray-Face and A^smē'lēs, lived at Flat Place (Ō'dzā'ḡlīs). The name of his wife was ^smā'xulayugwa, who belonged to the clan K'lk'ae'nox^u of

¹ See Boas, *Indianische Sagen*, etc., p. 166; also p. 7 of this volume.

² The narrator said that the name of Ts'ētst'ēlwa'lagamē^s's son was Lelā'g'inīs, and that Gray-Face was a late descendant of Lelā'g'inīs. The intermediate generations were not known to him. See also Franz Boas, *Indianische Sagen*, etc., p. 150.

the A'wailela. Twin, a member of the clan Ts!əts!ə!wa'-lagamē⁸, lived at Foundation (Xulk^u). He was jealous of Gray-Face on account of his wife. They were enemies. One day Gray-Face and his father visited the people at Foundation. Before they landed, Twin's wife came down to the beach, and told Gray-Face that if he should land, the people would kill him. Gray-Face's father and his friends, who had not been warned, went ashore, and all were killed.

When Gray-Face saw what was happening, he pushed off his canoe and crossed the river. He was pursued by his enemies; but he ran into the woods, and they were unable to overtake him. Some of them launched their canoes and poled up the river, expecting to find him. When they came to his village, they found Gray-Face's younger brother, A⁸mē'LES, who was catching trout below the village, and struck him with their paddles, so that he fell into the water. During this time, Gray-Face passed his enemies and reached his house, when he warned his wives and the other people, who were thus enabled to make their escape.

His mother told him that his younger brother was fishing below the village, and asked him to call him. When he went there, he discovered the warriors, and soon found his brother's body lying in the water. He threw it over his shoulders and carried it, the head hanging down. Thus water ran out of his mouth, and the boy revived. They walked across land to Beaver Cove (Q!ug-ī's), whence they crossed for Knights Inlet. Gray-Face paddled across on a log because he had no canoe. Before he got across, he saw warriors, who were going from Knights Inlet to Nimkish River. They discovered the log, and they were going to have a look at it, because they thought they had seen a man on it; but while they were going,

one of the warriors said, "Those are seals on the log." Just at that time Gray-Face and his brother let themselves drop into the water; and the other warriors said, "Don't you see they are really seals?" As soon as the warriors had left, the brothers crawled back on their log again, and paddled on until they came to Baronet Passage (De'mlēwas). There they found a small canoe, which they mended and caulked; then they continued their journey and came to the village of Dzā'wadē. There Gray-Face went to his uncles Q!ōłqoxsta, Q!ōmx'stalamas, and K'lēk'·lilaxstāla. Meanwhile the warriors whom they had met on their way to the Nimkish River had learned that Lēlā'g'inīs had been killed, and that the brothers had made their escape. Then they thought that these must have been the men who had been seen on the log of driftwood.

Gray-Face and his brother were given breakfast by their uncles, and they were made welcome. Q!ōłqoxsta gave them a stone axe (lā'yāla), saying, "With this I have killed chiefs. Later on you shall prove its power."

Meanwhile the warriors came back who had learned that Lēlā'g'inīs was dead. Then the uncles of the two young men made their house ready, and invited the warriors in. When everybody was inside, K'lēk'·lilaxstāla, who was a great chief, arose and said, "Don't let our son stay still. Let him try what we have given him. Let us see whether he knows how to handle it." Then Gray-Face arose and killed with his stone dagger a man who was sitting next to him. Then his uncle said, "That is very good; your uncle used it in the same way. Now let us see what your brother can do, whether he can do as his father did." Then the other one arose and killed a man who was sitting in the seat of the chiefs. Then his uncle said, "Yes, you are doing as well as your father."

The people were afraid of them, and did not dare to defend themselves. Then their uncles gave them a canoe to go and take revenge. They took them to Foundation, and the canoe landed behind the point of land at the mouth of the river. Their uncles returned home to Knights Inlet. The brothers went back to their own house at Flat Place, whither the women of their tribe had returned.

Twin had his salmon-trap near Foundation. Now, the Nimkish, the tribe of Twin, heard that the brothers had returned; and they were afraid of them, for they knew that they had good weapons. They did not dare to go near them. Only those who had been kind to them went to visit them. They told the brothers that the people were willing to see Twin killed. They told Gray-Face that he might kill him, and they would then recognize him as their chief.

They planned with Gray-Face how to kill him. Gray-Face sent word to Twin's wife, who had previously warned him, and let her know that her husband was to be killed, that she should give her consent. He met her on the bank of the river when she went there in the evening to ease herself. Then he planned with her how to kill Twin. It was arranged that he should be induced to bathe and wash in the river at a certain time, and that Gray-Face should surprise him there. If Twin should make his escape, then the woman was to leave the house open, so that he might enter. Twin was, of course, on his guard. He always had his dagger tied to his wrist; even when he bathed, he carried it. Therefore Gray-Face did not attack him while he was bathing.

Then Twin's wife asked her husband to come into the house. There she dried him and combed his hair. One of his wives was sitting on his right, another one on his left. The one with whom Gray-Face had made the plan

was sitting nearest the door. While they were combing him, he held down his head to dry his hair by the fire. Then Gray-Face entered the house unheard, took him by the hair, and struck his temples with his bone dagger. One of the women cried. He was dead, and his wives went back to their parents. Then Gray-Face became chief, and his brother became his warrior. He killed all the friends of Twin.¹

41. The Boy who disappeared Underground.

Tradition of the Ts!ē!ts!ē!wā'lagamē, a Clan of the Nimkish.

(Told by NEg'ē', a G'ī'g'īlgam of the Nimkish.)

A boy, one of the nobility of the Famous-Ones, was hungry, and cried. The parents tried to quiet him, but they were unable to do so. Finally they went to sleep. The boy continued to cry until his eyes began to swell. Then somebody from the other side of the house cried, "Try to quiet your boy;" but the parents, who were asleep, did not reply. Suddenly the ground opened, and the boy disappeared. His crying was heard from underground, sometimes in one corner, sometimes in another. Then the parents were called, and the people said, "Where is your son? He has disappeared." The parents tried to dig where his voice was heard, but they were unable to get him. His voice moved about from place to place. Finally they gave it up. At the place where the boy had sat before he disappeared, the belly of a salmon was found. A dog had given this to him, and the boy had eaten it. This made him crazy, and was the cause of his disappearance underground.

¹ The narrator claimed that the passage relating to Wē'qaē's daughter, contained in the version quoted before, does not belong to this story.

42. K·ē'łōs.

Tradition of the Nē'nélk'łēnox", a Clan of the Nimkish.

(Told by Nēg·ē'.)

K·ē'łōs and one of his friends were fishing for cohoes salmon at a small river. When he was about to take them out of his trap, he found that the wolves had been there before, and had taken away the salmon. Therefore he became angry. He caught many fish, and tied them together with cedar-twigs. When he had as many as the two men could carry, they started a fire and roasted the salmon on spits. When they were done, they began to eat. Some of the spits were still standing near the fire.

Then a wolf came, and wanted to take some of the roasted salmon. K·ē'łōs said, "Do you come for salmon?" He overturned one of the spits, took out the intestines of the roasting salmon, threw them at the wolf, and thus burned it. The wolf cried and rolled about on the ground. Then the wolf ran back into the woods, howling. During the whole night the wolves were heard howling.

The next morning, when the noise did not stop, the two men said, "Let us go home, else the wolves might come and get us. They had not been going long when the wolves came. They took K·ē'łōs, but let his companion go. He ran home to call the people to help.

There were so many wolves, that the end of the pack could not be seen. One seemed to be their chief. The wolf whom he had scalded was also there. Part of his body had no hair.

K·ē'łōs tried to escape by climbing a tree. The wolves tried to climb the tree to get him, but they were not able to do so. Then they climbed one on another's back, but they always fell down again. Then they began to

dig up the roots of the tree, until it began to fall. K·ē'īōs jumped into the branch of the next tree, but this one also fell. Thus he jumped from the first tree to the second, and from the second to the third, which was very large. The wolves nearly gave up trying to get him.

The head wolf ran about and exhorted the others to go on digging. When the third tree fell, the man jumped on the fourth tree. Again the wolves were about to give up; but their chief exhorted them, and they started again. This tree stood very far away from all others, and K·ē'īōs did not know how to escape. He thought he would save his head, and therefore he tied over his face the cedar-bark cape that he was wearing, so that the wolves should not bite it. Finally the tree fell. The wolves tore him to pieces; but before they finished, the people came. If they had come a little earlier, they might have been able to save him. They found his head wrapped up in cedar-bark, and took it along. They handed it about and wailed for him, because he belonged to the nobility of the tribe.

K·ē'īōs had a brother, who happened to be away hunting beavers. The following day he came home. When he reached the opposite side of the river, he called his brother. "Come and take me over!" He called two or three times, but nobody replied. Then he thought, "What may be the matter? At other times he always used to come at once when I called." Then another man came and took him across; but he did not tell him what had happened, for he did not wish the brother to wail right on the river. The people made him welcome, and gave a great feast. While he was sitting there, one of the chiefs arose, and told him what had happened to K·ē'īōs. The brother could not speak. He just lay back and began to cry. He died on the spot, and the people buried him.

43. L!ā'lamîn.¹

Tradition of the L!ā'L!ēlāmin, a Clan of the Nîmkish.

(*Told by Nēg'ē'.*)

L!ā'lamîn built a house at K!ā'k'laxlala, in the middle of the river, making a foundation of heavy logs, which he piled one on another, and which he weighted down with stones. Before he finished his house, the river rose, and the foundation drifted down the river. T!ā't!ēndzid and Sē'wid lived with him in the same house. They were helping him build the house. T!ā't!ēndzid said, "Probably this will happen every time the river rises. We shall not be able to finish the house. Let us try to build here. Let us stay with Famous-One (Ts!ē'wā'lagamē⁸). L!ā'lamîn agreed, and requested him to ask the permission of Famous-One, who gave them a place next to his own house. He called L!ā'lamîn his brother, and gave to his house the name Ku'mkumx'laŋ. The house had doors in front and in the rear. Every time a woman went by to get water, L!ā'lamîn took hold of her, took her into the house, and married her.

44. Mā'lēleqala.

Tradition of the Mā'malēleqala.

(*Told by Lā'bid, a Mā'malēleqala.*)

Mā'lēleqala knew that Q!ā'nēqē⁸lak^u was coming south after having left his brother ⁸nēmō'gwis, and that he was transforming the world. He also knew that the Deluge, which was sent by the Chief in Heaven, was coming, and that people were preparing for it. Mā'lēleqala's house was on the island T!ō'x^usexlalak^u, opposite Fort Rupert.

¹ See also F. Boas, *Indianische Sagen*, etc., p. 146; and p. 82 of this volume.

He put down large trees like the logs of a log-cabin, and caulked the openings with clay. When the Deluge came, it covered his house, but he remained inside without being hurt. When he thought that the Deluge had subsided, he and his younger brothers, Hā'nal!ēnox^u and Ġā'LEmaxs^aala, went out, and they found that the country was dry again. They saw much driftwood, and people were lying on it, holding on to it. Then Ġā'LEmaxs^aala took a long hook and pulled the logs ashore. They became their tribe. Hā'nal!ēnox^u had bow and arrows. He put a string at the bow end of his arrows and shot at the drifting logs. Then he pulled them ashore. For this reason the members of the Hā'anal!ēnox^u clan show a bow and arrow at their festivals.

Mā'lēleqala wished to travel, but he had no canoe. He felled a cedar-tree and burned it out inside. At the same time he placed stones on each side, so that the fire should not burn through the sides of the wood. Thus he continued until he had made a serviceable canoe. Then he started looking for a place in which to build his house. He came to Fort Rupert (Tsa'xis). There he built a house at lā'lek!uxla. A shell-heap may be seen at this place.¹ His brothers accompanied him.

Now they were waiting for Q!ā'nēqē^slak^u to come. One day when they were out in their canoe, they were met by another canoe. A man was aboard. When he came near, he asked, "What are you doing here?" Mā'lēleqala replied, "What do you mean? Do you mean my canoe that is on the water, or do you mean the red cedar-bark on my head?" Q!ā'nēqē^slak^u replied, "I mean the cedar-bark on your head. I like it." Mā'lēleqala was not quite sure whether it was Q!ā'nēqē^slak^u who had come. Then Q!ā'nēqē^slak^u continued, "You and all your

¹ It is about half a mile west of Fort Rupert.

descendants shall be the first to receive red cedar-bark in the winter ceremonial."

Q!ā'nēqē⁸lak^u went on. He had just come from Gwa'dzē⁸, where he had put the people to rights. As soon as Q!ā'nēqē⁸lak^u had left, Mā'lēleqala called his tribe in the evening, and he told them of what had happened. For this reason a meeting is always held before the winter-dance, in which the plans for the ceremonial are discussed.

Late at night the supernatural power appeared, singing like a bird. Then they prepared for the dance of Mā'lēleqala's daughters, whose names were Q!wā'q!walemg'ila-yūgwa and Wīlx'stasilayūgwa. They made torches and assembled in front of the houses. The people carried large planks, on which the girls were dancing one after the other. The people sang, —

"Aya a haik'as mēla, lā'k'as amā'sēl⁸ yā'wix'ilidzemsōx awā'sk'as⁸
lā'k'as amā'sēl lē'li⁸stālayux"sōx awā'lk'as⁸ōx mēilaya."

The people raised the torches high up while they were singing; but when they did not close their song with the burden "awā'ya," the two girls disappeared one after the other, and their father said that they had been taken away by the supernatural power. They staid away for a long time, and for this reason the novices continue to do so at present. (The people really hide the dancers, so that the uninitiated may think that they have been taken away by the spirit, but they always stay in the house where they are in hiding.)

One day the two girls went out. They saw something dark in the air. They did not know what it was. When it approached, they saw that it was a large bird which carried something in its talons. When it came still nearer, they saw that it was the thunder-bird carrying the double-headed serpent (sī'siur). The bird dropped it near the

girls; and when the double-headed serpent touched the ground, it became a salmon. It was quite small. Q!wā'-q!wāLEMg'ilayūgwa went to pick it up; but as soon as she came near it, she disappeared. Nobody knew what had become of her. Then Mā'lēleqala took a piece of wood, and went into his room, where he carved an image of his daughter, which he intended to take her place.

While he was engaged in this work, the daughter of the lost woman climbed to the roof of the house and pulled one of the boards aside. Thus she was able to look into her grandfather's room, where she saw the image, which looked just like her mother. Her grandfather called her, and said, "Yes, it is your mother. Come and look at her." The girl came down from the roof, went into her grandfather's room, and the old man strangled her because she had seen what he was doing. He wrapped her up in skin, and made a hole under the fireplace, where he buried her. For this reason the preparations for the winter ceremonial are still kept secret, and whoever sees the secrets without permission is killed.

In the evening they began the winter-dance (kwē'xala). The people took their boxes and carried them into the house for their chief. There they sat down quietly. Then a speaker arose and called Hā'nalēnox^u to go and take the boxes. He took one of them up, went around the fire, and put it down behind the fire. Then there began to be a noise in the house, and the people sang, —

"The great one is going to be Thrower with her throwing-stick. This great Yā'lag'ilīs. Hā."

("Lā'dzēlēlalaē mā'maq!ayasēs mā'magayū hēyā'lag'ilidzē ā'dzēs'g'a yā'lag'ilidzē. Hā.")

After they finished singing the song, they beat time, and various dancers came in one after another, — the Thunder-Bird, the Grizzly Bear, the Dzō'noqlwa, the Raven, the

Fool-Dancer, the Sea-Monster Dancer (yā'g'adalaŋ), the Hō'x^u"hok", and the Wasp Dancer. Every one performed his dance and uttered his cries. After this the people sang the following song: —

"Ah, great one, this great Yā'lag'ilis, great Winā'lag'ilis; great one who will take up with his hands.

Ā hā'yāhânō. Wonderful power of madness. That is the way your father did, madness.

Almost discernible is the means by which yours would have been caused to go, with which yours would have hung (??).

This, because I really said ghost (=near by), bring close by, sitting on fire (=ghost), trembling with hands in dance (=ghost dancer)."

("Ā'dzēs'g'a yā'lag'ilidzē, winā'lag'ilidzē. Lā'dzēlēlalaē q'lā'qalayaLatsēs q'lā'qalayū.

A, hā'yāhânō ai'k'ras nau'alakwas nū'fema. Hēsēl gwā'lag'ilitsemasōx ō'wask'as ō wasōx nū'fema.

K'lā'k'!alēlasēs lā'yōlaxsdēasēs tē'x'tēgumlaxsdēa.

Hē'x'g'in ēnē'x'soēg'as nē'nṣwalalēlānaga mē'mk'ilalilānaga k'lwā'xlā-lalēlā'naga xō'leuxsēalanēlanaga.")

On the fourth night they beat time again to bring back the women who had disappeared. The old man, who would not let the people know what had happened, because he was ashamed, first showed the face of the carving he had made, pretending that it was his daughter. He had hidden some people behind the house, who imitated his daughter's voice and the voices of the spirits. Then a large board was let down from the roof, on which the figure was seated. It seemed to move about like a living person. The younger sister came back safely when the performance of bringing back the novice was held. During this ceremony the figure was shown again and disappeared again; and the people said that the woman had gone back with the spirits, and that she would never return.

It is said that this whole performance was made in accordance with the advice of Q'lā'nēqē'lak". Therefore the winter ceremonial is performed in this manner.

Now, Mā'lēleqala resolved to leave the place where he had lost his daughter. He went to Pā'tsawē, just east of Fort Rupert. There he built a large, strong house and gave a festival to all the tribes, among whom he distributed qō'xqowīs (a bush with cotton-like tips [sp. ?]) and pearl shells (k'ō'gwīs). Here his family increased. One day his children were playing in a cave on the beach, which at high water is under water. The children had put down mats, and were imitating the work of their mothers, when the tide rose and cut off their retreat. Mā'lēleqala heard them crying, but was unable to save them, and they were drowned. While there, he found a stick with a copper attached to it, which had drifted ashore with the tide.

He made a copper plate out of it, sold it, and gave a great potlatch. This was the first potlatch. Great-Smoke-Face (^owā'las Kwa'x'īlanōkumē^o) was the son of Mā'lēleqala. Once he put a copper plate down at the place where the people were in the habit of drawing water, so that the first person to draw water in the morning should find it. This was his way of giving away a copper. He was very wealthy. His descendants were Tsextsexu'lis, Tlā'tlēndzid, Nōl'eqā'gamē^o, Sē'x'wuqāla, ȷā'bid, ȷā'bid, Gwā'maxalas, Lā'gōlas, Lā'xlaqalīs, Lā'L'ēlī, G-ā'^odēn (= Gordon), and ȷā'bid or Kwā'x'īlanōkumēdzē, who told this story.

45. Nō'mas.¹

Tradition of the Nū'nemasēqā'lis, a Clan of the Łau'itsis.

Nō'mas came down from the sky to Ā'g'iwala, at Fort Rupert. While he was sitting there, a butterfly² as large

¹ See also F. Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum for 1895, p. 381).

² It was the ghost who appeared in this form.

as an eagle flew about his head, and cried "Ma, ma, ma!" three times. For this reason the people sing this burden. Nō'mas had a large house for his winter-dance, and he wore a large head-ring of red cedar-bark. He arranged a place in the rear of the house where time should be beaten on boards and boxes (qē'qēlabā⁹līf).

When Nō'mas came down to our world, he had a copper. When the people became more numerous, he gave a feast, during which he put his copper under the mountain. For this reason the place in Knights Inlet where the feast was given is called Copper-under-It (lā'qwaxstēlīs).

The chiefs of the Kwakiutl desired that he should come and make songs for them, because from the beginning he was a song-leader. They said, "Let our uncle come here. He is a song-leader. He shall make songs for us." Therefore the people now have songs in the winter-dance. He made the first songs.

When 'mā'xwa, 'mā'xwalīs, and Yīx'ā'gēmē⁹, chiefs of the Kwakiutl, were going to marry, they said, "Let our uncle come! He has a staff with a hand on top of it." With this he took the princesses of the chiefs of various tribes. He went all over the country to get wives, even as far south as Comox.

Tslā'mā was the name of his child. He was called Copper-making-Face (lā'qwag'ilagemē⁹) when he took his father's place. He had a son named 'nemō'gwīs, whose descendants were, in order, Wā'lemaxalas, Ā'widē, and Kwā'x'ilanōkumē⁹. This last one died recently.

46. Gā'sag·ila.

Tradition of the Na'k!wax·da^u·x^u.

Gā'sag·ila was a chief who had many carvings. He came from the south. He put them up when he reached the north country. He went to Gwa'wē in the country of the Na'k!wax·da^u·x^u, and there he staid. There he made a winter-dance, and his son became a cannibal, whose names were Q!ā'selidzas, Ha^umēk!ā'lag·ilīs, Ts!ā'xôstāla. This son's son was K!ō'gwikilagemē^u, whose son was Q!u'mqwax·ā'lasēmē^u.

47. Q!ē'x·lala.

Tradition of the ɽē'ɽgēd, a Clan of the ^uwā'las Kwā'g'uł.

The ancestor of the ɽē'ɽgēd was Q!ē'x·lala. He came into existence at Tsedā'sas in Hardy Bay, when the world was first lighted. He wore a very large head-ring, so that it had to be supported on each side. As a shaman his name was Hai'alik·ilał. His son was Hē'lik·ilig·imis, whose son was Hē'x·ak·inīs. His son was Awā'lasēlał, whose son was Tsex^uwi'd. He died recently.

48. Wā'walē.¹

Tradition of the Kwā'g'uł.

Wā'walē was a harpooneer who lived at Crooked-Beach (Qā'logwis). . . . His son's name was Gā'dzēdalał. (The beginning of this story is as usual. He is a successful harpooneer, and he kills seals very quickly. One day he cooks seals' heads for his boy and goes home. When it is evening, he arrives home, and finds the chief of Crooked-Beach with his wife. He sits down on a box

¹ See also F. Boas, *Indianische Sagen*, etc., pp. 162, 234, 257.

outside of his room and scratches the walls. The woman thinks it is a mouse, and says, "I wish you would gnaw Wā'walē's face!" Then they go to sleep. When they are sound asleep, Wā'walē cuts off the head of the chief, which he takes along. The woman's child awakes, and she discovers that the chief has been killed. She tells the people who inquire why the child cries, that he has soiled his bed. She takes her child to his grandmother, rolls up the body in a mat, and buries it at the place behind the houses where the children used to play throwing spears.)

In the morning the children began to play. While they were throwing their spears, they would sometimes hear a peculiar noise when their spear struck the ground. As a matter of fact, the spear would strike the body of the dead chief, and as soon as they pulled it out, they discovered that there was blood on it. The children got frightened, went down to the beach, and told what had happened. Then the people dug up the place and found the body. They searched for the head, but they could not find it; and they did not know who the man was, although they thought that it must be their chief. They asked his wife whether he had been at home during the night, and she said that he had been away. Then they asked Wā'walē's wife; and she said, "I have not seen the chief." She pretended not to know what had happened.

Soon Wā'walē appeared at the point of land. They said, "Don't lift your paddles! Nobody knows who has killed our chief." Then he lifted his paddles. Then they said the same again, and he lifted his paddles again. Then they suspected that he might have killed him, because he raised his paddles. They said, "You raise your paddles, although our chief is dead." And he raised them once more.

He went to his house, and his little boy was crying because he wanted his meal. The boy ate the seal-meat that his father used to bring him. Then he told his wife to bring the meat that he had boiled, and that was in his bag. She took it out, and asked, "Is this it?" — "No," he said, "it is down below." She pulled out another piece, and said, "Is this it?" He said, "It is down below." And right at the bottom of the bag she found the head of the chief. Then she screamed. He jumped up, pushed her down on the head, and said, "Is that the reason of your crying? Were you afraid of it before?" With that he cut off her head, and then he hung up both heads over the fire.

Night came, and a woman entered to get some fire. She carried some pitch-wood, which she lighted in the fire. Just then a drop of blood fell down upon her hand. For the moment she did not think what it might be; but when she went out, and when she saw the blood, she wanted to know where it came from. She dropped her torch, so that it was extinguished, and she went back. She pretended that the wind had blown it out. Then she saw that blood was dripping from over the fire, and she discovered the two heads. She went out again, and told the people that two heads were there. Then all the people arose to fight with Wā'walē. He, however, pushed his house, with the ground on which it stood, out to sea; and it became the island Mā'lmā, in front of Crooked-Beach. He himself and his parents were killed on this island; but his four sons fled, jumping from one island to another, and finally reached the woods.

The four boys were fleeing through the woods. Finally the youngest one said, "Stop! I hear the sound of chiselling." His older brothers said, "Don't be foolish! Where should that noise come from?" And they went on. Then the

youngest one said again, "I tell you, somebody is chiselling here. I hear it again." They listened, and then they all heard it. They went in the direction of the sound, and came nearer. Then they saw a large woman, the Dzō'nōq!wa, making a canoe. Her breasts were so large that they hung down to the ground. She sat inside, using her adze. The young man said, "What shall we do?" And one of them remarked, "We will not be in a hurry. Let us send our youngest brother to pinch her baby." The child was in a cradle which stood not far from her. The youngest brother went up quietly and pinched the child, so that it began to cry. Then the Dzō'nōq!wa said, "Don't do that to my child! It never cries." After some time he pinched the child again, and this was repeated four times. Then the Dzō'nōq!wa gave them the canoe, and said, "I think you do this that I shall give you this canoe that I am making. I am making it for you. Now you have me for your supernatural power. I know everything about you. I know what has happened, and therefore I give you this canoe." And she also gave them the water of life and the death-bringer. She told the brothers, "You do not need to paddle this canoe; just slap its sides, and it will go by itself."

They launched the canoe. They were going to take revenge for the death of their father. The eldest one said, "What shall we do to tease our people? I think we will transform wood into young birds (gogonā'p), so that they may come to take them. The birds shall belong to our youngest brother." Then they went right on to Crooked-Beach. They took many pieces of rotten wood, threw them into the water, and transformed them into young sawbill ducks. The youngest brother also was transformed into a sawbill duck. When the people saw them, they went to get the birds. When they came near,

they thought that the eyes of one of the ducks looked like those of the youngest son of Wā'walē. Then the brothers transformed the people into birds, and they had to remain birds. Those who had remained on shore were killed by the death-bringer. Only those whom they liked they revived and took them as slaves; and the eldest one resuscitated his parents and his grandparents.

49. Additions to the Myth of Kwēkwaxā'wē.¹

(Dictated by a Xau'its̓s.)

The myth people had nothing to eat. They made a salmon-trap, but no salmon went into it. Then Great-Inventor went to the graves, and asked, "Are not there any twins here?" He asked the first grave, which said, "Go to another grave: there are twins there." Finally he found a grave in which twin girls were buried. He sprinkled one of them with the water of life, and she revived. He said, "I have revived you, because I want you to try to accomplish what I have been working for. Please do help me! I have revived you for this purpose." Then he married her.

The woman told him to collect some roots of ferns (sā'laedana). He went out and gathered some. He asked his wife, "What shall I do with those roots?" Then she asked him to strip off the leaves and throw them into the water. She helped him do so. Then she threw them into the water. The leaves covered the whole surface at Ostō⁸wa, which is situated in the country of the Na'-klwax⁸da⁸x^u, not far from Kingcombe Inlet. Suddenly all the leaves disappeared, the water began to bubble, and

¹ See pp. 217 et seq.; also Publications of the Jesup North Pacific Expedition, Vol. III, pp. 322 et seq.; F. Boas, *Indianische Sagen*, etc., p. 174.

salmon were jumping in the river. They went into the salmon-trap. Then the people went down and took out the fish. Deer's salmon-trap floated away on the water. He had forgotten to make an opening in it. Then the myth people cut the salmon and hung them up to dry.

Now, Great-Inventor went to get fuel to dry his salmon. He went every day. He needed much fuel, because he had so many salmon to dry. When he entered his house, the salmon caught his hair. Then he said, "Let me go! Why do you want to hold me, you who come from the dead?" Then his wife said, "What did you say there?" Great-Inventor replied, "What did I say?" And his wife retorted, "You said, 'What are you doing, you who come from the dead?'" At once his wife was transformed into foam. The salmon fell down, and all disappeared. Only four salmon remained; and Great-Inventor cried, "No, you do not come from the dead!" But even then the salmon and his wife did not return.

Canoe-Caulking (Mē'mg'ōlēm) and Deer (Gē'xustāla) were sad when Great-Inventor died. Canoe-Caulking sang, "He was as great as the sand of the sea." Then the Deer sang, "He was as great as the needles on the cedar-trees." Then his brother said, "Oh, that is too much!" He threw him down the cliff, followed him, and pecked at him with his beak. Both may still be seen, transformed into rocks, at Crooked-Beach.

Great-Inventor's wife was E'lxšá'yugwa. Mē'mg'ōlēm (the raven) was son of Great-Inventor, whose younger brother was Young-Raccoon. When the latter made love

to Great-Inventor's wife,¹ he called her ɫā'ɫexala² because she was painted red on the side of her chest and shoulders.

When he pretends to be sick and to die, he asks that the children be requested to dance before him. They dance, and sing, "Mā'kuls, mā'kuls dē'deg-i!"

Sawbill-Duck-Woman, when sent into the woods, is told to call tɫɛnx·tɫɛnntsō' instead of lē'x·lek·ɫsā'i.³

K·ē'xenēt (result of scraping) is placed under a red cedar.⁴ He is taken to Ku'n⁵waas, just west of Crooked-Beach.⁵

They gather stones for ballast. The whale is gummed at Mā'ɫmä, an island just opposite Crooked-Beach. The name of the first young thunder-bird is ³nā'ɫ⁸ɛmsɛmɛm-golagɛmē⁸.

Born-to-be-the-Sun (the mink) lived at Crooked-Beach, while the Wolves lived beyond the point, on the same island. There was no low water on Born-to-be-the-Sun's beach, and he could not get any clams. Only the Wolves had clams. One day he went to buy some clams from them, but they declined to sell them. Then Born-to-be-the-Sun and Great-Inventor resolved what to do. They resolved that one of them should pretend to die. Great-Inventor pretended to be dead, and he was buried in a tree. They knew that the Wolves always tried to get bodies. Soon the Wolves came to get him. They climbed one on the other's back, and on top of all of them was their chief. He always took the bodies out of

¹ Publications of the Jesup North Pacific Expedition, Vol. III, pp. 282 et seq.

² Ibid., Vol. III, p. 286, line 24.

³ Ibid., Vol. III, p. 290, line 24.

⁴ Ibid., Vol. X, p. 177.

⁵ Ibid., Vol. X, p. 180.

the grave-boxes with his tail. When the Wolf tried to get the body of Great-Inventor, he cut off the Wolf's tail, and all the Wolves tumbled down. They were frightened, and went home. Born-to-be-the-Sun, who had been watching, got his friend down; and they took the tail of the chief of the Wolves and placed it over their fire.¹

At Gwa'yasdeṃs, just north of the village, is a cave. It looks like a house with several platforms. The flat root of a tree in it is said to be the drum of the myth people. The cave is quite dry. It is the winter-dance house of Great-Inventor and of the myth people.

Deer also lived at Crooked-Beach. He obtained the fire from Sea-Otter, who carried it on his tail. They sang to him, "As'anwē'." He wore wood for his dancing-hat; and he put this into the fire. He ran away with it after it caught fire, and they could not catch him.

Southeast-Wind lay behind the island Meṭabā'na.

50. Additions to the Myth of the Mink.²

Mink goes to war with his friend Land-Otter, against the ghosts Lā'laēnox^u. When they are travelling, Mink says that he has lost his k'ē'sbē. [The story-teller did not know what this was. In other versions it is a nose-ornament.]

¹ The continuation is the same as recorded before (Ibid., Vol. X pp. 88 et seq.).

² See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 127 et seq.

Mink's pretence for refusing to give sea-eggs to otter is that warriors do not share their food.

The incident of the musk-bag is omitted.

The story of Mink, Eagle, and Sawbill-Duck-Woman¹ is repeated here. This story is given as the reason why at present people cannot put away parts of their body.

A young woman had a child, and nobody knew who the child's father was. The people assembled and discussed who its father might be. Born-to-be-the-Sun said, "Let the woman's father invite all the people, and then we shall find out who the child's father is." The woman's father did as he was told. The people assembled; and when they were all in, Born-to-be-the-Sun said, "Let the woman and her child come here. Now ask the child who its father is." They did so, and the child replied, "I am Born-to-be-the-Sun's child."

51. Addition to the Myth of Q!ā'nēqē'lak¹.

The net of Song-Dance² was made of hair.

52. Note regarding the Origin of the Sun.³

A Łau'itsis whom I asked did not know the story of the liberation of the sun.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 124 et seq.

² See p. 454.

³ Publications of the Jesup North Pacific Expedition, Vol. III, p. 393; F. Boas, *Indianische Sagen*, etc., p. 173; this volume, p. 233.

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